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CERTAIN GODLY AND LEARNED Sermons,

Preached by that worthy ſeruant of Chriſt M. Ed. Philips in *S. Sauiors* in *Southwarke:*

Vpon the whole foure firſt Chapters of Matthew, Luc. 11. verſ. 24. 25. 26. Rom. 8. the whole, 1. Theſſ. 5. 19. Tit. 2. 11. 12. Iames 2. from the 20. to the 26. and 1. Ioh. 3. 9. 10.

And were taken by the pen of H. YELVERTON of *Grayes Inne* Gentleman.

So { *runne, that ye may obtaine.* / *heare, that ye may learne.* / *practiſe, that ye may liue for euer.* }

LONDON,
Printed by *Arn. Hatfield* for *Elizabeth Burbie* widow, and are to be ſold at her ſhop in Pauls Church-yard at the ſigne of the Swanne.
1607.

SAPERE AUDE INCIPE
Birnie of Broomhill
Jn.d Burden Sculp.

TO THE RIGHT WORSHIPFVLL SIR CHRISTOPHER YELVERTON Knight, one of the Iudges of the Kings Bench, and the Ladie his wife: H. Y. wisheth to your present prosperities the addition of *many daies in the fruitfull feare of the Lord Iesus, &c.*

RIght Worshipfull, it is inspired to man by grace, to fetch the compasse of this life within the reach of a spanne, and it is suggested to him by nature to spin out his web in many daies, though it bee with manie dangers. Howbeit if the wings of pride did not transport vs to the height of worldlinesse, and the weight of opinion did not beguile vs in the taste of happinesse, we might discerne in varietie of delights but superfluitie of desires, in increase of riches but excesse of sorrowes, in length of yeeres but strength of cares, and in the choisest footing that we take, but a changeable fleeting of our estate. For if our affections might alwaies feed on Manna, we would loath it; if our inheritance did stretch to the plaines of Iordan, wee would enlarge it; and if our preheminence Psal. 39. 5. Eccl. 2. 10. 23. Num. 11. 4.

might reach to heauen, yet would we raise vp our heads
Gen.3.6. higher. These were the itching humors of *Euah* lineally descended to vs, who thought not Paradise spacious enough for her habitation, nor the dainties of *Eden* sweet enough for her taste, nor that presence of God good enough for her companie. But where the superscription
Exod.28.36. of *Holinesse to the Lord* is engrauen on the head, and the
1.Tim.6.6. perswasion of *godlinesse to be gaine* is engrafted in the heart, there the lust of the world, and the dust of the
1.Ioh.2.17. world shal be shuffled together as paires and pearles of equall account and continuance. For let the glorie of a Christian be neuer so eminent, it is not greater then *Sa-*
Mat.6.29. *lomons*; nor yet *Salomons* so great as the *Lillies*: let the arme of the wicked be neuer so mightie, it is not stronger
Exo.14.28. then *Pharaohs*; and yet *Pharaohs* inferior to the course of waters: let the power of his command be neuer so abso-
Dan.5.19. lute, it is not larger then *Nabuchadnezzars*, & yet stifned in pride, he was streightned for 7. years within the walks of wild asses; yea let the apparell he puts on be neuer so royall, the place where he sits neuer so iudiciall, the phrase of his speech neuer so plausible, and the praise of his voice neuer so popular, yet can he not be lifted vp aboue
Act.12.21. *Herod*, nor *Herod* by these defended from the wormes. Whether then we peruse the steps of the Saints, or the state of vnrepentant sinners, wee see their liues equally
Eccl.3.20. bound vp with the cords of corruption, though vnequally matched in the ioy at their separation; the one falling away like a flower transplanted to a better soile: the other
Iob 18.5.12. rushing vpon the rocke of Gods wrath, either shamefully dejected with the terror of iudgement while they liue, or else fearefully entangled with the sense of torment when they die. It is not therefore amisse, since an enterlude is as it were appointed to be plaied on this earth,

which

which is the ſtage, by the ſonnes of men, who are the actors, in their ſeuerall callings, which are the parts, before God and Angels, who are the beholders: and ſince euery mans part muſt haue his period, yet no man knoweth where to end; it is not amiſſe we prepare with dexteritie to performe it, that wee may tremble when the Lions roare, leape when the trumpet ſoundeth, ſtoope when we are ſtricken, runne on when we are bidden, recouer our ſelues when we fall, pawſe when we faint, and skippe like a young kid, when the ſtarre of our ſaluation ſhall appeare. The way then to keepe the inſtrument in tune, which is the heart; and our affections in temper, which are the ſtrings, is ſanded out vnto vs, in that Chriſtian anſwer of *Iacobs* to the queſtion of his age: *In the numbring of our daies to be few, and the waighing of our deedes to be euill.* Howbeit the fleſh is incloſed with ſo many feares, ſubiect to ſo many wants, forced to ſo many helpes, and ſo perplexed with it owne frailtie, as the numbring of our daies to be ſhort is not ſo difficult, being vnable whether wee gaze abroad or looke at home, to promiſe our ſelues any long immunitie either from the decaies of nature, or the diſſolution of nature. But to reckon our daies to be euill, is that whereto we are ſo hardly haled: for the fleſh is is enſnared with ſuch idle hopes, blinded with ſuch wanton ſhewes, buſied in ſuch deepe deſignes, and ſo benummed with ſuch falſe delights, as we waſte our time and weigh it not, heape vp ſinne and feare it not, enflame Gods wrath and feele it not, lie chained in death and wraſtle not, ſlip into the graue and ſee it not. Wherefore vnleſſe we meaſure our time as we doe our treaſure, both by tale and by waight, and haue our perſwaſion, that the fleſh is vaine, coupled with an acknowledgement that it is ſinfull, and in the reckoning of our iourney to be ſhort,

1. Cor. 14. 8.

Gen. 47. 9.

Iob 8. 9.

do not cast it vp likewise to be wearisome, the wicked doe number as well as we, and draw vp their account as true as we. For the Egyptians in a fright can say, *we die all*, and yet pursue the Israelites to slay them: *Esau* in his hunger can crie, *I am almost dead*, and yet in his heart thirst for the bloud of *Iacob*: the Iewes in their voluptuousnesse can iest at their death to morrow, and yet be drunke the day before. But our Arithmeticke that are Christians, must bee fetched from the praier and practise of *Moses*, who found the meditation of death a meanes and spurre to wisedome. Wherein if seriously wee could taske our selues, we should perceiue the plots and policies of the flesh laied vpon such vnfruitfull heapes so soone scattered, and the foundation and ground of our hopes heere on earth to be vnderpropped with such slender helpes so quickly weakened, as wee would easily draw in our eies to attend our hearts desire to bee dissolued and to rest with Christ. For whereas our affection to this life, is enflamed either by those flashings of vaine-glorie, that flie through the world like lightning, or by the freedome and strength of yeeres wrapped vp in the power of preheminence aboue others, the Sunne as yet did neuer shine vpon that sonne of *Adam*, that saw not vexation the forerunner, and ambition the betraier of honor, and that felt not secret consuming care the preseruer, and open and irkesome labour, the director of his command. Yea, so long as we saile in this inferior sea, we shall be so boorded by such crosse encounters, and so deluded by such false alarmes both at home and abroad, as if we rise, enuie lieth at the roote to hew vs downe; if we fall, pride standeth at our feete to presse vs lower; if we rule, authoritie doth so amaze vs, as we forget compassion; if wee obey, insolencie doth so besiege vs, as we neglect subiection; if

Exod. 12. 33.

Gen. 25. 32. & 27. 41.

Esa. 22. 13.

Psal. 90. 12.

Mat. 7. 26.

Phil. 1. 23. 2. Cor. 5. 4.

Iob. 31. 13.

we

wee abound, couetousnesse creepeth in so closely, as it grudgeth the comfort of society; if we be scanted, impatiency breaketh out so fiercely, as it despiseth the law of propertie; if we be prouoked, wrath roareth out so bitterlie for reuenge, as it is no manhood to sheath vp iniuries; if we bee pleased, flatterie followeth on so shamefully for reward, as it is no masterie to obtaine victories; if we be weake, we blame the worke of nature, that we were not made of a firmer mettall; if we be strong, we blaze the art of nature as if wee were steele, that could not turne the edge; if we be sicke, we plant our faith in the Physitian to cure vs, yet being sound wee shake off temperance that might preserue vs; when our leaues bee greene and our wits fresh, because wee want the reuerence of the aged, we crie that hoary haires might quickly couer vs; and being arriued at age the doore of death, wee with that slipper youth might againe beguile vs: euer peruerting the times and preuenting the meanes that God hath prefixed, and wearying and wasting our selues soonest in possessing that we would enioy longest. For though it be the pleasure of the Almightie, that wee should cherish this lampe of life, yet ought wee not to consume the oyle in prizing our delights at too high a rate, nor in spending on our lusts in too large a measure. And though like warie shipmen wee prouide for this crazie barke, which is the bodie, yet must wee not permit immoderate care like a merciless canker to eate through our bones. But the way to ballance our selues euen, and not to stray beyond our tether, is to captiuate our thoughts thus farre, as to recken the world but as a cradle, wherein we are rocked, till we aspire to some age and growth in Christ: our desires but as dreames wherewith we are deluded, till we attaine to some taste of Gods loue in Christ: this life but as a race

Iob 6.12. 2. Chr. 16.12. Iob 32.4. Iames 4.3. Mat. 6.25.

wherein we are wearied and perplexed till wee can recouer ſome ſight of Chriſt; and this body but as a priſon, wherein our ſoules lie ſhakled vnder the hope of being bleſſed in the death of Chriſt. To which affection and perfection wee ſhall then aſcend, when being taught by his word which is truth, and led by his ſpirit which is life, we can ſhake off ſelfe-will that runneth on ſo faſt to deſtruction, and ſway downe ſelfe-loue that ſwelleth vp ſo high to preſumption, and can walke in humilitie as in the ſight of God, contenting our ſelues with the portion aſſigned vs as his gift, and with the affliction ſent vs as his triall, crucifying the fleſh as an enemy to the quickning of the ſoule, and trampling on this earth as an inſnarer of our feete in vanitie, weighing ſickneſſe but as the fore-runner of ſleepe, and welcoming death but as the ſickle of the Lords harueſt; beholding the graue as the faithfull treaſury of our bodies, and looking vp to heauen as the vndoubted Paradiſe of our ſoules. Now there being but two impediments to this perſwaſion
Rom.8.9.35. and tranquillitie of ſpirit, either the corruption that reſteth within vs, or the ſorrowes brought vpon vs while we breath heere: the firſt cleauing and claſping ſo cloſe about our loynes (ſinne being like a leproſie that hath couered the skinne) as wee ſeeme to ſtand but on one foote from ſlipping into hell: the other ſtriking ſo deepe into the ioyes of this life, that feeling as it were a quotidian ague of diſcomforts hanging vpon vs, we can hardly weane our thoughts from liſtening to the knell of iudgement ſounding in our eares; it is fit we prouide for our inward peace, there being no outward balme able to aſſwage a raging conſcience, nor no externall Phyſicke
Iames 1.2. of force to relieue a diſtreſſed ſoule. We may not therefore iudge our ſelues ſafeſt, when wee are freeſt from the

buffetings

buffetings of Satan: for bearing in our bodies a diuided kingdom betweene the fleſh & the ſpirit, repreſented vnto vs in the wreſtling of *Rebeccahs* twins within her wombe; Gen.25.22. if we haue peace with God, we ſhall haue warre with the dragon; & hauing forſaken Egypt, & in the way to Cana- Reu. 12.9. an, we ſhal haue *Pharaoh* & his captaines flie like graſhop- Exod. 14.9. pers to feed vpon vs: yea the liberty we haue in Chriſt, the 10. corruption of our hearts will labour to inuert to voluptu- Gal.5.13. ouſnes: the ſweetnes we taſte in his word, the vanity of our minds will endeuor to ouercaſt with drowſines: the faith Act.20.9. which we ground on his promiſes, the ſubtilty of the ſer- Gen.3.4. pent will ſeeke to vndermine by doubtfulnes: the conſcience we make to offend, the luſts of our fleſh will contend for to couer with hypocriſy: the deteſtatiõ we haue of ſin, the concupiſcence of our eies wil ſtriue to out-reach with profaneneſſe: & the intereſt we haue to heauen, the pride of our liues will perſwade vs to exchange for trifles. With Gen. 25.30. which temptations we may not be diſmaied, for where the ſiege is layd, there is watchfulneſſe to withſtand; but where no feare of the enemy is, there the weapon ruſteth: and feeling a continuance of this contention between the law of the fleſh and the ſpirit of life, wee may bee aſſured that the ſeed of grace giuen vs from aboue, which firſt drew vs into fight with our vncleanneſſe, is well growen, and that imputing the firſt thought of our peace to the loue of God, the full accompliſhment of it to the death of Iohn 3.16. Chriſt, and the alone meſſenger and perſwader of it to the holy Ghoſt; and knitting the whole power of the worke, the mercy in our preſeruation, & the glory in our victorie to the arme and action of the almighty, we ſhall haue our corruptions as it were cloſed in our hands, and the pride of our reſiſtance ſo abated in our liues, as ſinne ſhall but droupingly be ſeene in vs, and mortality that cannot bee

priuiledged with perfection, shall yet be beautified with sanctification, in such measure as we shall walke heere but as dispatcht from heauen on our Lords message, to giue
Tit. 2.7. the sonnes of men a paterne of good life, & to forewarne
Gen. 28.20. them of their woes, by bounding our desires within *Iacobs* compas, the presence of the Lord to guide vs that we doe not stray, his prouidence to feed vs that we do not starue, and his bounty to cloth vs that we do not perish. On the otherside, so tender are our thoughts, and so iealous our
Iob 6.4. meditations of the loue of God, as we are stricken with a trembling distrust, to haue lost the starre of our direction and comfort in Christ, when wee see our selues exposed to the shame of the world, and the winds still to beate on our rudders, where the wicked saile away proudly in a set calme; our houses to be inclosed with snares, when theirs are peaceable without feare; and our liues to be bound
Iob 21.24. vp in sorow, when their brests (as *Iob* speaketh) are full of milke, and their bones of marrow. And when the apprehension of this feare hath taken such hold of our flesh, as we thinke our selues smitten in displeasure, and the tree of our hope to bee torne downe in wrath, wee then wrastle with sinne as if the steps of our strength were restrained, and looke vpon death as the Iailer, that commits vs to the graue as a dungeon. Howbeit euen in this doth the Lord reach forth a most approued cordiall to remoue the faintnesse of our hearts; for hauing accesse into his sanctuary through the vnion & communion we haue with Christ, the vncleannes of our birth being wiped away in the sanctification of his nature, our transgression remoued in his innocency, our rebellion discharged in his obedience, and the vtmost farthing paid in his sufferings; and hauing the image of God we lost in *Adam* not renewed onely, but a fairer and deeper stamp thereof engrauen and set vpon vs,

it

it being not now in our power to liſten any more to the counſel of the fleſh, Chriſt bearing our names before him as his breſt-plate, and our bodies with him as members whereof he is head; and hauing this written in the tables of our heart by the finger of no forgerer, but of that comforter was ſent from heauen, and teſtified by our ſelues in the pietie of our religion and purity of conuerſation, ſetting ſaluation before vs as a binding benefite, euen to the loſſe of our ſouls to venture for the Lords glory: we may in a Chriſtian reſolution giue challenge at the gates of hell, that nothing can be charged vpon vs as a debt, and therefore nothing can light vpon vs as a puniſhment. Wherefore if the Lord doe caſt his cloudy countenance vpon vs, it is that we ſhould watch againſt the weakneſſe of the fleſh, which is then readieſt to ſleepe when temptation is neareſt: and yet if the ſtreame of temptation cary vs into ſome ſin, & from thence we ſlip into ſome ſhame, in his compaſſion he cureth vs, and yet in kindneſſe doth correct vs. If he mingle our bread with care, and lodge vs in the bed of darknes & diſcomfort, it is to weane vs from the fleſh pots of Egypt, and to aduance vs in the way to Canaan; yet being driuen to any ſtrait or exigent in this wildernes, rather then we ſhall want it ſhall raine Manna, & rather then we ſhall thirſt the rocke ſhal yeeld vs water: yea though the wicked be like the bramble, who in confidence of their ſhadow dare chalenge to be kings ouer the trees of the forreſt, and our ſelues like ſheepe, who in ſimplicity grazing vpon the mountaines, are either fleeced of the ſhearer when we are growne in wooll, or ſnatched vp by the butcher when we are growen in fleſh: yet when death hath made vs both euen with the earth, the graue ſhal be to vs a fold till our ſhepheard come, and to them a ſhambles till the deſtroier of their ſoules ſhall haue receiued

Rom. 8. 33.

Mat. 26. 41.

Exod. 16. 4. & 17. 6.

Iudg. 9. 15.

ned an endles commission to torment them. What cause then haue we to shut our gates against the gasps of death; or like trembling leaues to entertaine the gale or blast of sicknes, which doth but prune our fethers, the more easily to flie toward our abiding citie? For if neither the weight of corruption, though it sorely presse vs, nor the violence of affliction, though it soundly beat vs, can separat vs from
Iob 5. 23. the loue of God, nor the league with his creatures; nay if this masse of sin, and storme of sorrow we sustaine, be the most sensible motiues to draw vs vnder Christs couering; and liuing heere as sinning saints though sanctified, and as crucified saints though beloued, we haue yet but our ioies
2. Cor. 13. 12. eclipsed, and that beauty of blessednesse set foorth vnto vs in a counterfet, which shall clearely heereafter be discouered; into what profound vanity are we falne if we wold still be hedged in and inthralled in this vale of misery and mortality, and not desire to ascend on that ladder which
Gen. 28. 17. *Iacob* knew to bee the gate of heauen, the skirts whereof but seene and felt of the Apostles, did leaue them in such
Act. 4. 14. a slumber of delight, as they onely vanted in the crosse of Christ, which was their preseruatiue against the feare and infection of being folded vp with the wormes, and their spur and preparatiue to set the houses of their harts in order before they descended to the dust.

Most comfortable perswasions & instructions tending to this purpose, shall be found dispersed and sprinkled in this treatise following; into which, who so shall walke for religious recreation, if he cannot furnish himselfe with *Io-*
Gen. 42. 6. *sephs* store to serue Egypt and other countries, yet can he
1. King. 17. 15. not faile of the widowes store, that had to feed her selfe & *Eliah*. For from hence may be obserued, that the foolish-
2. Cor. 1. 21. nes of the Gospell doth prescribe the best directions to a blessed end; that the pouerty of a Christian doth forerun

the

the riches which he hath in heauen ; that the loue of the world is an exemption from the life of God, and that the Lords correction is but loue : and on the contrary shall be discerned, that the eloquence of the flesh is like the cry of the Lapwing, that traineth vs furthest from that we seeke; that the pompe of the earth is like a blazing starre, that dreadeth the minde by presaging ruine ; that the temptations to pleasure are like canded wormewood, that cozen the tast, and kill the stomacke; and that the schedule of our daies being summed vp, is like a large debt set downe in golden letters. Mat. 5. 3. Iames 4. 4. Luk. 16. 13. Iob 5. 17.

These things to a moderate and mortified minde, seasoned with the feare, and seated in the fauour of God, cannot but bee welcome, though with the couetous and carnall man, that hath his desires like the Mole, scraping in the earth, they shall fare as Christ did among the Gadarens, who was intreated to depart from them, when he was but comming neare them. Howbeit in these desperate diseased times, wherein wee are all so vniuersallie drunke with our owne conceits, as we despise to be reformed by the word of grace (some yoking religion with policy, as if they were grapes of the same vintage: some trampling downe religion with profaneness, as if she wore a weed that ouergrew the corne ; some disguising religion with hypocrisie, as if she were a garment of diuers colors: some poysoning religion with Popery, as if the immortall seed of God could bee leauened with the traditions of men : and few laying religion to the heart, which simply embraced and sincerely followed, would and ought to be the square and leuell of our liues,) it is good we get as many buttresses as we can to vphold the building, and raise as many bulwarkes as we can to beat backe the shot, that Satan shewing himselfe more sharpe witted, and if Marke 5. 17.

it may be more ſpitefully minded then before, in laying new kinds of allurements to ſurprize our faith and ſubuert our hope, that we ſhould not ſo much as grope after our life which is hid in Chriſt: we may (if it be poſſible) with freſh and new ſupply of skill and cunning vnwind our ſelues out of his enuenimed ſnares, and hold faſt our profeſſion, which is a ſchole of chaſtiſement for a time, that
Heb.12. 10. in our peace at the laſt we may be partakers of the Lords holineſſe.

I haue therefore preſumed, though vnable of my ſelfe to carie the leaſt ſticke to the altar, and vnworthy of all others (ſince loweſt of the forme) to offer either diet or direction to any, that hath touched but the hemme of Chriſt: yet being taught a receipt, which carefully applied will purifie the head from profane humors, ſtrengthen the heart againſt vaine terrors, and cleanſe the con-
Pſal.32.2.3 ſcience from that accurſed guile of ſpirit, whereby wee haue learned to leſſen ſinne, I haue preſumed no longer to ſuppreſſe the quinteſſence of his skill from whence it came, but ſhadowed with your allowance to ſend it foorth, not ſo full and hearty a medicine (I confeſſe) as it might haue beene from the immediate hand of him that made it. The man ye knew, and this iron and irefull age that frowneth moſt on them that are freeſt from profaneneſſe, could not but approue him to bee zealous of the truth of God, painfull in his calling, faithfull in his meſſage, powerfull in his ſpeech, carefull of the flocke of Chriſt, peaceable and blameleſſe in his life, and comfortable and conſtant in his death. So as if there appeare any skarre or blemiſh in the worke, it came by paſſing thorow my fingers, that carried my pen too ſlowly, and attended the voice too ſlightly. Howbeit, putting on the armour of proofe and experience of your fauors, toward whom

whom chiefly I haue ſet my byas, that ye will be pleaſed to be no ſeuere examiners, but mild peruſers of theſe papers, and that affection may ſomewhat mediate with your iudgements, to cenſure not as ye ſee, but as I meane; I haue aduentured the hazard to be reproued of others, vpon aſſured confidence to bee accepted of you. And though many may happely balke the alley, and not lend their eye to behold the iarres betweene the fleſh and the ſpirit, vpon opinion that my ſelfe haue leaped beyond my laſt, in ſtriuing to bring this boat to land, which the owner neuer meant ſhould ſee the ſhore: yet when I conſidered the word of God to be like the raine, and the hearts of men like the earth, that if the tree anſwer not her fruite, her leaues will not protect her from the fire: that he ſhall come ſhort in his account of faith, that maketh no conſcience of hearing; and that if the voice of the Preacher periſh in the ayre or in the eare, it ſhall quicken againe to queſtion with vs for our negligence; I was not aſhamed to humble my ſelfe to others view, that by the mercy ſeene on me, who haue beene thus farre led into the ſecrets of God, they may be likewiſe encouraged to preſſe within the border of the mount, when the horne of ſaluation ſhall be blowen.

Heb. 6. 7. Mark. 11. 13. Rom. 10. 14. Exod. 19. 13.

For it is a miſerie and madneſſe to imagine the labour of a Chriſtian to be mued vp within the wales of the miniſterie, or that men are ſo ſtraightned in their vocations, as that they may not looke aſide to a ſermon: or that becauſe the theefe was ſaued on the gallowes, therefore heauen may bee wonne with a wet finger: or that ſince the workers for an houre, had the penny with them that bore the paine and heate of the day: therefore it ſhall ſuffice to come as *Nicodemus* did to Chriſt by night. Nay, we muſt know, that as the promiſe of mercie is equall to

Luk. 23. 43. Mat. 20. 9. Ioh. 3. 2.

all

all, ſo the prayer and practiſe for mercie muſt be the ſame in all; that we are no longer within the compaſſe of the
Pſal 91 11. Lords protection, then wee walke in feare within the bounds of his direction; that if religion be not the commander in our callings, ſcarcitie or diſcontent will bee as mothes in our bleſſings; and that if preſumption miſleade vs to pledge only a pang of deuotion for a ſacrifice when the pleaſure of our daies be paſt, iudgement ſhall but requite vs, if either death do ſtrangle vs before we ſpeake, or the wrath of God rebound vpon vs when wee haue wept our fill. For it ſtandeth not with the Lords honour to be
Ier. 32. 33. ſhaken off ſo oft when he would lodge with vs, nor with our duties to runne away ſo faſt, when wee ſhould turne to him: but that at length iuſtice muſt ariſe to preſerue the maieſtie of his mercy, ſo much abaſed, and ſo long abuſed, which we haue ſenſibly felt, the ſtripes being yet ſeene in our ſtreets, and may feare heereafter to bee more
2. Sam. 24. 14. fierce, by how much the ſword of the enemie ſharpened to deſtruction, doth exceed the correcting hand of God tempered with compaſſion.

The Lord graunt this ſhort ſetting of his face againſt vs, may haſte vs to haue peace with him, that hath the ends of the world ſubiect to his power, and the plagues of the world reſtrainable at his will: ſo ſhall wee bee preſerued from the venime, and ranſomed from the violence of them that ſeeke our ſoules, and either ſtill praiſe him in
Pſal. 56. 13. the land of the liuing, or eternally dwell with him in the habitation of his Saints: which God grant may bee your portions, and the inheritance of your poſterity. *Amen.*

Yours in all dutie.

H. Yeluerton.

TO

TO THE READER.

THinke not (gentle Reader) that the turning backe from the world is any looking backe from the plough; but by example iudge it safer to bend thine eie toward Zoar *a place of rest, then to wrest thy sight toward* Sodome *the citie of wrath. And since the earth was cursed for thy sinne in* Adam, *and thy selfe art saued by thy faith in Christ, let the direction of thy thoughts to him be the messenger to thy heart that thou art in heauen: for thou art not placed that thou shouldest be planted here, but being bought from this earth by bloud, cleanse thy selfe in this earth by water; that since some inferior affections must needs be foule, the dust may onely cleaue to thy feet, thy head and thy hands be lift vp to God. For if in the pride of thy flesh thou dost build thy nest neere him, or in the profanenes of thy heart doest striue to be rich without him, the least breath of his mouth shal batter thy seat to be seene no more, & scatter thy wealth as before the wind. Yea the Lord hath choked thy fields with thistles, & wrapped vp thy treasure in rust; that seeing the ground whereon thou standest to be out of Paradise, and the staffe whereon thou leanest to bee but wood of the woorst sort, thou mightest pray to haue the sword put vp that stops thee from the tree of life, and those boughes cut off that shadow thee from beholding thy sinnes borne in Christs body. Now the humour that hindreth thy sight, is the Crystall shew of brittle honor, that sets thine eies on fire to follow after it; for if* Adam *may be as God, there is no commandement can hedge him: if* Esau *may haue*

Luk.9.62. Gen.19.22. Gen.3.17. Gal.2.16. Rom.3.22. Matt.6.20. Phil.3.20. 1.Ioh.5.6. Ioh.13.8. Esay 14.15. Gen.11.7. Luk.12.20. Gen.3.18. Iam.5.3. Gen.3.24. 1.Pet.2.24. Gen.3.5. Gen.33.2.

a traine of men at his heeles, hee will soone digest the losse of
2. Tim. 4. 10. *his birth-right: & if* Demas *may but win the world, he will*
haste to shake hands with the Saints of God. But remember
Ier. 31. 29. *how with the fruite thy father swallowed wrath, which to*
Mal. 1. 3. *this day hath set thy teeth on edge, that the ioy the reprobate*
Mat. 4. 10. *hath in his flesh, is ioined with the hatred of God vpon his*
soule; and that if the sonnes of men shall take the diuell at his
word, as the Sonne of God did not, it is but a bitter recom-
Mat. 16. 26. *pence for the losse of the better part, when themselues are*
compassed with confusion.

Take the counters into thine owne hand, and see what re-
koning thou canst make of life: what is past frighteth thee
with the remembrance of it, because so much of thy light is
spent: what is present, burdeneth thee with the weight of it,
because in sweate and sorrow thou doest waste thy time: what
is to come troubleth thee with the incertainty of it, lest the
graue do swallow thee before thou see it: yea make thy account
Iob 7. 6. *as thou ought and thou shalt find it swifter then the weauers*
Iob 9. 25. *shittle, and speedier then a Post caried vpon the wings of the*
wind; for if the Lord steppe not betweene thee and death,
before thou canst lay one *thy breath is gone. What booteth it*
then so vnseasonably to ripen thy cares for the tares of this
life? for if thou heape vp siluer as the sand, and prepare rai-
ment as the clay, yet building thy house as the moth, not in
thine owne but in anothers garment, when thou shalt make
Iob 18. 13. *thy bed in the darke, and the first borne of death shall con-*
Iob 16. 15. *sume thy strength, where then be the strings of thy hope, thy*
horne being thus abased to the dust? Of thy selfe thou art but
a tree turned vpward, hauing no sap from the earth; and if
thou beest not moistened with the deaw from heauen, though
by the sent of water thou maiest bud, yet shalt thou perish in
the blade, because thou hast no spirit at the roote. Therefore
if thou expect in thy labour blessing, in thy peace continu-

ance,

ance, in affliction comfort, in thy death triumph; thou must respect in thy calling honesty, in thy pleasures iudgement, in thy sorrowes mercy, & in thy life religion. For if God be not with thee to direct thee that thou stray not, to correct thee that thou swell not, to preserue thee that thou famish not, to pardon thee that thou despaire not, to curb thee that thou stumble not, to strengthen thee that thou fall not, to sanctifie thee that thou sinne not, and to glorifie thee that thou perish not: so many be the errors of thy life as thou canst not heale them, and so safe is thine iniquitie sealed vp, as thou canst not chuse but haue change of sorrowes. Eccles. 11. 9. Tit. 2. 12. Psal. 145. 14. Psal. 19. 12.

I haue therefore presumed in a Christian loue of thy soule, if not to cure thy iealosie of the world, yet to prescribe thee Physicke to crucifie thy selfe. It is a field sowne by the hand of another, though some fell not vnfruitfully I hope into my ground; and albe it many yeeres haue now ouergrowne my papers since I first plowed it, and that the seeds-man himselfe sleepeth in the earth, yet somewhat to awake the memory of the righteous, and to quicken and giue heart to the desires of the religious, I haue shot some few arrowes that I had of his, which if thou peruse with diligence, and lay vp with conscience, thou shalt find of greater force then the shafts of Iona- 1. Sam. 20. 21. than; *since these forewarne thee of the fury not of* Saul, *but of Satan, who reioyceth more in thy damnation then he sorroweth for his owne. So hoping thou wilt either looke vpon me in loue, or lay me aside without shame, I commit thee to God, who giue thee and forgiue thee much. Grayes Inne, Decemb. 24. 1604.*

Thy friend,

H. Yeluerton.

TO

To the Christian Reader.

CHRISTIAN Reader, when thou takeſt a view of the bookes already abroad, and daily increaſing, as alſo according to thy meaſure of grace receiued, doeſt diſcerne of and cenſure the weakneſſe and inſufficiency of too many: I ſpeake not now of thoſe idle and vaine, oh that I might not ſay, tending to Atheiſme and prophanenes; which are rather to be bewailed in a Chriſtian common-weale, than cenſured: but of thoſe, whoſe ſubiect is profitable, and workmen deſirous to profit: Euen in too many of theſe thou haſt cauſe iuſtly to complaine, there is no end of making many bookes, the reading of ſuch being but weariſomnes to the fleſh, and ſo breedeth a diſtaſt of the neceſſary vſe of reading. But when thou ſhalt lift vp thine eies, and ſpie out as in a foggie

Eccle. 12.10. *miſt, diuers alſo wherein is* an vpright writing, the words of truth, able to teach and to conuince, *thou art now to be encouraged, and not to be wearie to exerciſe thy ſelfe, as thy calling and meanes will affoord, in bookes that are neceſſary, pretious and godly. Among theſe, if thou wilt take the pains to read, thou wilt eaſily condeſcend, that theſe Sermons deſerue, both for their matter and penning, to be preſerued for the vſe of Gods Saints. Which will appeare, if with mee thou wilt a little neerer obſerue the frame and comelineſſe of this work: namely, the doctrines naturally raiſed, the reproofe of the aduerſary ſoundly concluded: and that in ſuch a pithie phraſe, and words ſauouring of grace, that thou canſt not but*

with

with me acknowledge diuers excellent graces of God shining clearely in the Author, in the Penman. By the Authour the word is truly interpreted, and in a most excellent maner brought home to thy conscience, both for mortification of life, and quickening in heauenly duties, as also for setling thee against that accursed heresie of Popery, which is too much neglected of too many able teachers. In the Pen-man obserue diligence, wisedome, godlinesse; he tooke this paines only for his owne priuate vse: for very hardly could hee bee drawen to communicate this to the common good: yet so carefully is it performed, that vndoubtedly not a sentence, yea hardly will it appeare, that a word of moment escaped him, as those who were diligent hearers with him may remember and can witnesse. His godly wisdome appeareth not only in attending on the Lords own ordinance, the publike ministery of the word, on the Lords day and other set times, but also in treasuring the same vp by writing: knowing well, that the voice working inwardly for a time, through mans weakenesse and infirmity doth quickly perish: to this end, that with his ordinary sanctifying of the Sabbath, he might (and that liuely) set before his owne eies this powerfull meanes also of saluation: therby nourishing the same faith and godlinesse in himselfe, which he saw from his infancy, and daily doth see to dwell in that reuerend and truely religious Iudge his father, and in that vertuous Lady, alwaies ready to refresh the bowels of the Saints, his mother: to whom I also owe my selfe, both for encouragement in my entrance to the worke of the ministery first begun in that their well ordered family, as also for many fauours since, principally for that charge where I now dwell, bestowed on me by that worthy & most religious carefull disposer of the Church liuings, the right honourable Sir Thomas Egerton *Knight, Baron of* Ellesmeere, *Lord Chancelor of* England. *Lastly, Christian Reader, with me consider*

of

of the blessing of God vpon the labours of this godly and learned Gentleman in his owne profession, who hath taken these paines now for thy good, euident to all those that know him: which doth clearely conuince, that the keeping of the sabbath is not the losse of one yeere in seauen, as too many of his rank, & I would they only, by their practise do discouer they think. Indeed if the fourth commandement were ceremoniall, and consequently abrogated, if there were no heauen, no hell, and that man were only for this life, they might haue some colour. But that the care of thy calling and of holy religion may go together, yea hand in hand, heere thou hast a paterne and example: benefite thy selfe by this his paines, and tread in the same steps of godly wisedome.

Thine in the Lord, *George Bard*,
Minister of the word of God
at *Staines* in Middlesex.

Gentle Reader, whereas by some ouersight, the 19. 20. 21. *and* 22. *verses of the eight chapter to the Romans follow not in their due place, thou art to be aduertised that they are handled in the end of the chapter, after the* 38. *and* 39. *verses; where thou art to looke for them.*

MATH. *chap.* 1. *verſ.* 1.

1. *The Booke of the Generation of Ieſus Chriſt, the ſonne of Dauid, the ſonne of Abraham, &c.* to the 18. verſe.

THE foure Euangeliſts haue beene reſembled by ſome writers to the foure beaſts ſpoken of *Ezec.* 1. 10. and *Reu.* 4. 7. This Euangeliſt *Mathew* being compared to a man, becauſe he begins with the pedegree of our Sauiour Chriſt: S. *Marke* to a lion, becauſe hee begins with the preaching of *Iohn Baptiſt*, who roared like a lion in the wilderneſſe the doctrine of Repentance: S. *Luke* to an Oxe or Bullock, becauſe he begins with the ſtory of *Zachary* the Prieſt, whoſe office was vnder the Law to offer ſacrifice: and S. *Iohn* to an Eagle, becauſe hee flieth aloft, and beginneth with the eternall generation of the Sonne of God according to his Diuinitie. It it is true indeed their beginnings are as before, but their compariſons are too curious; for as the finger of God directed them, ſo did they write, and ſuch was the Lords loue to his church, as not to ſuffer vs to be vnfurniſhed of any thing that might further vs in the courſe of our ſaluation, but from time to time to raiſe vp inſtruments and pen-men to ſet downe his will, that ſeeing the way wherein to walke, we need not nor cannot pretend ignorance.

The whole chapter diuideth it ſelfe into two general parts: 1
firſt is ſet downe the lineall deſcent of Chriſt: ſecondly, the 2
maner of his natiuitie, from the eighteenth verſe to the end.

In the firſt part note three members: firſt, a generall com- 1
prehenſion of the matter in the firſt verſe: ſecondly, the large 2
narration of it, from the ſecond to the ſeuenteenth verſe: 3

thirdly, the conclusion, in the seuenteenth verse.

In the first of these obserue two parts: first, what matter he will intreat of: secondly, of whose pedegree, namely of Christs the great King of immortality.

In that it is said, the booke of the Generation, it is not to be taken as a title prefixed to the whole booke, but it is meant according to the Hebrew phrase, that it is a Catalogue or recitall of such a stocke as our Sauiour Christ came of.

For the second, which is the narration, it is distributed into three members, euery one by equall proportion hauing foureteene persons: the first, of the Patriarkes: the second, of the Kings of *Dauid*: the third, of the Captaines and inferior Gouernors which had onely some fragments left of the roiall regiment after the transportation and carying them away into Babylon. Now the cause why the Euangelist diuideth them thus into three foureteenes, is, not onely that the number and the story might the better be borne away, but principally because he is to proue that Christ came lineally from the Iewes, he setteth downe the threefolde, estate of the Iewes, and whereunto they were subiect till Christ came, who should raigne in the hearts of men: shewing how at the first the Tribe of Iuda increased greatly till it was established and setled in the kingdome of *Dauid*, then the greatest excellency thereof was in *Dauids* sonne *Salomon*, and then the abatement and greatest diminution that could be which was in their cariage away into Babylon, and that a Carpenter should be right heire to the Crowne, sheweth the great eclipse whereunto it was fallen: so as in the Patriarkes it was like the Sunne dawning, in *Salomon* like the Sunne in his full glory, and afterward like the Sunne set and gone downe, leauing the right of the kingdome as in a darke place, namely in *Ioseph* a poore Carpenter, of a base trade and meane condition, nothing at all respected. Now further in the narration, the Euangelist (as we may see in the old Testament) reckoneth vp some that liued before the going downe into Egypt, some that were borne and died in Egypt, and some that returned out of Egypt, and were led as slaues into Babylon.

In

In that it is said, *Iudas begat Phares and Zara of Thamar*, obserue that our Sauior Christ did not disdaine to debase and disparage himselfe so farre as to come of the line of such as were borne of an incestuous generation, that we might be rauished and astonished with his loue, who refused not to come out of the family of grosse sinners that he might saue the sinfull soules of beleeuers. And whereas in the blazing of Christs armes by this Herauld the Euangelist, there are but foure women named, euery one of them hath their seuerall blemish and reproach left behind them in the booke of God. The first, *Thamar* incestuously abused by her father in law, *Gen.* 38. 18. 29. The second, *Rahab*, *Iosh.* 2. 1. by nation a Cananite, as vile as to be a dogge, by profession an idolater, by city of Iericho a place so cursed, as that no soule should escape thence aliue, in trade a victualler, and in conuersation a whore: yea the place she dwelt in so cursed, that who so should build it vp againe should do it in the bloud of all his family: and yet this woman must be put in the roiall descent of Christ. The third is *Ruth*, who came of that nation, that was begot in incest, and caused the children of Israel to sinne in fornication. *Numb.* 25. 1: so as it is said for the Edomites, the Lord esteemed them no more then as an old shooe, and Moab should be but as a chamber-pot; and as appeareth in her owne booke, *Ruth* 2. 3. she was poore, gleaning after the reapers the eares of corne. For the fourth, which is *Vrias* wife, she was the worst of all, of her *Salomon* was borne, 2. *Sam.* 12. 24. whereby the holy Ghost doth insinuate the adultery committed before his birth, and consider *Salomon* borne of such an infamous woman, that he should be heire, and yet not the eldest sonne, it was meerely of Gods mercy and not of any merit; and by reason of this woman, *Dauid* not onely committed adultery to haue made a bastard to haue inherited the Crowne, but to this added bloud, the death of her husband and of many others, and such a death, as to die by the sword of the vncircumcised, which was most reprochfull: that now the holy Ghost should direct the pen of the Euangelist to draw Christs linage by name from these, & not to deriue him from *Sara* & *Rebecca*, that were excellently famous,

Ioſh. 6. 17.

Pſal. 60. 8.

2. Sam. 11. 4. 17.

and that *Dauid* the type of the Messias should be such a bloudy man, may be a consolation to al bleeding christians, & may teach vs, that though our sins be neuer so hainous in respect of the qualitie of them, or neuer so many in respect of the multitude of them, yet if at any time we be wearie with a full detestation of them, and a resolute purpose to amend them, Christ will refresh vs, and will scatter them before him, euen as the dust before the winde: and the greater is our condemnation, if hauing so much mercie we repent not.

Mat. 11. 28.

Secondly, obserue in that it is said, *Iesse begat Dauid, and Dauid Salomon*, wheras *Dauid* onely is named king, being the last of the first fourteene, that the estate of the Patriarkes was now changed into kings; and though Iuda had some preheminence, before that the kingdome fell to them, yet this was the greatest glorie, that it should be such a kingdome whereof the king that should be borne should be God the Son: which may teach vs, that the highest honor that can befal a family, or a cuntry, or a Christian is, to haue the Lord to dwel with them: for all other titles are folded vp in time that perisheth, but the presence of the Lord bringeth comfort that decaieth not. Howbeit we must note, that as this kingdome of Iuda was a type of the Messias, it was begun in *Dauid* onely, for *Saul* though he was king before, yet was he no type of the Messias.

1. Sam. 15. 28.

And for this second order which is all of Kings, we shall see if we peruse the booke of God, that Christ came of some as wicked kings as euer were; for where from *Salomon* to the captiuitie there were 19. kings, 13. of them were most wicked, and some of them had such speciall blemishes & spots vpon them, as it is doubted whether they be saued or no: *Salomon* had great enormities, but there is no doubt of his repentance, witnessed by his booke of retractions called *Ecclesiastes*. *Asa* began well, but in his old age he imprisoned the Prophet that told him of his sinne, and in his sickneſse trusted more to the Physitian then to God, 2. *Chr.* 16. 10. 12. *Iehoſaphat* did the woorst act that could be (2. *King.* 8. 18.) to marrie his sonne *Iehoram* to *Athaliah* the daughter of *Iezabel*, whereby manie prouocations were committed, and yet these were the best.

Iehoram

Iehoram he cauſed all Iuda to commit idolatry, ſo as the Lord forſooke him, and (2. *Chro.* 21. 15.) he died a miſerable death, his guts falling out of his belly, not all at once, but day by day, which was more grieuous. *Ahazia* his ſonne was ſlaine (2. *Chro.* 22. 9.) by *Iehu* in the field, and neuer any reuenged his blood. *Ioaſh* his ſonne (2. *Chron.* 23. 3.) was mightily preſerued by *Iehoiada* the Prieſt from the hands of *Athaliah*. Yet when the Prieſt was dead (2. *Chron.* 24. 78.) when the Prophets came to tell him he was a buſed and miſled by his Princes to idolatry, he cauſed them to be ſlaine in the temple, and himſelfe (*Verſ.* 25.) was afterward killed by his owne ſeruants. *Amaziah* his ſonne fell to Idolatrie after a victory obtained of the Edomites, and (2. *Chro.* 25. 27.) was traiterouſly ſlaine by his owne ſubiects. *Azariah* his ſonne, (2. *Chro.* 26. 21.) becauſe he vſurped vpon the Prieſts office, was immediatly ſmitten with the hand of God, that he came to be a Leper, but ſome of thoſe laſt Kings are not heere named by S. *Matthew*, becauſe hee meant to make a proportionable and euen number that ſhould conſiſt on foureteenes. For *Ahaz* hee made all the altars like the altars of Damaſcus, and (2. *King.* 16. 3.) made his owne ſonne paſſe through the fire, according to the ſacrifice and abhomination of the Heathen. *Iehoiakim* hee contemned the threatnings of the Lord, and cauſed the roule to be burnt (*Ier.* 36. 23.) which *Baruch* had writ from the mouth of *Ieremie*; he was therefore buried like an Aſſe, (as was prophecied by *Ieremie*, 22. 19.) euen drawne and caſt foorth without the gates of Ieruſalem. And for *Zedechiah*, hee impriſoned the Prophet *Ieremie* and contemned the Lord, therefore were his eies put out by the king of Babel, (*Iere.* 39. 7. 8.) and he bound in chaines, and led like a ſlaue into captiuity. Out of which obſerue, that there is no priuiledge in the Princes chaire to keepe them from ſinning, neither yet that the maieſtie of their places can protect them from the Lords vengance: but that if their hearts bee lifted vp againſt God, his hand ſhall fall vpon them to their diſtruction: for the grace of the Lord muſt ſeaſon their palaces, elſe doe they ſtand but in ſlippery places. And though our Sauiour Chriſt vouchſafed to come out of the loines of ſuch wicked Kings, it was not at all to giue anie coun-

Vnderſtand theſe words touching Chriſts deſcent legally, as Deu. 25. 5. 6. and pag. 8. line 29.

tenance to their offences, or to embolden them in their sinnes, but onely to open the fountaine of mercy to vs, that wee may know he is able to sanctifie the vilest sinner.

Now for the third order, which is of them who were caried away into captiuity: note first the cause of the captiuity: secondly, the cruelty of it: thirdly, the mercy of the Lord in their deliuerance. For the first, which is the cause that Gods owne children, and them of the blood royall should be caried into slauery, it is set downe (2. *Chro.* 36. 12.) to be, first, for that the king rebelled against God, and humbled not himselfe before Ieremy the Lords Prophet. Secondly, for that both Priest and people trespassed wonderfully, set downe in two things principally. First, they polluted the house of the Lord with the abhominations of the heathen. Secondly, they mocked and misused the messengers of the Lord, and despised his words, vntill the wrath of the Lord rose vp against them, and that there was no remedie, but he was enforced to giue them to the bloud-thirsty Babylonians. Wherein obserue, what a fearefull thing it is to fall into idolatrie; after our eies haue once beene opened; and how nothing prouokes the Lord so much, as the contempt of his embassage. For if hauing once seene the goodnesse and power of God, we decline from him, and lay holde on other helpes, and contemne the face and speech of his Ministers, whom he hath made acquainted with his secrets, and that wee waxe strong in our selues, we doe but as *Vzziah* did (2. *Chron.* 26. 16.) lift vp our hearts to destruction, and force the Lord to take his cuppe of indignation in his hand, and to holde it as well to the mouth of the king as to the people: for where all conspire to worke mischiefe, all shall be ouerwhelmed with the same madnesse, as Ieremy speaketh, *chap.* 25. 18. For the second, which is the miserie they sustained being captiues, it is to be seene, first, in their vsage before they came to Babylon, set downe, 2. *Chr.* 36. 17. they tooke both young and old, men and women, and though they fled to the Sanctuarie for succour, yet were they there stabbed with daggers; they burnt the house of God, and tooke the precious vessels of it, to abuse in their superstition when they come to Babel. Now to see the temple on fire, and yong and old

old slaine without mercy, had beene enough to haue rent their hearts in peeces, to see the worship of God thus defaced, and themselues reserued but as an after pray to the enemy. But now 2.
secondly comming thither, namely, to Babel, to behold such
grosse idolatry, and to heare such high reproches, as no doubt
were giuen against the God of Israel, as, Come sing a song to Psal. 137. 3.
the God of Iuda that hath forsaken you, and, Beholde, heere
be the people whom the Lord hath spued out; besides the bon-
dage wherein themselues were kept; how could they but straine
foorth teares of bloud, and send foorth deepe sighes from a
mournfull spirit? Yea their case was so desperate and miserable, 2.
as (*Ezech.* 37. 11.) their raising vp againe and restitution was
made of the Lord as great a matter, and as hard as to put life in-
to a company of dead bones: for there the Lord saith: These
drie bones are the house of Israel, neither yet did this their capti- 3.
uity last but a while, but they were wintred and sommered there
full 70. yeeres, as was foretold by the Prophet Ieremy, *chap.* 25.
11. that they should be an astonishment, and serue the king of
Babel so many yeeres. For the third, which is the Lords mercy 3.
in their deliuerance, they be the words of his owne mouth. For
thy sake (O Israel) I will not doe it, for thou art filthy, but for Ezec. 36. 22.
my owne sake I will, that they may know I am able to doe it, and
for Dauid my seruants sake, I will not vtterly put out the light of
Israel.

Hence learne generally, that there is no nation so free, but 1.
the Lord may captiuate, and if they decline and leaue their first
loue, the Lord may and will abandon them. For if any people
might haue presumed, it was this, who had the promises, and a
more peculiar presence of God then any nation vnder heauen,
yet were they vile, and did stincke in his sight, for abusing his
kindenesse, and setting at nought his Ministers. Howbeit, ne-
uer were they more scorned then in these daies, wherein either
men make themselues deafe that they will not heare, or heare,
but there is a noise of vanity higher and louder in their eares.
Heere then is the same cause of captiuity, why should wee not
feare the same indgement? We see it is our selues can doe vs the
greatest hurt: for when wee once giue our selues ouer to loose-

neſſe of life, and to diſtaſte the word, the Lord then diſarmes vs both of policie and ſtrength, that euen a weake enemy may ſoone ſurprize vs. Let therefore euery man amend one, albeit theſe times bee ſo miſchieuous, as it is to be feared leſt many of vs be as willing to returne to Babylon for religion, as euer were the Iſraelites to come foorth.

2 Secondly, obſerue the curſed and hard-harted diſpoſition of the enemies of God, that they thinke no torment nor cruelty too exquiſite nor too ſharpe for his people: for *Zedechia* and *Ahab* did the King of Babel burne in the fire, *Ier.* 29. 22 and the reſt were ſlaues to him and his ſonnes, 2. *Chro.* 36. 20. With which malice the diuell hath poiſoned and filled their hearts, becauſe they cannot be auenged of the Lord himſelfe, for euen Gen. 11.4. at him doe the proud *Nimrods* of the world point their fingers, and againſt him doe they lay their ſiege to plucke him out of his ſeate: for the Babylonians were more fierce to the Iſraelites then to any other whom they ſubdued, onely becauſe they were 3 the choſen and beloued of the Lord. Laſtly, obſerue in their deliuery the compaſſion of the Almighty, that he will not be angry for euer; and the truth of his promiſe, that he will at the length viſite his people in mercy, when they thinke the clouds ſo thicke, as they cannot be ouerblowne: for now when Iſrael was euen rent to ragges, he harboured (*Ier.* 29. 11.) the thoughts of peace and not of trouble, and gaue them an end of their fainting hope, euen a mighty deliuerance by the hand of *Cyrus* king of Perſia, 2. *Chro.* 36. 22.

Where it is ſaid, *Iechonias begat Salathiel*, obſerue, that *Salathiel* was not his naturall ſonne, but onely ſucceeded him in the kingdome by legall ſucceſſion as next heire, for *Iechonias* had no ſonnes, but the houſe of *Salomon* ended with him, as appeareth *Ier.* 22. 30. *Write this man* (that is *Iechonias*) *deſtitute of children.* So alſo *Ezec.* 21. 26. 27. the Lord ſpeaking of *Salomon*, I will ouerturne (ſaith he, repeating it thrice) the diademe of this king, and neuer ſhall any out of his loines weare it, vntill he come whoſe right it is, (that is, the Meſſias) and I will giue it him. To prooue alſo that *Salomons* line muſt ceaſe, and that Chriſt muſt not come of him lineally, appeareth by the

propheſie

propheſie of *Iſaiah* : that there ſhould not one bee left of the houſe of *Iehoiakim*: which could not be ſo, vnleſſe the line of *Salomon* were vtterly extinguiſhed : and for *Salathiel*, he came of *Nathan* the ſecond brother, as *Saint Luke* ſetteth it downe, *chap.* 3. 31. which nothing diſagreeth from this of *Saint Matthew*, for he was but to ſhew the line of the Kings, and not naturally of whom Chriſt came, but whom hee ſhould ſucceed in the kingdome. Where note the wonderfull prouidence of God, that *Salomon* who had ſo many wiues and children, hath not now any left to ſit vpon the throne, to teach vs that *Salomon* was to bee puniſhed for his many wiues : ſo as the Lord would not haue Chriſt to come of him naturally, but of his yonger brother. Whereby all nobility may bee ſwallowed vp in the glory of the Lords progeny and generation that drowneth all nobility : that ſince *Salomon* in all his glory wanteth naturall heires, that they ſtand not vpon theſe outward ſhewes and dignities, but ſeeke to continue their poſteriry, by liuing in a cleane and holy courſe of life : for the Lord will waſh away the vnholy ſeede, and ſcrape out their names from vnder heauen, that ſeeke to eſtabliſh their houſe in filthineſſe, and to pollute the mariage bed. 2. King. 20. 18.

Further, in that Chriſt is ſaid to come of *Ioſeph* the poore Carpenter : heerein are the ancient Prophecies fulfilled, (*Eſay* 53. 2.) that Chriſt ſhould come and no man regard him, and that he ſhould grow vp as a roote out of the drie ground without forme or beauty, and as *Eſay* 11. 1. that he ſhould come as a rod out of the ſtocke of *Iſhai* the Yeoman, 1. *Sam.* 16. 3. whereby we obſerue, that when things are moſt deſperate, then the Lord recouereth them : and now when the kingdome was come to a poore Carpenter, then Chriſt was borne, to teach vs, that in the greateſt exigents and extremities, we muſt neuer diſtruſt, nor ſeeke to extricate our ſelues out of any ſorrow the Lord hath brought vs to, but ſtill to waite vpon him : for as *Dauid* ſaith, *Pſalm.* 32. 7. The Lord is our ſecret place, that is, he hath many priuie deliuerances wee know not of : and (as *Pſalm.* 4. 3.) will ſtrengthen vs vpon the bed of ſorrow, as he did *Dauid*, who when *Saul* with his armie was euen at his heeles, and hee no doubt much anguiſhed, yet the Lord had his ſecret deliuerance for

for him, and turned *Saul* on the sudden another way, 1. *Sam.* 23.27. Euen so heere, when it had beene night with the Israelites a long time, and that their enimies thought they should neuer recouer their sight againe, then ariseth Christ like they day-starre, and restoreth the beauty of their kingdome to greater glory then before: let vs therefore waite with *Simeon* for the saluation that shall come.

Now remaineth to shew the difference in the recital of Christs pedegree by *Saint Matthew*, and that of *Saint Luke chap.* 3.23. and it standeth in three points: first, *Mathew* doeth descend 1 from the first to the last, from *Abraham* to *Ioseph*; *Luke* ascendeth from the last to the first, from *Ioseph* to *Abraham*. Secondly, *Mathew* was to fetch his pedegree so as he might proue him 2 to be the Messias of the Iewes, and to come directly from the seed of *Abraham*: *Luke* deriueth him not onely from *Abraham*, but from *Adam*, that he might shew him to be the Sauiour, not onely of the Iewes, but also of the Gentiles, and to be that seed 3 of the woman promised *Gen.* 3.15. Thirdly, *S. Mathew* sheweth his royall line, and that he was rightly interessed in the kingdome: *S. Luke* setteh downe the naturall line of him, of whom he came according to the flesh: So that vnderstand, whereas all the light of *Salomon* was extinguished in *Iechonias*, all the rest that followed were not the naturall posterity of *Salomon*, but such as succeeded him legally in the kingdome, so as *Saint Mathew* in following his purpose could not set downe his naturall descent: *S. Luke* brings him from *Nathan*, to proue he came from *Adam*: and howsoeuer there be some contrariety whether he came naturally from *Salomon* or no, yet it is certaine hee came naturally from *Dauid*, which sufficeth.

* * *

THE

MATH. *chap.* 1. *verſ.* 18, 19, 20, 21.

18. *Now the birth of Ieſus Chriſt was thus. When as his mother Mary was betrothed to Ioſeph, before they came together ſhe was found with child of the holy Ghoſt.*

19. *Then Ioſeph her huſband being a iuſt man, and not willing to make her a publike example, was minded to put her away priuilie.*

20. *But while he thought theſe things, behold the Angell of the Lord appeared vnto him in a dreame, ſaying, Ioſeph the ſonne of Dauid, feare not to take Mary thy wife, for that which is conceiued in her is of the holy Ghoſt.*

21. *And ſhe ſhall bring forth a ſonne, and thou ſhalt call his name* IESVS, *for he ſhall ſaue his people from their ſinnes.*

NOW followeth the manner of the birth of our Sauiour Chriſt, wherein conſider two parts: firſt, the matter generallie propounded: ſecondly, the large narration of the particular circumſtances to the end of the Chapter, which bee three: Firſt, what occaſion was giuen to *Ioſeph* to ſuſpect his wife, and how hee commanded his heart to thinke the beſt of it, becauſe it might bee ſhee was with child before mariage, and then it was no adultery, ſo as hee would not proſecute the matter too farre to her infamy: Secondly, the ſatisfaction which *Ioſeph* receiueth, and the information giuen him extraordinarily by an Angell of the whole matter how it was wrought: Thirdly is declared his obedience after the ſatisfaction receiued, & after his iudgement was reformed in theſe words, *He tooke her againe.* In the firſt, conſider firſt of this point heere named, 1. 2. 1. 2. 3. 1.

named, that *Mary* was betrothed, whereby we may vnderstand that there be two degrees of mariage: the first, betrothing: the second, the perfecting and confirmation of it; and these two we haue, commanded by the law of God, commended to vs by example, and iustified by the law of nature. For the first, we may see *Deu.* 24. 5. that the man betrothed was priuiledged from war-fare the first yeere, that they might know one anothers conditions; and *Deu.* 22. 23. 25. he was to be stoned that should force and abuse a betrothed woman. For example we haue this of Christ, which may serue for all, that he was borne of such a woman as was betrothed before mariage: for the law of nature it may suffise, in that all the heathen make mention of betrothing before mariage by way of commendation; for since mariage is such an obligation as bindeth so strongly, not to bee dissolued, it is reason and conuenient there should bee a time betweene the mentioning and the perfecting of the contract, that if any occasion should happen in the meane time, the bond might not be made. The equitie also concerning Christianitie is great in this respect, to the end there might bee a stay of immoderate lust, which men would brutishlie runne into, if presently vpon the contract made they might company together: therefore that there may bee as it were a bridle layed vpon our lust, it is good wee rush not suddenly into the mariage bed, but by this distance of time betweene betrothing and marrying, that wee learne to tame and take off the edge of our inordinate desires.

Further obserue, that it is not lawfull for any man to vse his wife barely contracted, for *Ioseph* and *Mary* came not together when they were onely betrothed: by which example wee haue the chastity of our vessels recommended to vs, that wee intermeddle not before the Lord hath layed open the bed vnto vs, that is, before shee bee giuen vnto vs by Gods instrument the Gen. 2. 22. Minister, euen as *Eue* was giuen by God himselfe to *Adam*: for the institution of mariage being partlie to beget sonnes and daughters for the Lord, wee must not dare to venture or breake into any vnsanctified course, because the Lord cannot blesse what his mouth hath cursed. What shall wee say then to the

fleshly

fleshly and brutish generation of the world, who will be kept within no limits, but like beasts doe range after their owne appetites, and as it there were no distinction of bodies, nor expectation of blessing, nor feare of punishment, doe neither make the Lord acquainted with their match, nor rest themselues in his ordinance, but doe scale as it were the walles, and cut asunder the lists wherein God hath set them, passing by their wiues to other women? Surely as such men can hope for nothing els but that their posterity shall inherite the winde, as *Iob* speaketh: so may they looke for nothing surer, but that themselues shall fall in their owne vncleanneſſe without great repentance.

Further, in that Christ was conceiued after espousals, but not borne till the mariage was consummate; we learne, that as God honored this estate in Paradise with his owne presence, so hath the Lord Iesus sanctified it with his owne birth: for howsoeuer a betrothed wife was not to be accompanied with, *Deuter.* 22. 23. yet she was a wife. We must therefore correct our selues, not to thinke meanely or basely of the estate of mariage, there being no such fountaine of earthly comfort set open vnto man as this is, whether we respect societie or posteritie, and therefore fitly hath the Apostle to the *Hebr.* chap. 13. 1. termed it honorable among all, as a blessing equally distributed vnto all.

Againe obserue in that *Marie* is said to be with childe, that there was iust cause for *Ioseph* to suspect her, yet marke what counsell he tooke to make the best of the worst: he was loth to put her away because he was iust, & he is said to be iust in two respects; first, because he abhorred to take her to wife whom he suspected to be a whore: where we learne, that *Iosephs* iustice did not consist in a base reputation of this maner of filthinesse, but in a detestation of it, for it is the basest mind that can be to marrie a woman that hath beene abused; and by this example it appeareth, that he that doth tolerate the vnchastitie of his wife, is himselfe heerein culpable of bawdery. Secondly, his iustice regardeth this, that being doubtfull, before apparent proofe he construeth a doubtfull action at the best, namely

namely that she was gotten with childe before the espousals, and then he would not mary her, as by the law he might haue done, and after haue put her to death, *Deu.* 22. 21. if she could not haue shewed the tokens of her virginity, but he would haue put her away priuily, and resigned his interest to him who (as he suspected) had abused her. Wherein we learne, that iust men are to take all things at the best, and not to seeke occasions of others hurt, or meanes to wreake their malice on them that haue in sort abused them: for loue must couer, and religion must passe by offences. If *Nabal* be so churlish as to deny refreshing to our seruants, 1. *Sam.* 25. 10. we may not be so impatient as *Dauid* to vow their destruction, but with the mildenesse of *Abigael* we must leaue them to the Lord. A patterne of this also we haue in *Ioseph* of Egypt, who though he was sold by his brethren in the depth of their malice, yet neuer vpbraided them with their fault, but gently passed by it, & freely forgaue it, accounting it as the hand of God that had sent him thither, *Gen.* 45. 8. And this indeed ought to be the affection of all Gods children, not to blaze, but as as *S. Paul* speaketh, to support one another in their infirmities, and not to shame them when the action committed may in some sort be well construed.

Gal. 6. 1.

Further obserue, that this example of *Ioseph* in making the best of his wiues honesty, is no warrant for husbands to keepe their wiues that may publikely be conuinced of adultery, but they may safely releeue themselues by the law of the Magistrate, so as their end in prosecuting the matter be not to defame them but to reforme them: for the sword is a notable meanes, to bring vs to repentance. And though *Ioseph* complaineth not, it doeth not prooue that others should be silent, for the cause is diuers. First, *Ioseph* seeing her defloured did abhor to accompany with her: Secondly, knowing her great piety and singular modesty, he wondred how it came: he could not accuse her for an adultereſſe, for it might be the act was done before they were betrothed. Now in this perplexity he staieth his thoughts, and recommendeth it to God, and so this was of a matter altogether doubtfull, therefore not like to that where she is publikely conuinced of such shameles filthines. Againe,

in

in this of *Iosephs* the whole case was extraordinary, and the Lord had the full stroke in it, for he suffered *Ioseph* to be abused by the errour of his iudgment, and restrained *Mary* from speaking one word to her husband how all this matter was wrought; whereas he loving her so entirely, and being fully perswaded of her piety, and thereby halfe induced not to make suspition of her chastity, he would haue rested contented with her relation, but the Lord stopped her mouth, that as this action proceeded immediatly from God, so *Ioseph* should be satisfied only by the oracle of God: and therefore this is not to be matched & resembled to that where women shamelesly breake their vow which they made to God and man, as we may see 1. *Cor.* 6. 15. & *Mal.* 2. 14. where the Prophet bringeth in the Lord as a witnesse betweene man and wife, and vrgeth this as a reason why the one should not trespasse against the other, because out of the abundance of his spirit he hath made them one.

Now for the second part, which is the satisfaction *Ioseph* receiued, and the meanes whereby his thoughts were appeased while hee was musing of this euent, we must consider three points: first, what messenger God dispatcheth, namely an Angell: secondly, at what time, when he was euen vpon the resolutiō to haue put her away: thirdly, what message was brought while he was thus reasoning with himselfe, and was anguished with blinde discourses; which containeth seuerall parts: first, that which is set downe in the very first words, as much as to say, as, Thou hast not done amisse to take such a moderate course in this matter, but feare not, she is a virgin: Secondly a confirmation of this; *That which is in her is of the holy Ghost:* Thirdly, he declareth the blessed condition of the child, foreprophesying of this name: Fourthly, a reason of his name; *He shall saue his people*: Fiftly, because the Angel knew Ioseph prepossessed with preiudice, and therefore yet there might rest some scruple in his mind, he allegeth an ancient record of the Prophet *Esay*, c 7. 14. written 800. yeres before, which expressed as much as the Angel now told him, & by this testimonie concurring with his speech he doth absolutely resolue him: for an angel speaking according to scripture is not to be doubted.

For

For the first, the messenger that is dispatched from the heauenly palace, being so excellent as an Angel, let vs learne to be caried into an admiration of the Lords loue, that the Angels elect shal be messengers & ministers for his chosen. Hereupon *Dauid* (*Psa.*8.4.) being confounded with the Lords goodnes breaketh forth saying, *O Lord what is man that thou shouldest be so mindfull of him, and shouldest thus exalt him, for thou hast made him little lower then God*; not that the Angels in themselues are baser in nature & condition then we: for as it is *Esa.*6,2. as they haue two wings to hide their face from the glorie of God, so haue they two wings to hide their feet, because we cannot behold them in their excellencie: for the seruice they do, is not to vs for our owne sakes, but they do it as to Christ their head, as is prefigured by *Iacobs* ladder (*Gen.*28.13.) wheron the An-
Ioh.1.51. gels ascended and descended: this ladder being Christ, and Christ vouchsaffing vs this honour to sit with him at his table, the Angels minister to vs as owing all dutie to him. Now this ministerie of Angels is so deputed as euery particular member elect, hath not one but many continually attendant on him, as *Psal.*91.11. Hee hath giuen his Angels charge to beare vs in their armes, lest we should dash our feet to hurt them; not that the Lord is vnable to rescue vs, or insufficient to support vs from any danger, but he doth it onely to prouide a remedie for our infidelitie, who must euer bee held as it were by the
Mat.14.20. hand, or else we crie with *Peter* in the least temptation, *Lord helpe vs we perish.* Euen as a man desiring safe conduct out of the realme, should receiue of the Prince not onely his letters, but his royall guard to wait vpon him: which were a matter *ex abundanti*, that by this meanes he could no way doubt of quiet passage: so lest we should distrust the Lord, or bee too much confounded with his maiestie, hee hasteneth to helpe vs by more familiar meanes, and hath giuen vs as it were his royall naule to guard vs, that we may be sure, as Sathan hath manie waies, and laieth many snares to entrap and to hurt vs, so hath the Lord pitched his tents about vs, and compassed vs with fenced souldiers to preserue vs safe. Heereupon it is, that the Angels are called fierie in two respects: First, because they burne

burne with a zeale of the Lords glory: Secondly, becauſe they are as quicke as fire, to execute ſpeedily the Lords meſſage.

For the ſecond circumſtance, of the time when this meſſenger was ſent, it was euen while hee was in the depth of his thoughts, while after many wofull diſcourſes and perplexed cogitations, hee had reſolued to put her away, thereby to ſatisfie his owne conſcience, not to ioyne himſelfe with that woman whoſe honeſtie might ſo iuſtly be ſuſpected, and yet not to expoſe her to the extreameſt infamy, minding to doe it priuily. In this agony and in this aſtoniſhment of his ſpirit, the Lord ſendeth a meſſage to preuent the ignorant from ſinne, the innocent from ſhame, and the whole Church of God from ſlander. Where wee learne, that the wiſdome of God is wonderfull, which ſheweth himſelfe to worke beſt at a dead liſt and a deſperate cure, cauſing the Sunne to ſhine at midnight, and when the Ship is ready to ſinke commanding a calme. For when wee are Mat. 14.30. in ſuch Labyrinths, as wee know neither where to ſeeke nor where to finde, and when *Iacob* (*Gen.* 28.11.) had but a hard Exod. 14.21. pillow, and the Iſraelites no hope of paſſage, then he ſendeth to the one a ſweet viſion of the ladder, and to the other a wonderfull diuiſion of the ſea. And in ſuch extremities he worketh graciouſly, as *Dauid* ſaith: He tooke me out of the horrible deepe pit, and when I was caſt into ſuch a calamity, as I ſtucke as it had beene in clay, the waues of water guſhing in vpon me ready to drowne me, then the Lord heard me, and ſet me where I might ſee footing, and placed me on firme ground. And as this is true in doctrine, ſo is it alſo in example. For *Eliah* (1. *King.* 19.4.5.) fearing *Iezabel* would haue had his life, as ſhe had others of the Prophets, being euen ſpent of ſorrow and vtterly out of heart, breaketh foorth, ſaying: *Lord take my ſoule from me, I am no better then the reſt of my fathers*: and in this perturbation of ſpirit giuing himſelfe to ſleepe, as maſtered and ouercome with heauineſſe, lying thus vnder the Iuniper tree, then commeth an Angell to feede him being neere pined for want of food. But the famous example of all is that of *Abraham*, *Gen.* 22.11. who being commanded to kill his onely ſonne, in the darke night, when no doubt he had greeuous and hideous cogitations, when

he had hope to haue no more ſonnes, and this being the ſonne in whom both himſelfe and all the world ſhould be ſaued, and not to doe this vpon the preſent reſolution, but to goe perplexed three daies iourney, himſelfe to be the butcher, and not to giue him a gentle death but to burne him: hauing couched the wood, and blowen the fire, and his ſoule no doubt bleeding within him when the child ſpake ſo wiſely, asking, where was the ſacrifice, and yet hauing the knife ready in his hands to haue cut his throate, then the Angell bids him ſtay, and then there comes a countermaund from heauen: to ſhew and teach vs, that as in former times he was gracious to them that waited and walked in humility, ſo he is alwaies neere to the contrite heart, and com-
Pſal. 30. 5. forteth the abiect: that though mourning be in the night, yet ioy ſhall come in the morning, euen as after the loweſt ebbes riſe
Iob. 5. 19. the higheſt tides, and as *Iob* ſpeaketh: Out of ſix troubles the Lord will deliuer me, but the ſeuenth ſhall neuer come neere me, but out of this aſtoniſhment alſo he will raiſe me. Which helpe of the Lord is for a time deferred, not onely to confirme our hope and quicken our praiers, our fleſh being ſluggiſh, that heereby we may learne to depend vpon his prouidence: but that this comfort comming at ſuch ſtraits and exigents, when our leafe ſeemeth euen to be fallen, we may praiſe and magnifie the Lord more thankfully. For we may aſſure our ſelues, that neither
Pſal. 91. 5. 6. the plague that walkes by night, nor the peſtilence that flies by day, nor the ſnare of the hunter ſhall once endanger vs, the Lord watching ouer vs. But on the contrary, lay not thine hand to wickedneſſe, for in one of thy two waies (as *Iob* ſpeaketh) the Lord will ſurprize thee. And howſoeuer the elect may bee in danger and not deſpaire, perplexed and not periſh, yet the Lord ſhall raiſe terror before the face of the wicked, and the ſhaking of a leafe ſhall make their owne conſcience purſue them to diſtruſt, as we may ſee in *Cain Gen.* 4. 14.

For the third part, which is the particulars of the meſſage: firſt, in that he calleth him the ſonne of *Dauid*, the Lord renew-eth the remembrance of the ancient promiſe made to *Dauid*, that out of his loines ſhould the Meſſias come. Inſinuating to *Ioſeph*, that the Lord is neuer forgetfull of his word paſſed, which may

may ſtay vs in all our weakeneſſe, and cheriſh vs in all infirmities, to eſteeme him as our rocke, and the truth of his word as a moſt ſtable tower that cannot totter: hauing this warrant from himſelfe in this place to vrge him with his word and promiſe of deliuerance, who as he faithfully performed it to *Dauid*, ſo will he gratiouſly remember vs, euen when we are moſt toſſed in tribulation, and in the leaſt hope.

Feare not to take Mary to thy wife.

This is the firſt part of the meſſage: where the Ieſuites obſerue, that *Mary* was *Ioſephs* true wife, yet he knew her not; ſo as (ſay they) there may be true mariage, where notwithſtanding the parties vow to liue in continency. We anſwer, it was true in this example: but this particular is not to be giuen in precept, becauſe though it be commanded in this ſingular perſon of *Ioſeph*, yet we finde no warrant for it in any generall place or commandement ſet downe in the Scripture. Wee muſt therefore know, that the Saints of God are not to bee followed in two things. Firſt, in their infirmities, as wee may not lie with *Rahab*, nor diſſemble with *Rebecca*. Secondly, in their perſonall and miraculous works, as *Moſes* in faſting forty daies, *Peter* in walking on the Sea, *Eliah* in calling fire from heauen, nor *Ioſeph* heere in a perpetuall ſeparation from his wife: for this example was altogether extraordinary, and what fleſh and blood durſt touch that veſſell the Lord by his ſpirit had taken vp for himſelfe? Otherwiſe that mariage cannot bee lawfull, where the parties meane to ſeparate themſelues continually; for as *S. Paul* ſaith, 1. *Cor.* 7. 5. man and wife may not defraud one another, except it be, firſt, by conſent: ſecondly, but for a time, otherwiſe (as 1. *Pet.* 3. 7.) they muſt dwell as heires together of the grace of life.

Ioſh. 2. 4. Gen. 26. 7. &c. Exod. 34 28. Mat. 14. 29. 2. King. 1. 10.

Secondly, the Ieſuites note this, that where Chriſt vouchſafed to be borne in mariage, yet of a Virgin, that in this he honoured both, but principally Virginity. We anſwer, that mariage in it owne nature is better then virginity: for God in the firſt creation (*Gen.* 2. 18.) ſaw, it was not good for man to be alone, but euen in his innocency, that he ſhould haue the woman as a helpe before him. And therefore *Saint Paul* (1. *Cor.* 7.

26.) is not to be vnderstood, as enioyning virginity to any, or as commending it before mariage, but onely as perswading and praising it for the necessity of those times that were so troublesome, as the Church of God could scarse finde rest in any place: and therfore such as had no families were more free & readier for the seruice of God: otherwise, continency is not better as a better ordinance of God: but the betterneſſe of that came in by the disorder sinne hath brought in, because mariage is clogged with so many cares, as distracteth the minde much from religious exercises, and men in their single estate be more emptied of cares, and so more vacant for praier and other holy duties. And where they say, that virginity in mariage is better then society in mariage, it is an accursed speech, this example of *Iosephs* only excepted: for it is a plant growing onely in this garden, in respect the wombe of the Virgin was the bed of the Lord Iesus: and yet if their owne speech bee true, that virginity in mariage be better then virginity out of mariage, it were good for their Priests and Nunnes to mary.

In that it is said, *Feare not*, obserue, that all our security from feare standeth on the Lords word, for flesh and blood a- 2 Cf. 1. uailed *Ioseph* nothing at all, neither could his owne iudgement leade him to any stable comfort, till the mouth of God had sent it. Howbeit, we see the blind boldneſſe of the diuell, who (*Gen.* 3.4.5.) would needes take vpon him to rid our first parents from all feare in their breach of Gods commandement: but we haue found him a lier and the Lord true from the beginning; let vs therefore qualifie our selues according to his prescript, to tremble when he bids vs feare, and to runne on reioycing when he saith, *Feare not*: for he hath alwaies the tempering of the cup. ob. 2. And in that there is a reason added why *Ioseph* should not feare, we may beholde the tenderneſſe of the Lords compassion towards his children, who will not onely haue them to stay vpon the maiesty of his commandement, but in relieſe of their infirmities will giue them a reason of it, that comprehending it in their iudgements, they may the more safely lay hold on it. Euen as our Sauiour Christ (*Luk.* 12.32.) comforteth his disciples, and armeth them against the troubles to come, saying: *Feare*

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W. Burne

not. Why? for your Father will giue you a kingdome, the power and yet the comfort of the commandement resting vpon the reason of it, in this sort: Those that haue a kingdome prepared for them, neede not to feare: but such are you, therefore away with feare.

Out of the reason it selfe, namely: *That which is conceiued of her, is of the holy Ghost*, we note, that his humanity was so sanctified, that euen from the moment of Christs conception, there was a setting apart of that nature from all vncleanneſse: so as Christ was borne the Sonne of God: for Christ-man was neuer adopted to be the Sonne of God: for adoption presupposeth wrath; but his manhood was personally euen at the first vnited to the Godhead, and was no person of it selfe, as shall appeare afterward.

Now the third thing *Ioseph* was enformed of by the Angell, was to name him *Iesus*: with a reason of the name. Wherein consider two points: first, from what he shall saue: from sinnes. Secondly, whom he shall saue: his people; and these be very few, as himselfe saith, *Luk.* 12.32. *Mine is a little flocke*. For the first, in sinne consider these three things: first, the disobedience to the law: secondly, the originall corruption: thirdly, the condemnation for this corruption and disobedience. The first of these is double, either in breaking the law, or not fulfilling it: the second is the originall cause of this disobedience, which is the euill inclinations of our heart, and our corrupt affections: and the third is the punishment of this disobedience, namely, hell fire. These be three running sores, satisfied and cured by three running streames in Christ: for our rebellion to the law is satisfied in Christ, who not onely paied for that wee had broken, but actually fulfilled euery point of it. For the second, which is our originall corruption, wee haue the holineſse and sanctification of his nature, who was euer seperate from all vncleanneſse, so as in Christ wee are better then *Adam* was in his first estate: for though hee was made good, yet it was changeably good; but wee in Christ are absolutely good, and as the stoutest mountaines that cannot be stirred. For the third, wee haue Christ by his passion to deliuer vs from condemnation;

euen as in the sacrifice vnder the law, the bloud of the innocent beast was shed for him that had sinned, to lay before his face the punishment he had deserued, that so worthily his throat might haue beene cut, and more iustly then was the throat of the beast: so we by the shedding of Christs most innocent blood, are purged from the guilt of our sinne. And as by the beholding onely of the Brasen Serpent lifted vp in the wildernesse, as many as looked vpon it, were made whole: so we hauing our eies annointed with the eie-salue of the holy Ghost, that wee can behold the Lord Iesus exalted on the crosse, shall be freed from all the firy stings of Sathan, wherewith hee had stung vs to damnation.

Leuit. 16. 15.

Numb. 21. 9.

For the second, whom he shall saue: obserue, not all, but his people. Therefore they deceiue themselues that thinke Christ died for all men: for there are but two parts of his priesthood: the first, to supplicate or to pray: the second, to sacrifie: Now it is certaine he neuer sacrificed for them for whom he neuer supplicated: and *Iohn* 17. 9. he excludes the world out of his praier, therefore for the world hee neuer died; but hee praied onely for beleeuers, and that they might be sanctified, that is, set apart wholly for Gods seruice, the word (*sanctified*) being a metaphor or borowed speech taken form the Temple, wherein the first fruites, the flesh, the garments, the vessels and all things else were holy, so called because none might vse them to worldly purposes. So as if we will be his people, we must keepe our selues onely for one husband the Lord Iesus, and like a iewell peereless, as if we were peculiarly laied vp for him, as *S. Paul* speaketh *Tit.* 2. 14. And he that cannot assure his soule of this, for him Christ neuer died: for if we be Temples, onely to set vp in them the idols of our affections, Christ neuer dwelleth there. Now euery man will assume to himselfe to bee a Christian. If a woman that had two children should sweare shee were a maide, or he that had the plague should say and face vs downe he were sound, or one reeling in the chanell that he were sober, would they not be spectacles of shame to all that saw and heard them? And for an vnseemely and filthy liuer to challenge this honour to bee caried in Christs bosome, and to be remembred

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to his Father in his praiers, and to apportion part of Christs death to himselfe, is as absurd as the other, and this his fained repentance shall leade him but into a fained hope against the latter day which will deceiue him. For such kinde of boasters bee they, spoken of *Prouerb.* 30. 12. that are pure in their owne eies, and yet they be not washed from their filthinesse, that is, that are as filthy in their soules as is his body that lieth in his owne excrement. Can out of thornes come grapes? or can a sinfull wretch be a sober liuer? It is certaine, there is no saluation without faith, no faith without repentance, no repentance without amendment of life, nor any amendment without forsaking of sinne: the conclusion whereof is, that no euill liuer hath part in Christs passion, but the markes of Gods vengance are yet vpon thee, and thou venturest thy saluation peremptorily by deferring thy repentance: for what knowest thou whether to morrow shall euer come? Dally not therefore thus with God, till the diuell take thee in the lurch: for as Christ came to saue vs from the damnation of sin, so also to free vs from the dominion of sinne; and as to destroy the diuell, so likewise to destroy the workes of the diuell. And as none shall be saued by the law, without fulfilling the law, so none shall bee saued by the Gospell but such, who as God hath couenanted with them to remit their sinnes, so haue they couenanted with him to amend their liues. It is therfore an intolerable absurdity for them that being slaues to sinne, doe notwithstanding vaunt themselues to be the seruants of God, and who being as prophane as *Esau*, and haue solde their birth-right, will yet claime their birth-right, when they haue no more interest then the dogges in the bread of Children.

1. Iohn 3. 8.

Gen 25. 33. Math. 15. 26

MATH. *chap.* 1. *verſ.* 22, 23, 24, 25.

22. *And all this was done that it might be fulfilled, which is ſpoken of the Lord by his Prophet, ſaying:*

23. *Behold a Virgine ſhall be with child, and ſhall beare a ſonne, and they ſhall call his name Emmanuel, which is by interpretation, God with vs.*

24. *Then Ioſeph being raiſed from ſleepe, did as the Angell of the Lord had enioyned him, and tooke his wife.*

25 *But he knew her not till ſhe had brought forth her firſt borne Sonne, and he called his name* Ieſus.

THIS is the fift thing formerly pointed at, that this teſtimony of the Prophet is alleaged for the further confirmation of *Ioſeph*, and his better incouragement in this matter; that if hee ſhould not reſt in the maieſty of the Angell for the truth of the meſſage, yet that he ſhould not thinke that ſtrange which was recorded ſo long before. Wherein conſider, firſt what cauſe the Prophet had to ſpeake this. It may be gathered out of *Eſay chap.* 7. where the king of Iuda being caſt into feare of the ouerthrow of his kingdome, by the combination and ioyning together of the two armies of Syria and Iſrael, thinking it impoſſible to be reſcued from their ſtrength, the Prophet *Eſay* was ſent to offer him a ſigne in that conſternation and trouble of his minde, either in the depth beneath or in the height aboue, that thereby he might be acertained the Lord would deliuer Ieruſalem from that army: the King meaſuring all by policy, refuſeth to aske any particular ſigne; whereupon the Prophet ſeeing this, deſcended to the generall ſigne, the couenant made *Gen.* 3. that the ſeed of the woman ſhould breake the ſerpents head, that is, not onely performe a temporary deliue-

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rance, but an euerlasting freedome from the siege of Sathan; and this couenant was especially made to *Abraham*. Now the Prophet speaketh to him by way of exprobration in this sort: How canst thou, O King, mistrust this small matter, and that the power of the Lord is not able to performe this, since he hath promised to doe the other, which is farre greater?

Hence generally learne, how excellent and needfull a thing it is to be acquainted and familiar with the Scripture, which is as the store-house of comfort when wee bee distressed, and a guide to direct our thoughts when they bee distracted. For if *Ioseph* had well compared the times spoken of by the Prophets, and had called to minde this speech of *Esay* heere mentioned, it might much haue staied him in his perplexed discourse with himselfe, the Angell himselfe intimating so much in alleaging the prophecy and yet concealing the Prophets name, as a thing that *Ioseph* could not be vnmindefull of. And this indeed is the duty, and ought not to be the labour of euery trembling Christian, to lodge as it were with the booke of God in their bosome; and with the Noble-men of *Berœa* (*Act.* 17. 11.) to receiue the word with readinesse, and to search the Scriptures daily, which is the garden of the Lord, where runneth the riuer of wisedome to resolue all doubts, and where is to be had the oile that softeneth all our afflictions.

Now in the testimony it selfe heere alleaged, consider two things: first, the person that should beare, a virgine: secondly, the person that should be brought foorth, *Emmanuell*, consubstantiall with vs in nature: for both these the Prophet beginneth with a word of wonder (*Behold*) as of a miracle neuer performed but once. If it be asked, how it was possible a virgine should conceiue, we must beleeue it was so, and rest in this, nothing to bee impossible with God, *Mat.* 19. 26. For as it was possible at the first to make a woman out of a man without the helpe of a woman, as wee may see in the first creation, *Gen.* 2. 22. so was it possible for him in this new creation to make a man out of a woman without the helpe of a man. Which was done to this end, because if there should haue beene any corruption of the seed of man in Christ, he could not haue sanctified others. Concerning

cerning the person that should be brought forth, it is *Emmanuel*, the same that *Iesus*, and they both imply one thing: for he that is *Emmanuel* is God with vs, as *Iesus* is God saving vs. Now he is God with vs many waies: and albeit in the Arke vnder the law, the Lord was alway speaking through the Cherubins, insomuch as the very enemies of God, the Philistims (1. *Sam.* 4. 7.) could say when the Arke came, that the God of Israel came: and therefore cried, woe vnto vs; yet is he farre neerer with vs, namely, in such a spirituall manner as the Prophet speakes heere, a God not onely present and fauourable to vs, but connaturall to vs, and vpon which did depend all the graces of God formerly giuen to his Church. Therefore if *Moses* did say in admiration of the Lords goodnesse: (*Deuter.* 4. 7.) Looke if euer the like came to passe, that God from heauen should speake vnto his people, and shew his glory so to appeare on earth: much more may we breake foorth into the like astonishment, to whom God is come so neere, as to be of the same nature with vs, and to speake vnto vs, not in the publication of the killing law, but in the manifestation of the quickening Gospell, whereby we may receiue comfort in the deepest dangers, that gathering our selues vnder his wings, and seeking rest and refreshing at his hands, he will 1 first giue vs a generall charter of grace for the pardon of our sins. And becausse pardon of our sinne will not saue vs from hell, but 2 our iudgement shall be iust, vnlesse we yeeld full obedience to the law, hee will secondly impute and lay all his obedience and righteousnesse vpon vs, so as in him we shall fulfill it. And yet 3 becausse we are still sinners, as carying about vs the orignall vn-
Ephes. 5. 30. cleaneneſse we brought with vs, the third rest he will giue vs, is so to sanctifie vs, as we shall be bone of his bone, and flesh of his flesh; not that we are absolutely sanctified in this life, but that that which this our Christ brings vs is al-sufficient to saluation. And being sure of this, we need not to be dismaide, for the waters of trouble are but a bath to cleanse and purge vs from those corruptions we gather by walking in this dirty world.

Further, let vs consider heere, why it was necessary, that he that should be *Iesus* should also be *Emmanuel*: first, it was necessary he should be the *Emmanuel*, that is, the strong God: for when

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wee were all enwrapped in sinne, and shut vp vnder death, then was there neede of remedy. And what shall that be? Mercy? No, God is iust, and we hauing smitten his Maiesty by our sinne, must bee smitten againe by his punishment. Shall it then be iustice? No: for we haue need of mercy. Heere so to be mercifull as not to disanull his iustice, and so to be iust, as not to forget his mercy, and to make a way both to appease his wrath, that his iustice might be satisfied, and yet so to appease it, as his mercie might be magnified in forgiuing, there must needes come a mediation: and if all the world should be offered to God for satisfaction, it is nothing: for it is his owne, the worke of his owne hands. If Angels should step in before the Lord, it were nothing, for they are engaged to him for their creation; and being but temporally good, they cannot satisfie for an infinite sinne: howbeit, he that must satisfie must bee infinit, to suffer infinite punishment for an infinite sinne, committed against an infinite Maiesty, therefore he must be God; he must be also *Emmanuel* with vs: for how can there bee satisfaction for our apostasie, but by humility? nor procurement of life, but by death? Now when God comes to obey, hee must needes bee humbled, and when he comes to deserue, hee must needes serue, which God alone cannot doe: and when he comes to die, he must needes be mortall, which God cannot be. Therefore hee was man to be himselfe bond, God to free others; man to become weake, and God to vanquish; man to become mortall, and God to triumph ouer death. The situation also of the Ladder spoken of, *Gen.* 28. 12. is an euident demonstration of the two natures of this *Emmanuel*, for the word must bee vnderstood of the second person in the Trinity. By the foot to satisfie his Fathers wrath, as being of our nature, that he might stand close to *Iacobs* loines and to his Church militant; and by the top to expresse his diuinity, which toucheth the seate, and reacheth to the bosome of God, that he might in time bring thither his Church triumphant. Now euery ladder is a *medium* or meane, whereby we ascend to some place that otherwise we could not reach vnto, which this *Emmanuel* is to vs; for wee being euill debters, and God a seuere creditor, Colos. 2. 14
Christ is the meane to cancell this debt, and to set it on his owne

score;

ſcore : and we being ignoant clyents, and God a skilfull Iudge not able to vnderſtand our tale, Chriſt muſt be our aduocate, (1. *Ioh.* 2. 1.) to pleade our cauſe for vs. And as betweene God and vs, ſo betweene the diuell and vs he is a mediator : for he caſteth fierie darts againſt vs, which we onely driue backe by the ſhield of faith in Chriſt, *Epheſ.* 6. 11.

Further, in the word *Emmanuel*, obſerue three things : firſt, the truth and verity of the ſubſiſtance of both theſe natures in Chriſt: ſecondly, the reall diſtinction of them : thirdly, the perſonall vnion of them. And theſe three points wiſely and ſoberly weighed, doe confute thoſe foure maine hereſies riſen heeretofore in the Church, concerning this great myſtery.

For the firſt, that there be two natures in Chriſt, is plainely expreſſed by *Saint Paul*, *Rom.* 9. 5. Firſt, he was according to the fleſh of the ſeed of the Iewes : ſecondly, he is God ouer all, bleſſed for euer. And *Eſa.* 9. 6. *A child is borne, and his name ſhall be the mighty God.* Heere then firſt is confuted the hereſie of *Martian*, who ſaid, Chriſt was God but not man ; but had onely an heauenly body of an imaginary ſubſtance, and alleageth *Phil.* 2. 7. for his ground, where it is ſaid, he was made like vnto men, and was fouud in ſhape as a man ; therefore no man indeed. By the ſame reaſon he might haue concluded aſwell, hee had not beene God : for in the ſame place (*verſ.* 16.) it is ſaid, he was *in forma Dei*, in the forme of God. But the Apoſtle there fully proueth his humanity (*verſ.* 8.) by his obedience to the death of the Croſſe : for if he had not taken true fleſh, he could not haue died, nor yet haue ſatisfied for our ſinnes. And *Gal.* 3. 16. it is ſaid, the promiſes were made to *Abraham* and to his ſeed, which ſeed is Chriſt : and *Gal.* 4. 4. *When the fulneſſe of time was come, God ſent his Sonne made of a woman :* which proueth, that he was truely man. Secondly, heere is confuted the hereſie of *Arius*, who denieth the diuinity of Chriſt, and ſaith, that onely in his humaine nature hee had participated vnto him ſome diuine thing, and ſome heauenly vertue. For as wee ſee heere he muſt be Iehouah, not an inferiour God, or a God by participation of ſome diuine excellency, but he muſt be *Deus ex ſeipſo, filius à Patre*, a God of himſelfe, a Sonne by reference to his

his Father. And ſo much is expreſſed by *S. Paul*, *Rom.* 9. 5. for when he ſaith, hee was borne of the Iewes according to his fleſh, he implieth, he had ſomewhat elſe he had not of them, ſet downe in the words following: *Who is God, bleſſed for euer*: which word *(God)* howſoeuer in the Scripture it be taken eſſentially and perſonally: eſſentially when it ſignifieth the whole Trinity abſolutely: as *Thou ſhalt worſhip the Lord thy God onely*, and *Act.* 4. 19. *It is better to obey God then man*: yet in this place it is ſpoken perſonally of the Sonne, as it is alſo 1. *Tim.* 3. 16: *God is manifeſted in the fleſh.* Now there be foure arguments, to proue Chriſt God equall to the Father and to be Iehouah coeternall in the Godhead as the Father: firſt, by the property of of his perſon: ſecondly, by the property of his eſſence: thirdly, by the power of his diuine workes: and fourthly, by the diuine worſhip that is due vnto him. For the firſt, hee is proued to be God by his generation, for he was begotten of God: whereby is vnderſtood, that he was of the ſame ſubſtance with God, euen as hee that is begotten of a man is a man: and therefore hee is called the proper Sonne of God, which he is not as he was conceiued of the holy Ghoſt; for then *Mary* hath a part as he was borne of her. And this is proued by the Scripture, that when we call him the Sonne of God, wee vnderſtand that he is God as his Father is, *Iohn* 10. 20. *I and my Father are all one*: and *Ioh.* 5. 17. *I worke the ſame works and after the ſame manner that my Father doeth*: meaning that he was God as well as he. And ſo the Iewes vnderſtood him ſpeaking in their language, which made them goe about to kil him. For the ſecond, it is proued he is God by the property of his eſſence, which ſtandeth in theſe foure things: firſt, eternity: ſecondly, infinity to be in all places: thirdly, by his knowledge of all things: fourthly, by his omnipotency. For the firſt, that he is from all times, is proued *Reu.* 1. 17. *I am that firſt and that laſt*, ſpoken by Chriſt himſelfe: and leſt this ſhould haue beene vnderſtood of the father, he ſaith, *ver.* 18. *and am aliue, but I was dead.* For the ſecond, which is his infinity, it is ſaid in *Ieremy*, that God filleth all places: and *Pſalm.* 139. 7. *Whither ſhall I flie from thy preſence? If I goe into heauen, thou art there, if into the deepe, thou art there alſo.* And Chriſt

ſaith

saith of himselfe, *Iohn* 3. 13. hee being on the earth, *No man ascendeth vp to heauen but he that came downe from heauen, that sonne of man which is in heauen*: and in an other place he saith, *Where*
Math. 18.20. *two or three be gathered together in my name, I will be in the midst of them.* For the third, which is his knowledge of all things, *Reu.* 2. 18. it is said that the Sonne of God hath eies like a flame of
Ioh. 2.24.25. fire: and verse 23. *All Churches shall know that I am the searcher*
Math. 9.4. *of the reines and hearts*: and in another place it is said, hee durst not trust the Iewes *because hee knew their hearts.* For the fourth, which is his omnipotency, it is proued by sundry examples in the Scripture, that hee was able to raise vp the dead by his owne vertue: and *Iohn* 5.17. *he doeth the same works which his Father doeth*: and *Phil.* 3.21. Christ shall raise vp our bodies by
3. the same power whereby he subdueth all things. For the third, which is the power of his diuine workes, as himselfe saith, *Iohn* 5.17. *I doe the same workes my Father doth*: all which are of three sorts: the first, concerning the creation: the second, of miracles extraordinary: the third, that tend to the saluation of his church. For the first of these it is said, *Iohn* 1. 3. *by him all things were made and nothing was made without him:* and *Col.* 1.15.16.17. *he is the inuisible forme of the father, for whom and by whom all things were created, and in him all things doe consist* And likewise for sustaining them being made, we haue *Heb.* 1. 3. *He beareth vp all things by his mighty word.* For the second, that is for miracles, he raised vp dead men, euen as his Father did, without any inuocation to any other, which the Apostles did not but by calling on his name, whether it were for raising the dead or dispossessing the diuell, as, *I command thee in the name of Iesus to come forth, Act.* 16. 18. but Christ saith of himselfe. *Iohn* 11.25. *I am the resurrection and the life*: and *Iohn* 10.37. *I doe the workes of my father.* Now for the third, which are the works he did for the saluation of his church, they are principally fiue: first, election, *Eph.* 1.4, *God hath elected vs in Christ*; and 1. *Cor.* 1. 5. *In all things we are made rich in Christ*: and *Ioh.* 3.17. *through him we are saued.* and in another
Iohn 13. 18. place he saith, *I know whom I haue elected.* The second is vocation: now to enlighten the heart of man must needs bee the worke of
Math. 16.17. God, as it is said in *Saint Mat. flesh and bloud hath not reuea-*

led

led this to thee, but God : and in another place it is ſaid, when his Diſciples were going to *Emaus*, he opened their hearts. And for the miniſtery, which is a meanes to call men, 1. *Cor.* 12.6.8. it is ſaid to be the worke of God : and *Eph.* 4.11.12. it is ſaid, Chriſt gaue ſome to be Apoſtles, ſome Paſtors, &c. for the worke of the miniſtery, and the repairing of the Saints. Thirdly, remiſſion of ſinnes and iuſtification is the worke of God : as it is ſaid, *Eſa.* 40. 29. *It is that holy one that giueth ſtrength vnto him that fainteth,* that is, it is God that forgiueth ſinnes : and *Mat.* 9.6. *the ſonne of man* as ſonne of man *hath this power to forgiue ſinnes* : and *Stephen Act.* 7.60. praieth, *Lord Ieſus lay not this ſinne to their charge.* Fourthly, ſanctification is onely the worke of God. *Iohn* 1.13. *We are not borne of the will of man but of God :* and verſ. 12. *As many as receiue him he giues prerogatiue to bee the ſonnes of God :* and *Mat.* 3.11. *Chriſt will baptize you with the holy Ghoſt* : and againe himſelfe ſaith, *Without me you can doe nothing* ; which is true onely of God : and *Epheſ.* 5.26. *Chriſt gaue himſelfe for his Church, to ſanctifie it* : and *Heb.* 10.10. *We are ſanctified by the offering of the body of Chriſt.* Fiftly, to giue glory, is the worke of God ; and this doth Chriſt, as appeareth by the ſpeech of the theefe vpon the Croſſe, *Luke* 23.42. *Lord remember me when thou commeſt into thy kingdome :* and *Iohn* 10.28. *I doe giue eternall life vnto my ſheepe.* Now for the fourth, that he is knowen to be God by the diuine worſhip is to be giuen vnto him, and worſhip is due onely to Iehouah, *Prou.* 16.4. *the Lord hath made all things for his owne ſake.* And for this worſhip, firſt it is not lawfull to ſerue any ſo much as God : now Chriſt is to bee ſerued only : for as himſelfe ſaith, *I haue the keyes of life and of death.* Secondly, it is not lawfull to beleeue in any but God, and *Ioh. c.* 5. *& c.* 6. Chriſt ſaith, *He that beleeueth in me hath eternal life.* Thirdly him whom we ought to loue aboue all things is God: & Chriſt, *Mat,* 16. ſaith, *Loue me better then thine owne ſoule.* Fourthly, whom we ought to obey in all things is God : and *Mat.* 17.5. it is ſaid, *This is my beloued Sonne, heare him,* ſpeaking of Chriſt. Fiftly, it is not lawfull to ſweare by any but by God, and *S. Paul Rom.* 9.1. ſweareth by Chriſt, and ſaith, *I ſay the trueth in Chriſt, I lie not.* Sixthly, inuocation or praier is for none but God,

as

Psal. 50. 15. as *Dauid* saith, *Call vpon me in the day of trouble, and I will heare you:* and *Stephen, Act.* 7. 60. when he was stoned praied to Christ, *Lord Iesus receaue my soule*, and with praier to Christ end most of *S. Pauls* Epistles. Seuenthly, Iehouah onely must be blessed for euer: and *S. Paul Rom.* 9. 5. saith, *Christ God, blessed for euer:* and Reuel. 19. 7. in the Reuelation it is said, *All praise and glorie be to the Lambe:* and 2. *Pet.* 3. 18. *Grow in the grace of Christ, to whom be praise for euer.* Eightly, God onely is to be bowed vnto; and it is said of Heb. 1. 6. Christ, *Let all the Angels in heauen adore him:* and by *S. Paul, He* Phil. 2. 10. *hath a name giuen him whereat euery knee must bow.* And thus by these many parts of Gods worship, it doth appeare that Christ is God equall with the Father.

2. The distinction of the two natures

For the second point, which is the reall distinction of these two natures, wee say they be not confounded, against the third heresie of *Eutiches*, who held that the person eternall of the word of God was turned into flesh; for by this it followeth, that either there must bee an abolition of the Godhead, or a permixtion of both the natures, both which were blasphemous: but we say according to the scripture, *Phil.* 2. 6. that Christ became that he was not before, namely man, and retained that he was before, namely God; and he was man, not that it was transfused into his Deity, or any property of the Deity transfused into his humanity, but by assuming the flesh, and so by personall vnion became both; and albeit the humanity of Christ be much magnified by the Diuinitie, yet is the Diuinitie nothing altered by the humanity.

3. personall vnion of the two

For the third point, which is the personall vnion of both these natures: from hence hath arisen that fourth heresie of *Nestorius*, who sayd, that *Filius Mariæ* was not onely *Aliud* but *Alius*, that is, that as there were two natures in Christ distinct, so were there also two persons. We say, that the same person that was the sonne of *Mary*, was the sonne of God: so as the greatest matter heere, is, whether Christ be one person; wherin let vs vnderstand these two things: first, what a personal vnion is: secondly, what is the fruit and effect of this vnion. For the first, what is a person in Christ: Is it a thing compounded of Deity and humanity? God forbid. Nay Christ by his humane nature proper

perly considered, is not a person: but the Diuinity assuming his flesh, his humanitie subsisteth and staieth it selfe in his Diuinity, for his humanity neuer vpheld it selfe till it was vnited to the Diuinity. It was a nature before, but no person; his Diuinitie was both a nature and a person before, so as out of them neither compounded nor confounded doeth arise Christ Iesus our *Emanuel*. And as in the Trinity there be three persons and but one nature, so in Christ there is but one person and two natures, vnion of nature in the vnity of his Deity. For the second, which 2
is the fruit and effect of this vnion, it is two folde: first, the exaltation of his humane nature by being ioyned to his Deitie: secondly, the communication of his properties. For the first, that the Deity that vnited the flesh did so glorifie the flesh, that by vnsearchable degrees it hath made it farre aboue all Angels, is proued by three priuiledges which it hath: first by the dig- 1
nity of his personall vnion, as he was the sonne of man he was naturally the sonne of God, and he that was God was borne of the woman: for Christ is one sonne of God in two respects: first, by generation eternall: secondly, according to his humane nature, not as man nor by adoption, for hee was neuer the sonne of wrath, but by personall vnion, for he was the sonne of God. The second priuiledge, is, that all gifts that can be in any 2
of the creatures, are powred without measure vpon the flesh of Col. 2. 9.
Christ, namely all that can be giuen to any creature or to any nature, that keepes it a nature still, and doth not defie the creature: for as hee is man hee knoweth not the day of iudgement, nor is Mark. 13. 32.
not in euery place, for these bee essentiall to the Godhead, but his humane nature was so beautified by the Godhead dwelling in it bodily, as that (*Heb.* 1. 6.) all the Angels must worship him, and yet as man, no essentiall quality of the Deity rested in him. The third priuiledge is this, that his Diuine nature hath giuen 3
the participation of his office to him as man; that as God is Mediator, so is man; as God hath deserued saluation, so hath man, and that hee as man shall iudge the quicke and dead, not that he shall iudge by his manhood, but Christ man shall iudge the world. The second fruit of this vnion, is the communication of properties, not that the properties of the one are communi-

cate to the other, but that one may bee attributed to both : as Christ God died, Christ man is eternall; and this is either when we giue that to the humanity which is proper to the diuinity, or giue that to the diuinity which is proper to the humanity; as God by his bloud redeemed his Church, yet God had no bloud, but Christ God had bloud : so this man Christ forgiueth sinnes, not that this power is in his manhood, but hee doeth it meerely as God : for these and such like speeches be true in *Concreto*, not in *abstracto*, as they be both ioyned together, and not as they be separate one from the other.

Lastly in the word *God with vs*, obserue that Christ is not only God with vs in nature, but in person; for the reprobate are of the same nature with him and he with them, yet is he not God with them, but against them : but we (as the Apostle speaketh) *are* Ephes. 5. 30. *flesh of his flesh, and bone of his bones*, euen as man and wife, which are not onely one in nature as all other men and women are, but one person by speciall couenant : and euen so are wee one person with Christ by the couenant of grace, & being one with him, we are also one with the whole Trinity, as himselfe saith, *I and my Father will come and sup with him* : and according to his last praier, *Iohn* 17. *Father I beseech thee that as I am one with thee and thou with me, so these* (speaking of the faithfull, and pointing at them) *may be one with vs both* : which bringeth great comfort to Gods children, that through Christ we haue the whole Godhead reconciled to vs and dwelling in vs.

And Ioseph did as the Angell had commanded him.

3. This is the third generall part spoken of before, namely the obedience of *Ioseph*, according to euery thing that was prescribed: Obs. 1. out of which gather generally, that when we are acertained it is Gods pleasure wee should doe such a thing, that wee stand not still, consulting with our owne peruerse natures, nor inclining too much to tender our owne frailties, but that knowing it to be the voice of God we admit of no contradictions, but we are to constraine our affections to bee pacified and perswaded according as the Lord hath disposed. This was the infirmity of *Sara*, *Genes.* 18. 12. who laughed when the Angels promised to come againe, according to the time of life, she respecting rather the

the order of nature, then beleeuing the promise of God. And this likewise was *Lots* fault, *Gen.* 19. 16. who prolonged the time when the Angels bad him arise and be gone, for the which hee might iustly haue beene destroied in the punishment of the City. But the contrary to this we see in *Abraham*, *Gen.* 22. 3. who when he was commanded to sacrifice his sonne, than which what could be more contrary to nature, than for a father to be the butcher to his owne sonne, yet being assured that it was the voice of God speaking by the Angell, he presently commended his affection, and rose vp early to execute that bitter message. Wherein obserue, that all the children of *Abraham* must be children of obedience, which must be shewed by walking in euery thing, according as it is written. For now seeing onely the voice of the Lord is the voice of the scripture, which is as certaine as if Christ were Luke 16. 29. to speake immediatly from heauen, so farre as is commanded so farre is to bee performed, howsoeuer it may cost vs deare and crosse vs much; yea though it bee with *Ioseph* to embrace her for a wife whose honesty we might iustly suspect. And if *Ioseph* did this at the first word of the Angell, what shall bee said to vs, who haue heard the voice of God so often, beating vpon vs, that we should forsake our sinnes, and yet we spread curtaines ouer them? But that as his obedience is heere recorded for his praise, so our stubburnnesse and disobedience be regestred in our punishment, that it may be as a hissing and astonishment to other nations.

Further obserue hence, that the obedience of a Christian standeth not in a generall subscribing to the truth of that is taught them, no nor yet in a verball confession of it: but the commendation of a Christian resteth in his works of obedience, as it is said heere, *Ioseph* (*did*) as he was enioyned: so that the 1. Ioh. 3. 18. hand and the mouth must goe together, as our Sauiour Christ teacheth: *Not euery one that* (*saith*) *Lord, Lord*, but he that Mat. 7. 21. (*doth*) the will of the Lord shall be an heire of heauen. Whereby we must learne, that the calling of a Christian is no idle but a painfull calling, wherein we must striue daily to plucke vp some weedes or other that ouergrow our godlinesse, and to liue as children in the sight of our Father, alwaies doing what hee com-

mendeth vnto vs. For if *Ioseph* after this time had no more suspected his wife, yet if hee had not taken her againe, and dwelt with her as his wife, he had failed in his obedience, and had been like *Lots* wife, (*Gen.* 19. 22. 26.) who beginning well in going out of Sodome, and yet forgetting halfe her obedience to the commandement, in looking backe behind her, is left as a monument to this day for vs to take heed by.

And he knew her not, till she had, &c.

Though it be said, he knew her not (*till*) shee had, &c. yet it doth not follow necessarily he knew her (*after:*) for the word (*till*) in the Hebrew tongue signifieth as well, that a thing shall not come to passe in time to come, as that it came not to passe before: as *Mat.* 28. 20. *I am with you (vntill) the end of the world:* not that he will leaue vs then, but that he will by his spirit be with vs then and euer after. Like to this is the phrase vsed, (2. *Sam.* 6. 23.) *Michol had no children (till) the day of her death:* and it is certain she had none after. So in the speech following: *Christ was her (first) begotten Sonne*, it doth not therefore follow, shee had any more sonnes, for the phrases only exclude the time before. And this we are to beleeue vpon our saluation, that *Ioseph* knew her not till Christ was borne, and that Christ was the first borne. And it is very probable & agreeable to the best churches, that he knew her not after, nor that she had any more sonnes after: for what flesh durst touch that vessell that was sanctified to entertaine the Lord Iesus?

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MATH.

MATH. *chap.* 2. *verſ.* 1, 2. *&c.*

1. *When Ieſus then was borne at Bethlehem in Iudæa in the daies of Herod the king, behold, there came Wiſe men from the Eaſt to Ieruſalem:*
2. *Saying, where is that King of the Iewes that is borne? for we haue ſeene his ſtarre in the Eaſt, and are come to worſhip him.*
3. *When king Herod heard this he was troubled, and all Hieruſalem with him:*
4. *And gathering together all the chiefe Prieſts and Scribes of the people, he asked of them where Chriſt ſhould be borne.*
5. *And they ſaid vnto him, At Bethlehem in Iudæa: for ſo it is written by the Prophet:*
6. *And thou Bethlehem in the land of Iuda, art not the leaſt amongſt the Princes of Iuda: for out of thee ſhall come the Gouernor that ſhall feed that my people Iſrael.*
7. *Then Herod priuily called the Wiſe-men, and diligently enquired of them the time of the ſtarre that appeared.*
8. *And ſent them to Bethlehem, ſaying: Goe and ſearch diligently for the babe, and when yee haue found him, bring me word againe, that I may come alſo and worſhip him.*
9. *So when they had heard the king, they departed; and lo, the ſtarre which they had ſeene in the Eaſt, went before them, till it came and ſtood ouer the place where the babe was.*
10. *And when they ſaw the ſtarre, they reioyced with an exceeding great ioy.*
11. *And went into the houſe and found the babe with* Mary *his mother, and fell downe and worſhipped him, and opened their treaſures, and preſented vnto him gifts, euen gold, and frankencenſe, and mirrhe.*

12. *And after they were warned of God in a dreame that they should not goe againe to Herod, they returned into their countrey another way.*

THE Euangelist in the former Chapter hauing set downe two things, first, the royall pedegree of our Sauiour Christ, secondly, the manner of his conception; now he proceedeth to shew his manifestation to the world, and the manner of it; beginning with a certaine memorable history of certaine men renowmed among the heathen, who being most learned, though most superstitious, did vndertake a tedious and dangerous iourney, to doe homage to a poore babe lying in a cratch, as if it had been to a mighty Monarch. In the words there be six circumstances set downe: first, that these Wise-men came 1 from a farre country, by the direction of an extraordinary starre, created of God for that purpose, and enqured where the king of 2 the Iewes was. Secondly, is remembred what effect this newes and enquiry had and wrought, namely, a wonderful feare in the Court of *Herod*, and a great perplexity in the inhabitants of Ierusalem. Whereupon the King called a Parliament or a Conuocation of Diuines, God working withall in his conscience, knowing himselfe to bee an vsurper, to know of them, not where this King of the Iewes should bee at that present, but where hee should bee 3 borne. Thirdly, is declared the resolution that was giuen to this question so propounded, satisfying the matter truly, out of an ancient record of the Prophet *Micah*, *chap.* 5. 2. set downe in the 5. and 6. *verses*. Fourthly, followeth the priuy and slie pra- 4 ctise which *Herod* most maliciously, but most politikely attempted; his conference with the Wise men being onely to be enformed when the starre appeared, that he might gueesse the birth of the child, to goe about his murther, in the 7. & 8. *verses*. Fift- 5 ly, what befell these Sages or Wise men in the way, hauing receiued resolution from the Councell, and encouragement from the King: namely, the starre appeared againe, and led them directly to the place where the babe was, and how they reioyced, 6 in the 9. 10. and 11. *verses*. Sixtly, is set downe an Oracle from God

God giuen them, commanding them to goe another way, in the 12. *verse*.

For the first, which is the comming of these men to see our Sauiour Christ in his baseneſſe, the Euangelist setteth downe fiue circumstances. First, the persons that came: they were *Magi* or Wise men, such as were reputed among the heathen most learned, but yet the practisers of the Art of *Balaam*, that is, of coniuring, and the very Chaplaines of the diuell. So as they were not Kings, as some haue taken it, abusing the *Psalm.* 72. 10. *The Kings of Sheba shall come & offer gifts*: for this standeth full West, and these men came from the East. But thus hath the Lord infatuated them that would incline to their owne shallow braine, that they should speake things repugnant in themselues. Others set downe the number of them to bee three, because they brought three gifts, which is not so to be taken, but onely that they which came, presented vnto him the chiefest commodity of their country. The second circumstance noteth the time, set downe doubly: first, that it was after his birth: secondly, that *Herod* the sonne of *Antipater*, who had got the Kingdome by force and flattery, then raigned: but for the day when they came, wee know not: some take it to be the sixth of Ianuary, which is a great deale too curious; howbeit of the yeere and moneth somewhat may bee gathered, and it is probable it was not long after his birth, and vnder two yeeres. Thirdly, he noteth the circumstance of the place, from whence, and whither they came, from the East to Ierusalem. Fourthly, the question they demand, Where is the King of the Iewes that is borne: not that should bee borne. Fiftly, lest they might seeme to bee besotted with Astrologicall coniectures, hee sets downe the direction they had to come thither, namely, the starre, and the end wherefore they came: to worship him.

Out of the circumstance of the persons that came, obserue, how it pleased God when the fulneſſe of time was come, to manifest the truth of his promise to the Gentiles, and to salute them first with the comfortable newes of Christ his birth, who had beene so long forsaken: for these Wise men were as it were the first fruites of the Gentiles, who before this time liued with-

out God in the world. Heereby teaching vs, first, not to haſten but when the Lord doth call, and to wait his time and pleaſure with patience: for though he had ſuffered the Gentiles by the ſpace of foure thouſand yeeres, to follow the greedineſſe of their owne luſts, and to be drenched in the whirle pit of their vile affections, yet theſe at length in his due time, doth hee viſit in great mercy, and ſheweth them the light, firſt, that they may come out of darkeneſſe; that though the Iewes had many priuiledges, as elder brethren aboue them, yet at length the Lords mercy ſhould make them equall, as was propheſied, *Oſe.* 2. 23. and is ſet downe by *S. Peter*, 1. *chap.* 2. 10. yea and of the Gentiles, that his Church ſhould eſpecially be gathered, that they which in times paſt were not vnder mercy, might now be ſeene to haue obtained mercy.

obſ. 2. Secondly, from hence note the riches of the Lords mercy, who to ſhew the power and vertue that was in this Sauiour, begins to draw them and to open their hearts, who had run furtheſt from him, and giuen themſelues moſt ouer to the diuell: for ſuch were theſe Wiſe-men, who conſulted with Sathan and practiſed the moſt deteſtable art of coniuring and witchcraft, which by the iudiciall law of God was death; yet at the doores of theſe men doth his ſpirit knocke. From whence euery man may draw this particular comfort to himſelfe, that whatſoeuer his former conuerſation hath beene, though moſt irreligious towards God, and vnrighteous to men, yet there may a power bee giuen him from aboue to trauell toward that heauenly Ieruſalem the Citie of God, where he ſhall not now ſee Chriſt in his baſeneſſe as theſe Wiſe-men did, but in his abſolute and perfect glory. For if wee haue but faith to beleeue Gods promiſes, and ſhall ſo far proceed in the worke of repentance, as being called to the light to walke in the light, and not to thinke much of our paines, though we go farre to worſhip Chriſt: but can walke on cheerefully after the example of theſe Wiſe-men, we ſhall be ſure with them to haue our ioyes more increaſed at our iourneys end, than they were at firſt.

Now where they ſhew they were directed by a ſtarre: firſt, vnderſtand, that the Natiuity of Chriſt depended not vpon the ſtarre,

ſtarre, but the ſtarre vpon his Natiuity. Secondly, we muſt not thinke that the Wiſe-men had this power to diuine by the ſtarre that Chriſt was borne: for firſt the ſtarre was not naturall, for it kept not a ſet courſe, but as we may ſee in the text, it did appeare and not appeare, neither could this diuine light ſpeake that ſuch a Meſſias was borne, though it might portend the birth of ſome great Monarch: but this light was purpoſely created by God in heauen: for *verſ.* 2. it is called Chriſt his ſtarre, and there was a ſecret impulſion by Gods ſpirit in the harts of theſe men on earth, otherwiſe they would not haue tolde ſo dangerous a matter to *Herod* a king ſo cruell, and an enemy to the king of Perſia whence they came: and though perhaps their Art might tell them ſomewhat, and that they had the propheſie of *Balaam* the coniurer, *Num.* 24. 17. *There ſhall come a ſtarre of Iacob, and a ſcepter ſhall riſe of Iſrael.* and though they had the propheſie of *Daniel*, (*chap.* 9. 24.) of the 70. weekes in which this great king ſhould come; yet by all this they gathered it not, but by Gods owne opening it vnto them. Out of which we learne, that when we haue any thing reuealed to vs from God, or that wee haue a commandement to doe a thing, that we caſt off all doubts, and ſhake off all feare euen of the greateſt tyrants: for let *Herod* be neuer ſo much perplexed at the name of the true and new-borne King of the Iewes, yet muſt the Wiſe-men aske the queſtion, and not depart from his Court till they be reſolued. And let *Pharaoh* be neuer ſo cruell, and (*Exod.* 10. 28.) threaten *Moſes* if he doe but ſee him to kill him, yet muſt he runne on in his duty, and pronounce the death of the firſt borne, euen the firſt born that ſitteth on the throne of *Pharaoh*.

But the more ſpeciall doctrine from hence is, that God in wiſdome doth ſo ſtrangely qualifie the baſeneſſe of Chriſt his birth, that howſoeuer hee might ſeeme to the eies of men a vile abiect, as *Eſay* propheſied, *chap.* 53. 3. void of outward dignity, yet God beautified him alwaies in his greateſt vileneſſe, with ſome certaine marke of his Diuinity, that it might be diſcerned, that he that was in that fleſh was more then a man; as euen at this time, that hee hauing but an oxe ſtall on earth for his cloth of eſtate, ſhould haue a ſtarre in heauen to ſet foorth his glorie:

and

and that when there was no more thinking of Christ than of the man in the Moone among *Herods* Courtiers, then he prouides that some Magicall practisers should humble themselues before him, when the high Priests did despise him. Thus did the Lord (*Luk.* 2.8.) reueale him first to shepheards, the basest of ten thousand: but to testifie his maiesty at the same time, an host of Angels and a multitude of heauenly souldiers sang glory to him. So was he (*Mat.* 4.1. 11.) led into the wildernesse among wild beasts, but the Angels waited on him as his pensioners, and ministred to him in his wants. So (*Mat.* 17.25.27.) he must pay tribute, a token of subiection, and yet the kings sonne ought to pay none: but as this shewed him to be a man and a subiect, so he told *Peter* his thought, saying: I will pay it, but go to the sea and take it out of the fishes mouth; so as to shew his diuinity, he commanded the sea to pay it. Againe, he was maintained eleemozinarily, hauing no garment but what was giuen him, and the good women kept him by their contributions: yet to magnifie himselfe againe, he oftentimes fed many thousands with a little. So (*Mark.* 11.12.13.) he comes hungry to the fig-tree, wherein appeareth his basenesse; but in the same action springeth foorth his maiesty, as when he said, *Neuer fruit grow on thee heereafter:* and it was presently dried vp. So God had appointed he should die, and before his death to be whipped, *Mat.* 26.67. to shew his humility: but see how he exalted himselfe againe, *Mark.* 11.15. he whipped out the exchangers out of the temple, and none durst so much as looke or make resistance against him. Againe, he must be hanged betweene two theeues, but (*Luk.* 23.42.) he so qualifieth the baseneſſe and shame of his crosse, as he worketh faith in the heart of one of them, to call on him as a Sauiour, and him he saueth. And though at last he died to declare his manhood, yet that hee was more then a man, was expressed by the breaking of the veile of the Temple, and by the strange eclipse of the Moone, which was *in plenilunio*, when it was full Moone.

2. For the second generall circumstance, which is the effect of their inquiry, what feare it wrought. For the word, *Feare*, it signifieth such a troubling of the water, as that mud ariseth; shewing, that this kind of feare seized on *Herod* and his Court: howbeit,

howbeit, their feare arose vpon seuerall respects. *Herod* feared because he was somewhat acquainted with the prophesies which foretold, that one should come to deliuer his people out of seruitude: and he knew that all would worship the Sunne rising rather then the Sunne setting. And that he was strangely affraid is noted by this, that hee called vnto him the Wise-men, and would haue learned of them somewhat; whereas if he had beene prouident, hee would haue sent some of his Courtiers on the iourney with them, in colour of doing them courtesie, that so they might haue gone to the very place to haue seene the child, and by them the King might haue beene sure to haue knowen the truth: but it pleased the Lord he should be so besotted with this grosse feare, that his wisdome was turned into foolishnesse, that so the poore child might as yet escape the bloudy clawes of this cruell tyrant. The people they were affraid and troubled, because they had beene so long acquainted and made familiar with slauish seruitude, that their hearts were euen growen hard, and they were willing to sustaine this bondage, so they might be quiet, chusing rather to abide some tolerable seruitude, then to endanger themselues further, by the commutation of their state, and change of their king.

Out of the feare of the king, obserue the nature and condition of wicked and profane Princes, who if the finger of God doe but come neere them, and shake them in their seates, they murmure and grudge, and are smitten with feare as with the spirit of giddinesse: for *Herod* feared lest hee should lose his kingdome if Christ should raigne; so as it was the losse of the Crowne did so much affect him. Euen so was the countenance of King *Balthazar* changed and his thoughts troubled, when he saw the hand writing on the wall, *Dan.* 5.6. which signified the diuision and losse of his kingdome: for it is not in the power of Princes to stay their conscience from checking and accusing them, nay it is as a butcher that will first flea and rifle them when their destruction draweth on. Therefore let the great men of the earth beware how they spurne against the gouernement of Christ, for hee is no lesse a King now then hee was then; nay hee gouernes now with more maiesty then before, and therefore they may not bee

as

1. Pet. 5. 3. as Lions ouer his heritage: but if they will haue their Scepters bleſſed in their hands, they muſt ſuffer Chriſt to rule, and themſelues though Lords ouer others, yet to bee but ſubiects vnder him.

obſ. 2. In that the people were alſo afraid, obſerue the groſneſſe and profaneſſe that was in theſe Iewes before theſe Wiſe-men came thither: for as ſoone as they heard of the birth of their Meſſias, they were preſently aſtoniſhed, as if they had neuer heard of any ſuch matter before, and yet they knew that the Kingdome was now tranſlated from the tribe of Iuda, and that it was to bee reſtored, they were exerciſed and vexed with great calamities, as Exod. 5. 7. were their forefathers vnder *Pharao*, ſo as that might haue made them caſt vp their eies to haue looked for a deliuerer. The ſacrifices they daily offered portending the death of Chriſt, might haue put them in minde of his comming, but they were ſo dead in ſinne and licentious liuing, as they dreamed of no ſuch matter; yea they ſung out of the Pſalmes continually in their Seruice, Ma. 21. 9. *Bleſſed is he that commeth in the name of the Lord*: yet when he is Pſal. 118. 26. come it appalleth, and like beaſts voide of vnderſtanding, they had rather ſleepe in a knowen ſlauery, then enioy an vnknowen liberty, their religion being but common deuotion, and a ſet kinde of ſeruing God without ſincerity, which wrought no more in their conſciences, but that now as if they were heathen they tremble to heare of the name of a Sauiour. Which ought to teach vs to lay religion at the heart, and to keepe the fire burning, leſt if we neglect this acceptable time of grace, and ſhuffle off the ſeruice of God as a thing of courſe, wee grow and become as ſenſleſſe and profane in our ſelues as theſe Iewes did, to bee troubled with Chriſtes comming to vs in his word preached.

obſ. 3. Againe, in that it is ſaid, *All Ieruſalem* were afraid, it is to bee vnderſtood onely of the greateſt part, for ſome waited and ex-Luk. 2. 28. 37. pected his comming in great hope, as *Anna, Simeon and Zachary*; but theſe were but as a ſparke in compariſon of a mighty fire. Where we learne, not to faſhion our ſelues to follow multitudes, the greateſt number being alwaies enemies to the Luk. 12. 32. Croſſe of Chriſt, as himſelfe teſtifieth, *Mine is a little flocke.*

But

But such is the power of the Prince of darkenesse, and such strength hath corruption in vs, as they leade vs altogether from the way of holinesse, and the least occasion moueth vs to bee offended at Christ: howbeit let vs retire our selues into the straites of godlinesse, and let pirates roue vpon the maine Sea: it is the narrow path that leadeth, and the smaller company that entreth into Sion. For in Sodome that great citie, *Genes.* 18.32. there shall not bee found tenne righteous nor religious, and the house of *Noah* onely excepted, *Genes.* 6.11. the whole earth was corrupt before the Lord. It cannot therefore bee safe for vs to ioyne in amitie with the sonnes of men, least wee bee wrapped in the same destruction, and ouercome of the same feare wee see all Hierusalem troubled with.

Further obserue hence, that if the birth of our Sauiour Christ in this baseneſse strooke such terrors into the hearts of Kings, how much more shall his second comming cause the very mountaines of the earth to tremble, when hee shall appeare in power, accompanied with hoastes of Angels, and when heauen and earth shall flie before him? That therefore his presence may bring vs ioy, and that we may bee as mount Sion not to be shaken, let vs lay aside the leauen of the flesh, and put on this our Christ, by whom wee haue redemption, euen the forgiuenesse of our sinnes, *Ephes.* 1.7. for faith in him shall driue out all trembling distrust whatsoeuer; & where his comming worketh feare, there the conscience threatneth destruction, else would the wicked neuer cry to the mountaines to fall on them, and to the hils to couer them. *Vers.* 4 Psal. 125.1. Luke. 23 30

Obserue againe by this great perplexity that arose both in Prince and people, that it was alwaies the destiny of the Gospell to bring commotion to States, and alteration to Kingdomes: for now besides the generall feare that fretted their hearts, the whole company of Diuines are troubled to turne their bookes and to seeke out what shall become of the matter. This was but a beginning of that Christ himselfe spake afterward, *Matthew* 10.34. *I came not to bring peace, but a sword:* not that the Gospell in it selfe causeth warres, but that the wrath and vengeance

geance of God might redound vpon the faces of his enemies, for it maketh peace betweene men and men and God and men, that the loue of God boiling from him to vs through his grace in the word, might againe issue from vs to him through our obedience to the word. Yet before the Gospell can enter to take roote and worke vpon vs, it causeth hatred, euen to the effusion of bloud, this proceeding from the malice of Satan, who by the growth of the Gospell loseth his iurisdiction, and from our owne corruption that loue darknesse more then light, because the Gospell discouereth our sinnes as the Sunne doth the motes, that otherwise lie hid. And againe, it is a cause of war which the godly haue with the worldlings, to shew the diuision betweene the seed of the woman and the serpent, and to exercise the patience and praiers of Gods seruants; for these ends the Gospell breedeth commotion.

Now for the effect of this feare, it makes the King to call a Synod of Diuines, and he gathereth the learned, and all the learned, omitting none, to this end, not to satisfie the question of the wise men, Where he was that was borne, but to satiate his owne bloudy purpose, That he might know the place where he should
obs. 6. be borne. Where we learne how Princes doe vse religion, and to what purpose they call for Diuines, not for conscience but for policy: for it was the matter of the crowne onely troubled *Herod*, so as he called them not for any reuerence hee bare to them, for he knew them to be miserable claw-backes, but to serue his turne, and that they might releeue him in this his trouble and scruple. Thus did *Balak* (*Numb.* 22. 5.) send for *Balaam*, onely to curse the people: and *Ahab* (1. *Kin.* 22. 8.) sent for *Micah* only that he might concurre in opinion with the foure hundred false Prophets.

3. For the third generall circumstance; namely the resolution giuen by these Diuines, which is right and sincere out of the
obs. 1. Scripture: the Iesuites hereupon note, that these priests though their persons were neuer so wicked, yet God doth force them to
John 11. 50. speake trueth by vertue of their vnction. So *Caiaphas* onely as high Priest shall say, and that truly, that one shall die for the sins of the people, though he neither know what he speaketh, nor beleeue

beleeue what he ſpeaketh. We anſwer, that if the priuiledge of oile did this, then could he neuer ſentence any thing amiſſe: but if this vnction worke but by fits like *Sauls* frenſie, 1. *Sam.* 16. 23. then muſt they ſeeke out ſome other cauſe of the vpright iudgement of theſe Diuines in this place. *Balaam* (*Num.* 24. 17.) propheſied true, not becauſe he was a Prieſt, but he ſpake euen as his Aſſe ſpake, God putting it into his heart to doe ſo. And it is ſtrange that the Popes perſon may be an heretike, and yet the Pope himſelfe as Pope be a Catholike; and that though his perſon be ouerflowen with wickedneſſe, yet that as ſome grounds will beare no poiſoned beaſts, ſo his Conſiſtory will breed no errors. We ſay the ſeate of *Moſes* had no ſuch priuiledge, much leſſe they: for though *Caiaphas* ſpake true, that one ſhould die, yet as high Prieſt hee condemned the Lord Ieſus that was innocent. So we muſt take it heere, that theſe Diuines reſolued *Herod* of the truth, not by inforcement, but voluntarily euen as they thought, for their lips preſerued ſo much knowledge as to be acquainted with the Prophets, euen in theſe ſpeciall and ſecret points of the comming of Chriſt.

Note further in the propheſie of the Meſſias heere cited, the great mercy of God, that ſet downe particularly ſo many things by ſo many ſundry inſtruments, and all fall out to be as true as if the Prophets had then ſeene them. It was firſt propheſied *Gen.* 3. he ſhould bee the ſeed of the woman; then to what nation hee ſhould be giuen, to the Iewes: then to what Tribe; to Iuda: *Gen.* 49. 10. then to what houſe of this Tribe, to *Dauid*: then at what time he ſhould be borne, *Dan.* 9. 25. & *Geneſ.* 49. 10. when the Scepter ſhall goe from *Shilo*, then ſhall the Meſſias come: then the perſon that ſhould beare him, a virgine: his name *Emmanuel*, *Eſa.* 7. 14. his office, a Sauiour: the place where hee ſhould bee borne, *Bethlem*, *Micah.* 5. 2. the maner of his life, to be poore, *Za.* 99. he ſhall come riding on an aſſe: the maner of his death, *Eſa.* 53. 12. he ſhould be condemned with ſinners: the price ſhould be giuen to betray him, and what ſhould be done with it, to buy a field, *Zach.* 11. 12. that he ſhould be pierced, and yet that in his death not a bone ſhould be broken, *Exod.* 12. 46. that he ſhould thirſt, & vineger ſhould be giuen him, *Pſa.* 69. 21. that lots ſhould be

be cast vpon his garments, *Psal.* 22. 18. Let vs therefore, seeing this sweet harmony of the Prophets, and as perswaded of the verity of the whole scripture, labour to learne all things that are written, and so to learne them as to doe them, that we may be contrary minded to these Iewes; reioyce at his comming who will fill vs with all ioy.

065. 3. Further, wee are to consider by what occasion the Lord wrought that the virgine should be brought to bed at Bethlem: *Luke* reciteth it *chap.* 2. 1. that *Mary* hauing purposed to be deliuered at Nazareth where shee had conceiued, which had beene contrary to the scripture, the Lord changeth this determination, and sendeth a thought into the heart of *Augustus* the Emperour, to impose a taxe vpon all the world: *Mary* though great with child and neere her trauell, yet is constrained to go to Bethlem. Thus doeth the Lord turne the purposes of wicked men to a blessed end, and makes all wind blow good for his children, and prouokes the Emperor to bee an executioner of the prophesies: not that he any whit regarded them in his heart, or did this vpon any voluntary obedience, for his end was to inrich his fist, and to shew the Maiesty of his Empire, that by this men might testifie their submission vnto him. Thus did the Lord turne (*Gen.* 45. 7.) the mischieuous malice of *Iosephs* brethren to an honorable end, that he might be a purueyor and a nurse to his Church, as *Ioseph* himselfe testifieth *Gen.* 50. 20. speaking to his brethren, *Ye thought euill against me, but the Lord turned it vnto good, that I might preserue the liues of many.*

065. 4. Note further in the resolution of these Diuines, that we are to wonder how they could so sincerely & willingly answer to the question propounded, whereas afterward they peruert all the scripture, rather then they will subiect themselues to this Messias: it is because as yet the Messias had not opened his mouth, to conuince their sinne and shew their shame, nor challenged them for murthering of soules; but when he comes to discouer their hypocrisie, and persecution of the truth, then he is no more the King of the Iewes borne at Bethlem, but he is a Nazarean, and no good thing can come out of Galile, *Iohn* 7. 53. reproving also *Nicodemus*, *verse* 52. that would not haue him condemned before

before he was heard, graunting the truth in the generall, but denying it in the particular: which is the nature of all Atheists and Non-residents, which subscribe to the generall places of Scripture, that the word must bee preached in season and out of season, that if the blind leade the blind, both shall fall into the pit of perdition, that where the vision faileth the people perish, and that the price of soules is bloud: but that hee himselfe is in this danger, that taketh the fleece, yet feedeth not the sheepe: or that he doth ieopard his owne soule, in suffering the soules of others to famish, he will instantly and shamelesly deny, their consciences condemning them in the particular. So will the Atheist and prophane person confesse in generall, that God is iust, that he hateth sinne, yea and that he will bee auenged for sinne: but that Gods hand shall euer come neere him, or that the euill day shall fall vpon him, though he wallow in his owne filthinesse, his senslesse soule will neuer allow of. Howbeit, let euery one of vs beware after the example of these great Scribes, who found that to bee true to their particular condemnation, which they onely held to be true in their owne generall opinion: namely, that the Messias was borne; but that Christ was he, though he wrought with power, and taught with authority, they vtterly denied it. For though in the whole booke of God, most of the promises and cursings be set downe in generall, yet they are not effectuall to comfort vs, nor powerfull to terrifie vs, if our owne soules do not assume particularly to our selues: as, generally to beleeue, that whosoeuer is weary shall be refreshed, yet shalt thou neuer find rest in thy soule, vnlesse thou likewise beleeue, that Christ shall euen be the water of life to thee.

2. Tim. 4. 2. Mat. 15. 14. Prou. 11. 14.

Lastly, in the resolution of these Diuines, obserue how diuersely men vse the Scripture, which are heere set downe to bee of three sorts. First, the Scribes they vsed them for speculation onely, thinking it enough if they so studied them, as they could know such a thing should bee, strengthening onely their iudgement, and neuer suffering it to sinke into their affections. Secondly, *Herod* hee inquireth of the Scripture to compasse mischiefe, that this babe might likewise haue fallen within his butchery. Thirdly, the graue wise men they enquire after them with

obs. 5.

a ſingle eie, and an honeſt heart, that being reſolued according to the truth, they may goe to the worſhip of the Meſſias. So as euen of thoſe that will bee accounted profeſſors, we ſee there is but one ſort onely that bring foorth the ſimple fruites of righteouſneſſe. Anſwerable almoſt to theſe, may we ſay we haue three ſorts of congregations in this time. The firſt, of them that loue the euill which they haue, contenting and pleaſing themſelues with a dumbe Miniſter, committing the cure of their ſoules to them that know no Phyſicke. The ſecond, of them that haue not the good they loue, they wanting a good Miniſter, and heartily deſiring him, that he might leade them foorth into the pleaſant feedings of the Lord. The third, of them that loue not the good they haue, enioying a good Miniſter and not regarding him. And all theſe may well be counted miſerable, though the affection of the ſecond ſort be moſt righteous.

4. The fourth generall circumſtance, is *Herods* pretending of piety, and vſing of policy to deſtroy the babe our Sauiour, ſet downe by three circumſtances. Firſt, how after the reſolution de-
1 liuered, he calleth the Wiſe-men priuily and in ſecret, (for this newes came vpon him like the pangs of death) and commands them to enquire of the (babe,) not the (King,) for this was it
2 that gauled him to the heart. Secondly, to returne what ſucceſſe
3 they had. Thirdly, he pretendeth a good end, namely, that he alſo would goe to worſhip as they had done.

obſ. 1. In the firſt of theſe note two things: firſt, his extreame ſottiſhneſſe: ſecondly, his extreame fury. His ſottiſhneſſe, that hauing a remedy at hand, to haue beene ſure to haue caught the child, namely, to haue ſent ſome of his Courtiers, vnder pretence of gratifying theſe Wiſe men, and then hee could not doubt but haue graſped him in his clawes: howbeit, though this was a matter touched the kingdome and his crowne, yet the Wiſe-men goe alone, and he ſendeth not one with them. Thus the Lord deliuereth his Church out of the pawes of the Lion, by ſtriking their enemies with the ſpirit of giddineſſe and aſtoniſhment, that either they cannot ſee the way to reuenge, or being in their
obſ. 2. hands, they become fooliſh. His extreame fury, impiety, and audacious hardneſſe appeareth in this, that hee knowing this babe,

babe, ſpoken of by the Prophets, was to be ſet vp and aduanced for King, and that heauen and earth could not depoſe him, whom God would haue lifted vp: and that conſidering the ſtarre appeared, that theſe Wiſe-men came ſo farre to worſhip him, whereby he could not but know, that it was the ordinance of the moſt high, yet hee goeth about to croſſe the Lord, and to reſiſt his prouidence: yea hee knew out of the Oracle cited by his owne Scribes, that ſuch an one was to be borne, yet hee laboureth to diſpoſſeſſe him, when he might as eaſily lay ſiege againſt the ſeate of God, and ſeeke to batter heauen, or to ſtay the courſe of the Sunne, or to hold the winds in his fiſt, as to keepe this babe from the kingdome. But thus doe the wicked make God an Idoll, and ſo lightly regard him, as they dare fight hand to hand with him, ſaying as it is *Iob.* 21. 15. *Who is the Almighty, that we ſhould ſerue him?* Thus did *Pharao* beare often plagues ſent by the immediate hand of God, before he would let the Iſraelites depart, againſt the expreſſe charge and commandement ſent vnto him by the mouth of *Moſes.* And thus did *Saul* follow *Dauid* at the heeles, to haue had his life, though he knew he was ſet vp of the Lord to ſucceed him. Howbeit, we muſt incline to the counſell of *Gamaliel,* (*Act.* 5. 35.) to ſay, that if it be of God it will preuaile: for how can the hand of the creature deſtroy that, which the breath of the Creator will haue preſerued? or how can the Lord giue bleſſing to that courſe, which his hand hath curſed? Nay, his decrees ſhall ſtand vnchangeable (being farre more wiſe then the law of the Medes and Perſians (*Dan.* 6. 8.) that altereth not) how euer *Herod* and his brethren haue made a couenant with hell, that come what can come they feare it not: for vengeance is both aboue from heauen to ſmite them, and beneath on earth to ſwallow them, and they can no more auoide it, then the old world could auoid the floud. Exod. 8. & 9. 1. Sam. 15. 28.

Further obſerue in this ſpeech of *Herod* to the Wiſe-men: that he alſo would goe to worſhip the babe: that ſome man may ſpeake that in hypocriſie to the damnation of his owne ſoule, which another beleeuing in ſimplicity may heare with comfort. For no doubt the Wiſe-men heere were glad when they heard

Herod say, he would also worship, though himselfe meant nothing lesse. Which example, we that are Christians must still follow: for so long as men beare vp their heads in the Church of God, and ioyne with vs in his seruice, we must leaue their hearts to him that made them, and reioyce that by the leaues of their profession, they seeme to be trees of the Lords planting.

5. The first generall point is: what befell these Wise-men both in their iourney from *Herods* Court, and when they came to their
1 iournies end, set downe by fiue circumstances: First, that they
2 went when they were resolued: Secondly, that the starre appea-
3 reth againe, and goeth before them: Thirdly, that it stands vpon
4 the particular place where the babe lay: Fourthly, their exceed-
5 ding ioy: Fiftly, how comming thither, they find the babe in a base place, yet they are not discouraged, but reuerence him and giue him gifts.

obs. 1. For the first it is shewed, that they went alone, not one with them, though this was the King specially borne for the saluation of the Iewes. Wherein wee may admire their ingratitude, and the impiety of the Scribes, that pointed the way to others, and yet vouchsafed not themselues to goe one foot to enquire after Christ. Thus may Preachers be as *Mercuriales statui*, set vp as directors of others, shewing the way to heauen, and yet goe themselues to hell. Perhaps they feared the cruelty of the king; that if they should haue beene caried with an affection of seeing him, it might haue cost them their liues, or at least their honors. Though it were so, yet doth it not excuse their vngodlinesse, to preferre the feare of a King that could but kill the body and
Mark. 8. 36. touch the goods, before the feare of the great King of the heauens, that can destroy both body and soule. For though the disciples and Apostles (*Act.* 4. 18.) bee commanded, that they should teach no more in the name of Iesus, yet if the burden of the Lord be vpon them, they may not but speake (*vers.* 20.) the things which they haue seene and heard. And though *Micaiah* the Prophet (1. *King.* 22. 13.) doe know what message will please the King, yet though he be smitten on the cheeke and cast into prison, hee must deliuer the counsell of the Lord. For as *Saint Paul* saith, *Gal.* 1. 10. *If in these things I should please men,*

I

I were not the seruant of Christ.

In that none of the people accompanied these Wise-men, obserue their dulnesse and Atheisme, that they all stay at home, and yet they kept an outward shew and deuotion in seruing God, and offered sacrifices, which vnlesse they knew that they præfigured the death of Christ, what made they of their temple but a butchers shambles? Yet by their idlenesse, that they would not steppe one foot to see him, is perceiued, that of the Messias spiritually they knew nothing. Which is likewise to be feared of vs in these daies, that we onely rest our selues within the reach of the Gospell, for that it hath brought vs peace, which peace hath purchased for vs profit and promotion: but if the state might stand in quiet, though Christ were banished from vs, or if we might gaine more by *Diana* of Ephesus, (*Act.* 19. 24.) then by the God of Israel, it is to bee doubted Christ might lodge long enough at Bethlem, before we would goe to visit him.

Further obserue, if these Wise-men had not left *Herod* to his canuassing of the matter, the Scribes to their speculation, the people to their trades, if they had respected the example of the mighty or of the learned, or considered the danger, that it was a matter of treason, if it had so beene taken, they had not had this glory and honour to haue seene the Messias, but they are glad to goe alone though they would be desirous to haue company. Whereby we learne, that to embrace religion, and to ioyne our selues with the congregation of the Saints, it is good in going if wee can get company, for the greater blessing fals vpon a multitude: howbeit we must haue this resolution, to go, what danger soeuer may befall, and not to stay vntill others goe: for thou shalt neuer see the Lord Iesus if thou stay till all Hierusalem doe goe with thee to Bethlem. These Wise-men might haue said with themselues: Wherefore should we goe see him, since his owne people will not? as *Iudas* asked Christ: *Why doest thou* Ioh. 14. 22. *shew thy selfe to vs, and not to the world?* but they take no occasion of stay, but are resolute to goe alone. Now if these heathen men were so earnest, as to admit of nothing which might hinder them from beholding Christ in the flesh, how much more ought wee to bee eager to heare Christ in his word, and to see him in

the Sacrament? The Queene of *Saba* shall rise vp in iudgement against vs, that came so farre to heare the wisdome of *Salomon*, 1. *Kings* 10. 1. and yet as Christ speaketh, *Mat.* 12. 42. a greater then *Salomon* is heere, yet are we negligent in attending the voice of God.

Now for the second circumstance, namely that the starre went before them: consider the wonderfull wisdome of God, that he doeth so qualifie and moderate the trials and afflictions of his seruants, that euen to the greatest temptations (if they mistrust not) he giueth a most blessed issue; for it might haue stricken these men with a strange astonishment, and driuen them into great perplexity, that they being of speciall reputation in their country, and comming this tedious iourney, and hauing such colde entertainment both in the Kings court and of the meaner people, and hauing lost their direction, the starre being vanished, these things might greatly haue dismaied them not to haue gone any further, yet they proceeding forward in their obedience, the light that was quenched was againe of the Lord reuiued; and with this they were comforted greatly, seeing the resolution of the Priests concurring with the dumbe message of the starre. Wherein also marke, that the starre guided them to the particular place where the babe lay: for if they had come to Bethlem it is likely none there knew it, Christ his birth being a thing not dreamt of, and he being a babe vnregarded; and so much the more because he comes of the house of *Dauid*. And if they had enquired of wicked men for such a thing, they would but haue scorned them, or else sought to haue intrapped them: if of good men, they had indangered themselues by discrying it. Therfore not to need any helpe, the Lord from heauen pointeth out the place vnto them: wherin for our further instruction learne, that God in euery good purpose doth goe before vs by his grace, to make vs willing, as *Saint Paul* speaketh, and with the same grace doth follow vs and confirme vs in the first worke, that we shall neuer wash our hands in vaine, but that as we are by his direction come to Ierusalem to seeke after Christ, so wee shall by the same direction go strait to Bethlem, where we shall see him, as *Dauid* saith, *Psalm.* 25. 12. They that feare the Lord, shall know how to

obs. 4.

obs. 5.

Phil. 2. 13.

choose

chooſe the right way.

For their reioycing at the ſight of the ſtarre appearing againe; it implieth they were ſtrangely diſcomforted at the loſſe of it. Where note, that if the Lord doe at any time quench the light of his ſpirit in vs, or change the pleaſure, and eclipſe the ioy of his countenance, if ſometimes wee cannot apply to our ſoules the ſweet comfort of the ſcriptures, yet the Lord after he hath ſufficiently humbled vs, if we goe on with a ſimple heart, and perſeuere as theſe Wiſe-men did in their iourney, in a time vnlooked for he will kindle in vs the former light, and take away that foggy miſt that obſcured the Sunne of righteouſnes, and it ſhall clearely ſhine vpon vs, and our ioy in the holy Ghoſt ſhall bee multiplied, and the Lord will eaſe that heart that was before troden downe with the burden of ſinne.

Now in that it is ſaid, they found the babe lying in a cratch: we may conſider how ſtrangely and ſtrongly the Lord did exerciſe the faith and perſwaſion of theſe Wiſe-men, that after the former diſcouragements paſſed ouer, they find the babe lying in this baſe place, which had beene enough to haue made them repent their long trauell, in the end to ſee no other ſight then this; but ſuch was the quicke ſight of the eye of faith, and the ſpeciall inſtigation of the holy Ghoſt, as they were not diſmaied with the baſeneſſe of this King. Heere they find neither guard to defend him, nor reſort of people to ſee him, neither Crowne on his head, nor Scepter in his hand, but ſuch a child, as for outward beauty they might haue ſeene many a thouſand equall and farre beyond him in their owne countrey without this great trauell. Wherelearne, that for the beleeuing of the promiſe, and to be reſolued of the truth, the Lord doeth ſo incline the heart and bend the conſcience, that whatſoeuer doth ſeeme contrary doth nothing offend them: for theſe Wiſe-men doe beleeue that this baſe child, laied in this baſe manner is the King of heauen and earth. Heereupon it is that *Sara* muſt beleeue being a dead woman, that is, ſpent by nature and ouergrowen with yeeres, that ſo many children muſt come from her as there bee ſtarres in the firmament, *Gen.* 17.19. So *Abraham* (*Gen.* 15.18.) muſt beleeue that he and his poſterity ſhall bee inheritours of the land of Ca-

naan, though they be not to haue actuall possession of it foure hundred yeeres after. So *Dauid* (1. *Sam.* 17. 15.) comming from the sheepe, must beleeue that he shall be a king, yet he seeth *Saul* so furious against him, (1. *Sam.* 19. 1.) as he proclaimes it, saying, *Let me see if I haue any that will kill Dauid.* Heere is open conspiracy, yea hee is driuen into caues and holes, he is as a stone that euery man refuseth, yet his faith may not faile him, but he must perswade himselfe hee shall be crowned though *Saul* bee euen at his heeles to dispatch him, and it shall be performed. *Ioseph* hee had a dreame that the Sunne and Moone and eleuen starres (*Gen.* 37. 10.) should fall downe and worship him: when he was in the pit ready to be slaine in the malice of some of his brethren, hee beleeued this: yea being sold into Egypt, and after by the false accusation of his mistres (*Genes.* 39. 20) cast into prison, where he could see neither Sunne nor Moone, yet he fainteth not, but perswadeth himselfe of the truth of his dreame, and it fell out accordingly. So *Ezechiel* being brought into the field of the Lord, *Ezec.* 37. 4. must beleeue, that of a company of dead bones there shall rise vp armed men; for those dead bones were the house of Israel. Yea, faith must be so quicke sighted as to beleeue that in prison there is liberty, in persecution comfort, in life death, in the Crosse a Crowne, and in a manger the Lord Iesus.

Heere also learne by the example of these Wise-men, not to
Obs. 9. be offended at the baseneſſe of the Gospell: for if they had beene offended at the baseneſſe of Christ in the flesh, they had not had the blessing of seeing the Messias. Therefore howsoeuer the diuell in Christs time broached this argument, to withdraw men
Iohn 7. 48. from the Gospell: see whether any of the Scribes or of the famous learned men follow Christ, onely a few rascall company flocke vnto him; yet wee must not thinke that the kingdome of Christ standeth in any outward pompe or glory, for so much did *Simeon* (*Luk.* 2. 34.) insinuate to his mother *Mary*, that she should not expect any glorious acceptation of her sonne, no not in Israel, confirmed by the Prophet *Esay*, *chap.* 8. 14. 28. 16. but that he should be as a white set vp in a but, whereat euery man would shoot some bolt. Such therefore shall bee blessed, who (as himselfe

selfe speaketh) shall not be offended at him; for we must obserue, Math. 11. 6.
that as the proceeding of his kingdome is aboue nature, so the perswading of vs to his kingdome is most contrary to nature, and that either in a generall opposition of the world, which is caried away with the affectation of honour, and an vtter hatred of falling into the extremities of contempt, pouerty, and persecution, or else to euery mans particular heart, which is forcible to dissuade him from suffering in the flesh, or for casting the anker of his affections vpon the baseneſſe of Christ and of his Crosse. True it is, if an Orator should vse an argument contrary to art, he could not preuaile; but if hee should frame his argument of that the people were most in hatred of, it were a fruitlesse labour and a vaine hope to expect his purpose: so if a Physician should apply a medicine contrary to the disease, he could neuer hope to cure it; but if the medicine were also contrary to the complexion of the party, then were it most vnlikely to haue succesſe. But such is the miraculous power of the Almighty, that as hee can make something of nothing, so he can also make of a thing contrary such as hee would haue it: as hee hath vanquished the crownes of Monarks by the Crosse, whose triumphant seates are most contrary to the Crosse: he hath ouercome the pride of the world by pouerty, and the wisdome of the flesh by the foolishneſſe of the spirit: yea he hath wrought submission in the hearts of these heathen men, that though Christ lay in a cratch void of all dignity, yet they take no offence at it, which thing is onely proper for the spirit of God to performe, who hath both the tongue, the heart, and the knee in his power.

In that these Wise-men offered gold and other gifts vnto the 06 5. 9.
babe: obserue how gratiously the Lord prouided for the pouerty of Iesus parents, that euen now immediatly before the persecution came, hee sends them gold from the East for their relieſe and comfort. And thus doth the Lord deale with all that depend vpon him, neuer suffering them to fall into extremity, or to be too much distressed with pouerty: as *Dauid* saith, he neuer Psal. 37. 25.
saw the righteous begging their bread, but the Lord supported them by his power, and will make the stones to yeeld bread, the rockes water, the heauens Manna, rather than his children shall be

be vnprouided. For if *Eliah* be forced to hide himselfe from the knife of *Iesabel*, 1. *King.* 17. 4. rather then he shall want, the Rauens shall feed him: yea hee will make the wicked an instrument to prouide for his chosen, as *Zedekiah* to command that *Ieremy* be fed in the prison as long as there is any bread in the City, *Ier.* 37. 21. which ought to teach vs not to compasse any thing vnlawfully, or to dig vs cisternes out of the policy of the flesh, but to relie vpon the Lord, who can and will send vs reliefe from the vttermost parts of the earth, and when we least looke for it, and when it shall be most welcome, as he did heere to the mother of Iesus.

6. For the sixt generall circumstance, namely for the oracle giuen these Wise-men to goe home another way: learne first how the obs. 1. Lord disappoints the purposes of tyrants and wicked men, which bend their bowes, whet their swords, and make their arrowes Psal. 7. 14. keene to pierce the sides of the godly, that it fals out they are but conceiued with vanity, and trauell of iniquity, and bring foorth a lie. For when *Herod* meant to haue glutted his bloudy minde vpon the report of these Wise-men, then are they of the Lord sent another way. And when (*Act.* 23. 12.) the Iewes had bound themselues with a curse, that they would neither eate nor drinke till they had killed *Paul*; then the Lord sent into the heart of the chiefe Captaine, so to intrench him about with souldiers as he was kept safe from their fury. So when *Senaherib* the King of Ashur had thought to haue swallowed vp Ierusalem, *Esay* 36. 33. then the Lord said and performed it, that he should not so much as shoot an arrow, nor cast a mount against it. Thus doeth the Lord alwaies preuent the dangers intended against his Psal. 91. 5. 6. children, that neither the plague that flies by day, nor the pestilence that walkes by night, nor the snare of the hunter can once intrap them, but his eares are open euen to the praiers of *Ionas*, c. 2. 2. to deliuer him out of the Whales belly: and his eies are so bent vpon *Daniel*, c. 6. 22. as the Lions haue no power to hurt him: but he is as a shadow against the parching heat, and as a shield against the blustering cold, which may incourage vs still to lay hands vpon him as our succour, to behold him as our deliuerer, to flie to him as our comforter, to waite vpon him as our

our guide, and to commit our ſoules vnto him as vnto the beſt keeper.

Secondly, heere learne by the not returning of theſe Wiſemen to *Herod* according as they were commanded, that an oath or a vow taken and made againſt the bond of charity, and tending to the hurt of our brother, is not to be performed; but being vndertaken vpon weakeneſſe, is to be diſcharged vpon conſcience: and therefore raſh was the vow of *Iphtah*, *Iudg.* 11.31. to promiſe to the Lord without limitation a ſacrifice of that he ſhould firſt meet when he came home. For though the Apoſtle *Heb.* 11.32. commendeth him for his worthy enterpriſe in deliuering the people, yet by this raſh vow and wicked performance of the ſame, his victory was much defaced. For we muſt make no haſte with our mouthes to pronounce any thing, but ſet a watch before our lippes, that they may hedge in our tongues from ſpeaking euill of our brethren; and yet if we hap to ſlip in this, wee muſt keepe in our hands from executing what vnaduiſedly we vttered. For firſt, we are ſo farre from being bound to detect them when their liues or bodies are ſought for, as wee are to counſell them to hide them, as *Eliah* (1. *Kings* 17.3.) was counſelled of the Lord to hide himſelfe. So did *Ionathan* (1. *Sam.* 20.42.) make his fathers fury knowen to *Dauid* that hee might hide himſelfe, and therfore curſed be the *Ziphims*, 1. *Sam.* 23.20. that promiſed *Saul* to deliuer *Dauid* into his hands, and curſed be *Irrijah*. *Ier.* 37.13. that ſtaid *Ieremy*, and brought him to the Princes as a fugitiue when hee was going to the land of Beniamin. Secondly, if they cannot hide themſelues, wee muſt doe it for them. So did *Obadiah* (1. *Kin.* 18.13.) in the court of *Ahab* hide a hundred Prophets from the cruelty of *Ieſabel*. So did *Rahab*, *Ioſh.* 2.1. in great zeale to God and loue to his ſeruants, hide the ſpies with the danger of her owne life. So did the Diſciples, *Act.* 9.21. let downe *Paul* in a basket, when his life was ſought for by the Inquiſition. Thirdly, if they be apprehended we muſt be ſo farre from accuſing them, as we muſt countenance and defend them to our powers. So did *Ebedmelech*, *Ier.* 38.9. when he came to the King in the gate, and told him *Ieremy* had wrong to be impriſoned: and ſo did *Ionathan*, 1. *Sam*, 20.32. defend *Dauid*

uid against his owne father, for it is not the commandement of a King that ought to make vs giue vp the ſonnes of God into their hands: nay the Lord himſelfe in this place teacheth vs otherwiſe, that would not ſuffer theſe Wiſe-men to obey *Herod*, whereby the babe might haue beene expoſed to his butchery.

obſ. 3. Laſtly, in the departure of theſe Wiſe-men, obſerue that God both in the beginning and in the end will bleſſe all courſes and actions enterpriſed and done in his feare and in a holy obedience, as he did bleſſe and proſper the iourney of theſe Wiſe-men, giuing them both a direction which way to come to Ieruſalem, and which way to goe from Bethlem: which muſt make vs if we expect any bleſſed ſucceſſe of that we vndertake, not to begin but with the warrant of a good conſcience, nor to proceed but with a reuerent and reſolute obedience as to the commandement of God, and as aiming at the aduancement and promotion of his glory, and the furtherance of his ſeruice.

MATH. *chap.* 2. *verſ.* 13, 14, 15.

13. *After their departure, behold the Angell of the Lord appeareth to Ioſeph in a dreame, ſaying, Ariſe and take the babe and his mother and flie into Ægypt, and be there till I bring thee word, for Herod will ſeeke the babe to kill him.*

14. *So he aroſe and tooke the babe and his mother by night, and departed into Ægypt:*

15. *And was there vnto the death of Herod, that that might bee fulfilled which is ſpoken of the Lord by the Prophet, ſaying: Out of Ægypt haue I called my Sonne.*

THE

THE Euangelist as before hee shewed the glorious and blessed beginnings of our Saviors birth, who though borne in baseneſſe, had testimony giuen him of his majesty by the starre in heauen, and in earth by the Wise-men of Persia: so now he setteth downe a matter of great discomfort, that this same babe, euen from his cradle, should begin to bee crucified in himselfe and his members. Wherein generally there be three points set downe: first, the commandement of the Angell: secondly, the obedience of *Ioseph*: thirdly, the fulfilling of a prophesie.

In the commandement consider, first the circumstance of the time, that it was after the departure of the Wise-men: how long after is not certainely set downe: but it is probable and likely, that it was not till *Mary* had recouered the weaknes of her childbirth. Secondly, heerein consider the substance of the message, containing these foure things: first, that *Ioseph* must take the babe and his mother, hee doth not say his wife, for the Angell had before satisfied him for that matter. Secondly, the place whither he must goe: to Egypt, the worst of all other. Thirdly, the time he should stay there, set downe indefinitely, till hee was called away. Fourthly, a reason of this commandement, expressed to releeue the weakneſſe of *Ioseph*, though the commandement it selfe had been sufficient, because *Herod* sought to destroy the child.

Out of the first circumstance of the time: learne, that God giueth and alloweth no long time of peace and truce to his seruants, whom he will make mirrors of patience, but hee sendeth one trouble in the necke of another, that though the life of man be but as a tale told, yet the estate of a Christian soule hath many fractions and interruptions, before it can passe like the weauers shuttle through the web: so as the breathing time which they haue had, is but to enable them to further strength for that which succedeth. Heere being in this place set downe, how the Lord mingled the sweetneſſe of the gifts brought to this babe by the men of Persia, with the bitterneſſe of an immediate perſecution

cution by the hand of *Herod* the King, to teach *Ioseph*, and in him all of vs, that when we haue had honour, together with the profession of the Gospell, we may not flatter and perswade our selues of the continuance of this, but bee armed to stand to the truth, and to the acknowledgement of the Lord Iesus, both in honour and dishonour. For *Mary* as she had this comfort to see the babe her sonne honoured and worshipped of these Wisemen, so had she this sorrow and discomfort mixed therewithall, in the night to trusse vp her furniture and to flie. Thus fared it with her sonne at another time, who (*Mat.* 21. 8.) comming riding on the Sabboth to Hierusalem, had acclamations and cries of the people, *Hosanna* to the Sonne of *Dauid, blessed be he that commeth in the name of the Lord:* yea had the greatest glory that euer happened to any earthly Prince, to haue garments strawed in the way for him to tread on, thereby the more royally to entertaine him: yet after all this within fiue daies he is exclaimed on, and tumultuously they crie, *Crucifie him, crucifie him, his blond be vpon vs and our children.* To teach vs, that neither prosperity puffe vs vp, nor aduersity cast vs downe: knowing that it is the Lords will and pleasure, that there should be an interchangeable course of these things. As *Simeon* prophesied (*Luk.* 2. 35.) that a sword should pierce *Maries* soule, which euen now was fulfilled, being commanded to take her heeles: to teach her, that she should not expect any great state in this life, though she was the mother of the King of glory, but that euen shee should be fashioned after her owne Sonne, to come to a crowne by the crosse. Heere then is condemned the daintinesse of those professors, that will waite no longer at the Lords table, then they may be fed from his trencher, and which doe loue the practise of the Gospell onely for the peace of the Gospell. For *Ioseph* may not bee discouraged; though he bee driuen to flie with the Lord of life in his armes: but heereby may he be secured of safety, hauing his Sauiour with him. And on this may we all rest, that if wee bee driuen to flight for the cause of Christ, our feet shall but leade vs to the wings of Christ, where we shall be cherished, euen in Egypt, a place of darknesse, and disdaine to the truth of God.

For

For the second circumstance, which is the place whither they must flie: it cannot be thought, but *Ioseph* was distracted and wearied with sundry cogitations, yea and perplexed with deepe sorrowes, to see that this King of glorie must bee forced to flie from the cruelty of *Herod*, and to such a place as was alwaies an enemy to the Church of God. Howbeit, heerein wee may obserue, how sometimes the Lord sheweth but a sparkle and portion of his power in the deliuery of his seruants, though at other times hee openly sheweth himselfe for their protection in great glorie and maiesty: as in the case of *Eliah* (2. *King.* 1. 9.) when the souldiers came to him and scoffed him, saying: *Man of God come downe:* presently the arme of God was made naked, and fire came downe and consumed them. So did the Lord deale with *Elisha*, (2. *King.* 6. 18.) who hauing discouered the secrets spoken in the King of Syriahs chamber, the King in indignation sends foorth against one man, having but *Gehezi* to wait on him, an hoast of armed men to compasse the place where hee was, and when they came, thinking to haue caught him, they were smitten with sudden blindnesse, and *Elisha* in a holy zeale of Gods glory, leadeth them to a city, where but for him they had beene all slaine. So *Daniel* (*chap.* 6. 7. 22.) he is put into the Lions denne, sealed with the Kings owne signet, as escape out he could not: which since it is so, the mouths of the Lions are shut that they cannot hurt him, heere is maiesty: but now Iesus his owne sonne he must flie, and shall not be rescued by any immediate hand of his Father, heere is a diuerse dispensation. The children in the fire (*Dan.* 3. 22.) though it consumed them that cast them in, yet doe not their cloaths so much as smell of it: and shall wee thinke that the hand of the Lord was now shortned, or his power abated, that hee could not haue wrought as mightily for the safety of his owne sonne? God forbid. *Peter* we see is cast into the gaole (*Act.* 12. 8.) but the Angell of the Lord openeth the doore, and bids him preach with confidence: and when hee was condemned the next day to bee executed, lying bound with two great chaines, the Angell with one blow vnlooseth them both, bringeth him through the souldiers, and an iron gate flieth open to giue him passage. So *Paul* (*Act.* 16. 26.) he

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is deliuered by an earth-quake that ſhakes the priſon, and the gouernours are faine to intreat him to go foorth. Thus can the praiers of Gods ſeruants obtaine the miniſtery of Angels, to diſarme the power of Sathan, and to fruſtrate the malice of the wicked. Howbeit on the other ſide, how the Lord ſuffereth as it were his power to bee blaſted vnder a wonderfull kind of infirmity, wee haue equall examples in the Scripture. We ſee *Eliah* (1. *King.* 19. 3.) that before could command fire from heauen, muſt now flie from the face of *Iezabel*, and is driuen to ſuch an exigent, that hee cries out vnto the Lord euen to take away his life. So the ſpies that came to ſee Iericho, (*Ioſh.* 2.4.) and were ſent from *Ioſhua* the Lieutenant of God, to take poſſeſſion of the land of Canaan, ſo hardly eſcape they with their liues, that a harlot is faine to make a lye to ſaue them, and to couer them with the ſtalkes of flaxe that they may not bee found. *Paul* that had before an earth-quake to vnſhackle him, hath at another time (*Act.* 9. 25.) no other way to preſerue himſelfe, but by being let downe in a basket. So *Ieremy* to fleſh and bloud is moſt baſely deliuered; for being caſt into the dungeon, *Ebed-melech* (*Ier.* 38. 11.) obtaineth of the King to bring him out, and then with a company of ragges and old worne clouts bound together, as with a cord he draweth him foorth, and is glad to ſend him away. So fared it with *Dauid*, (1. *Sam.* 19. 12. 13.) for *Michol* perceiuing he could hardly eſcape the fury of *Saul*, firſt ſhee lets him downe at a window, and then ſhee puts an image in the bed, as if ſome ſicke man had beene there. And thus did the Lord prouide for his ſonne after the baſeſt manner, that his parents muſt take their heeles to preſerue his life: he could haue ſent a kind of madnes on *Herod*, as he did on *Nebuchadnezzar*, (*Dan.* 4.29.) and haue ſpoiled him of all his kingly royalty, and ſeuered him from the company of men, and made him feed with beaſts: he could haue made his Angell haue ſtrucke him, as hee did his nephew, (*Act.* 12. 23.) or haue raiſed vp his ſonnes to haue ſlaine him, as he did to *Senaherib*: or haue cauſed him to haue hanged himſelfe in a deſperation of the kingdome: hee could haue aſtoniſhed them when they had come to kill him, as hee did (*Iob*, 18. 5.) when they came to take him, that they ſhould

Eſa. 37. 38.

haue

haue killed another, as did the Madianites, *Iudg.* 7. 21. But it was the will and pleasure of the Father, that he should beginne his life in misery, as he should end it in ignominy, and hee worketh not by miracles for the deliuery of his Sonne. For first as yet there was no time for the manifestation of miracles, for then he might haue beene thought not to haue beene true man. Secondly, it was to fulfill a prophesie, that out of Egypt his Sonne might be called, intending heerein a proportion betweene the head and the members: that as the Israelites were caried out of Egypt, (*Exod.* 12. 31.) so also should Christ the head of his Church be. Thirdly, in this was præfigured the casting away of the Iewes, and the calling and cariage of the Gospell among the Gentiles. Fourthly, that another prophesie might be fulfilled, that for his sake should the children of Bethlem bee slaine. Fiftly, that the cruelty of *Herod* by this meanes might bee the more disappointed. Sixtly, to giue warrant to vs, that in the time of danger and persecution, wee may lawfully flie. Seuenthly, that we may not thinke the crosse too base for vs, since the Lord of glory did thus beare it. Psal. 83. 9.

Further, it is wonderfull to see, that the Lord will haue his Sonne thrust out of Iuda, and from among the Iewes, to whom specially hee was promised, and whom principally hee should saue, and to bee entertained in Egypt, a place of all abominations, and which hated God. But thus did the Lord aduance *Ioseph* in Egypt, (*Gen.* 41. 40.) when his brethren would haue killed him in Israel, and thus did he prouide for *Daniel* in Babylon, (*Dan.* 6. 3.) where diuels were worshipped, and aduanced him to bee the second person in the kingdome. *Achis* King of the Philistims (1. *Sam.* 21. 10.) receiued *Dauid* when *Saul* persecuted him. *Eliah* when he could not be fed in Israel, (1. *King.* 17. 15.) is cherished by a poore widow of Sarepta in Sydon an heathenish country. And *Ieremy* the Prophet (*Ier.* 39. 12.) is better entertained by *Nebuchadnezzar* King of Babel, then by *Zedechia* the Priest. Thus can the Lord stirre vp the hearts of the heathen, to bee better to his seruants then their owne brethren, and that *Saul* shall propheſie when he intendeth to persecute, (1. *Sam.* 19. 24.) to comfort vs, that euen our greatest

enemies shall nourish vs, if we be cast out of our country for the profession of the Lord Iesus; yea Egypt shall be a resting place for *Ioseph* if the babe be with him, though it be grieuous and tedious to *Ioseph* to want the sacrifices, and to lose the comfort of hearing the law of God expounded. And when *Paul* can haue no
6 preaching place at Hierusalem the Citie of God, then shall hee preach two yeeres without contradiction in Rome, *Act.* 28. 30. a place of all persecution.

3. For the third circumstance, how long Christ should stay in Egypt: consider first, that *Ioseph* is heereby assured he shall not stay euer, which doth somewhat ease and refresh his anguished
act. 4. soule: for when he considered the iourney hee was to take was tedious, the place whither he was to flie barbarous, the tenderneesse of the child he must take with him, that hee must be absent from the publike exercises of religion, that his dispatch was so sudden, as he had no time to take his leaue of the godly of Hierusalem, no doubt his heart was much astonished, and his spirits of life much appalled: therefore to comfort him, the Lord bids him stay till he calleth him: implying, that there shall bee a time wherein he shall be deliuered. In which we learne, that affliction shall not alway last, and that the rod shall not euer rest vpon the backe of the godly, but we shall haue beauty for ashes, the oile of
Psal. 104. 15. gladnesse for the garment of heauinesse, and our captiuity shall be like the Summer riuers, and they that goe foorth with a little seed shall come home with full sheaues. Heere also note, that
act. 5. by saying: he must not come, but abide there till the Lord doe call him, that it is as much as to haue said: Come not of thy selfe, no not vpon any exigent or streights whatsoeuer, though thou be neuer so villanously intreated: and by setting downe the time of his abode indefinitely, he doth it to trie his obedience, that he may with patience attend the Lords pleasure. Wherby we learne, that we must not prefix any set time vnto the Lord, how long he shall exercise vs vnder the crosse: *Ioseph* must stay in Egypt til he be called foorth: and let this be *Iosphs* hope, in Egypt hee shall not alwaies be, but he shall returne againe to Hierusalem, and the scourge of the vngodly shall not alway claspe about the loines of the righteous.

Now

Now for the fourth circumſtance, which is the reaſon of the commandement. Learne firſt, how the Lord releeueth our weakeneſſe, and tendreth our infirmitie, that though a bare commandement had beene ſufficient for *Ioſeph* to haue addreſſed himſelfe for this iourney: yet the Lord taketh pity vpon him, and will not tempt him aboue the meaſure of his faith, but fully ſatisfieth him, not onely commanding by authority, but euen perſwading by reaſon, that he may obey with the greater cheerefulneſſe: *For Herod* (ſaith hee) *goeth about to deſtroy him.* Otherwiſe did the Lord deale with *Abraham*, *Gen.* 22. 2. according to his ſtrong faith, commanding that which fleſh and bloud moſt abhorreth; and giueth no reaſon of it, namely, to bee the butcher to his owne ſonne. But heerein ſhall our condemnation be the more iuſt, becauſe the Lord hath giuen ſo many calles, and yeelded ſo many reaſons why we ſhould flie from ſinne, and why we ſhould turne to him; not for feare of any bodily deſtruction by the hand of *Herod*, but for feare of that ſpirituall thraldome, wherein Satan laboureth to keepe our ſoules, the Lord hauing diſcouered vnto vs early and late that hee is an old and a ſubtill enemie, armed not onely with darts, but euen with fiery darts to ſting vs vnto damnation. Let vs therefore with *Ioſeph* embrace the ſweet kindneſſe of the Lord, who mildly exhorteth vs to haſte as it were out of Sodome; and let vs with him reſolue without any fleſhly diſcourſe with our ſelues to bee gone at the firſt call; for his word is truth, and the danger he foretelleth will follow. *Obſ. 6.*

Secondly, heerein obſerue, that the Lord knoweth the ſecrets of mens hearts: for *Herod* pretended adoring, but intended the murthering of the Lord Ieſus. And his crafty and concealed purpoſe is heere named by the Angell, that we may feare to deale doubly with our owne ſoules, and may abhorre all hypocriſie, becauſe the Lord caſteth his eie not only vpon our actions, but watcheth euen ouer our very thoughts, and will in time diſcouer them to our great ſhame. This is it *Dauid* praieth againſt, *Pſalm.* 32. 3. that the Lord would free him from guile of ſpirit, not to deceiue himſelfe, nor to diſſemble his ſinne: for his dealing doubly with God and his ſoule, in that his ſinne with *Ber-* *Obſ. 7.*

sheba, had so distempered his conscience, that vntill he had fully mastered his hypocrisie, he could finde no rest in his bones. Yet such is the simplicity, or rather the frowardnesse of our harts, that though wee know all things to bee naked and open before God, we still runne on in hiding and cloaking of our sinnes, which is as auncient as our first fathers fall; who after the eating of the fruite forbidden, had his eies opened indeed: that is, he then by experience perceiued, and by checke of conscience saw what euill he came into, and what good he had lost; being conuinced of his owne misery, he takes fig-leaues to couer his shame, a small couer to hide it from the eies of God. Beside, marke his sottishnesse, he couereth but his shame, whereas the principall instruments of his wickednesse were his eies, his eares, and his taste, and these were more filthy, for the other part actually had not sinned. Now when he heard the voice of God, the winde carying to his eare such a voice as he had not heard before, then hee flieth among the trees, thinking if fig-leaues would not serue, yet the shadow of trees would sufficiently hide him; alwaies when the Lord summons vs, seeking shelter, that wee may not come to reprehension. And when this voice of the Lord could not bring him to a confession of his sinne, nor pierce his heart enough, the Lord calles him with his owne mouth: *Why doest thou hide thy selfe?* Marke now his wonderfull hypocrisie crept in so soone after his fall. *Adam* assigneth two causes of the hiding of himselfe, both false; and omitteth the true cause, that is his sinne: the one, because he heard God speake, which is most false; for he had heard him speake often before, and that most comfortably. The second cause, because he was naked: and yet this was no cause, for it is said in the text, they were both naked and were not ashamed. And by the malignity of his nature, in this hee secretly chargeth God to be the cause of his sinne, who in his originall creation had made him naked, whereas hee himselfe was the cause of the shame of his nakednesse. God goeth further with him: *Hast thou not eaten of the fruit which I forbad thee?* Now the Lord names the sinne: and in his answer marke his hypocrisie and guile of spirit worse then before: *The woman* (saith he) *which thou gauest me, gaue me of the tree, and I did eate.*

As

As if he should say, it was thine owne ordinance, so as he impudently faceth out the matter, and lates it vpon his wife, whereas it was his owne ambition and not her suggestion only that prouoked him to the sinne: and in the whole story yee shall not finde one word of confession. So the woman shee transfers from her selfe to the diuell the cause of her fall; the Serpent indeed blew the coles, but the fire was in her owne heart, and she would not confesse that shee abused her selfe to bee seduced by the Serpent: so as both of them felt the punishment of their sinne, but would not iudge of the cause of it in eating the forbidden fruit. By which examples, as by the naming of *Herods* sinne conceiued but in heart, and by the traducing forth of *Adam* for his sinne that brake foorth into his hands, we must learne to hedge in our thoughts, that they harbour not so much as an euill inclination: for sinne is of a forward brood and will soone bee hatcht, and though as it is *Psalm.* 50. 21. the Lord hold his peace, that is, forbeare with patience for a time, whereby wee thinke him like our selues, that is as in the Hebrew, a good fellow like our selues, *yet* (saith the Lord) *I will lay thy sinne before thee*, that is, as it signifieth in the Hebrew, either set them in order before thee like dishes on the table, or write them in a role and make thee reade them in despight.

Thirdly, in that it is saied, *Herod will seeke to destroy him*; it sheweth what hearts the wicked beare toward the godly, and what purpose they haue, but that it shall bee frustrate: for it is saied, *Herod would kill him*, not, he shall kill him. Thus though we be as sheepe appointed to the slaughter in the malice of the enemy, yet we are not so in the purpose of God. For the Dragon *Reu.* 12. 4. like a bloudy mid-wife standeth ready to deuoure the child, whereof the Church should bee deliuered, but the Lord prospereth her in her trauell, and assumeth the child into heauen, that he may be free from the cruelty of the beast. Whereby we are taught euery day to take vp our crosse: for if wee will liue godly in Christ, there is a necessity of persecution, and we must all suffer, either the sword of *Esau*, or the frumping of *Ismael*. And this may be our comfort, *Herod* may trauell with mischiefe, but he shall neuer bring it foorth: the Iewes may vow and sweare

Gen. 27. 1.
Gen. 21. 9.
Act. 23. 21, 12

1. King. 17. 3. 1 Kings 19 the death of *Paul*, but they shall be preuented. *Iesabel* may make hue and crie after *Eliah*, but the Lord himselfe shall hide him. What? did *Herod* thinke God to be an idoll, or to haue cast off all care of his Sonne? he knew by the Prophets that God had set him vp to raigne ouer his people, and yet he vainly thinkes that he is able by his power to disappoint the decree of God: which is the nature of all Atheists to challenge absolute dominion vpon the earth, thinking God to be shut vp in heauen: but he that sitteth there laugheth them to scorne: for *Herod* thought to haue had the life of the babe, but the babe had his when the measure of his sinnes were fulfilled.

2. Ioseph's obedience. 2. For the second generall point, which is the obedience of *Ioseph*, learne how willingly he takes vp his crosse: he might haue thought himselfe a miserable man to haue maried such a wife as he might not accompanie with, and the babe which was borne to be the cause of these vnseasonable troubles; for these no doubt were the suggestions of flesh and bloud: but he laieth aside consulting with the old man, and fixeth his eie vpon God, and casteth his care vpon the highest, that as he had giuen the temptation, so he knew he would likewise giue the issue; like *Abraham*, *Gen.* 22. 8. who answered his sonne, saying, *God will prouide a sacrifice*; and like this babe himselfe, who afterward in his conflict of death, *Mark.* 14. 36. though most tedious and grieuous to the flesh, did yet submit himselfe to his fathers will. So as the obedience of *Ioseph* is here commended by this, that he presently dispatcheth, not standing reasoning with the Angell, nor waiting for the comfort of the day; for cursed is he that doth the worke of the Lord negligently. He knew this babe was the Lord of glory, and that all the world could not murder him as yet, because he had a worke to doe for the King of heauen; yet seeing there is at this time no other doore of escape but flying, hee is neither negligent nor careless, but he accounteth all haste too little, and in the night trusseth vp all he had: whereby we may thinke he was exceeding poore, and maketh no delay. Obs. 2. Where we learne, that though we be sure the Lord will defend vs, yet if we be in danger, and the Lord hath opened a window for our deliuerance, that we vse all possible dispatch. *Dauid* was sure

Saul

Saul could not surprise him, because the Lord had promsed him the kingdome; yet 1. *Sam.* 24. 1. he hideth himselfe in caues, and flieth frō one place to another to auoid his fury, because though he had Gods oth that he should be king, yet he would not tempt God by exposing himselfe to danger. So *Ioseph* though he had the babe of life in his hands, yet flies; which is a matter of no distrust but of singular obedience, because he is willed so to doe.

For the third point, which is the fulfilling of the propheſie. 3.
The Prophet *Osea*, *ch.* 11. 1. after he had set downe the sinnes of the Israelites, and had brought in God threatning them with his iudgements, and with this iudgement as the greatest, that he would distinguish the light of Israel by taking away his sonne which was their glory, then hee is sent from God to comfort them againe after this sort, that although they had beene rebellious whom the Lord had chosen in his couenant, though they had not profited by his corrections, and though it might agree with the Lords iustice to depriue them vtterly of his sonne, yet forasmuch as Israel is his childe, though he hath sent his sonne into Egypt, that thereby they might consider their owne vnwoorthinesse, yet for his meere mercy sake he will bring him forth againe, and restore him vnto them. Where we learne first, obſ. 1.
that though we breake our couenant with God, yet hee is faithfull that hath promised, and will neuer breake his couenant with vs; for his thoughts be not like our thoughts, but he is the same for euer: howbeit if the Lord do beare vs in his armes as he did *Ephraim*, *Osea* 11. 3. and leade vs with the bands of loue, if he Iam. 1. 17.
take the yoke from our iawes, and yet we will not acknowledge by whom wee are healed, and in whom we are eased, we shall wander in the desert of our owne lusts, and languish as it were in torment of conscience before the Lord will vnfold the brightnesse of his Sunne, and discouer the light of his countenance vnto vs. For though Christ shall be called out of Egypt at the last, yet many sorrowes shall runne ouer the hearts of the Israelites before they shall see him.

Secondly, in this propheſie obserue, that there was neuer any thing shewed should come to Christ which was base, but it was foretold before, that when it came it might not seeme obſ. 2.

ſtrange, nor men might not be offended at it, as heere is foretold his flying into Egypt ; and his baſeneſſe, that no man would vouchſafe to looke vpon him, was foretold by *Eſay, chap.* 53. 2. So was it foretold, that not many mighty or noble ſhould be called : for as *S. Paul* ſaith, 1. *Cor.* 2. 8. none of the Princes of the world haue knowen the wiſedome of God, to the end we may not be offended with the baſe profeſſors of the Goſpell, but may be as *S. Paul* calleth them 1. *Cor.* 4. 10. fooles for Chriſt his ſake. So was it foretold, that in the latter daies there ſhould be ſcarſe faith found vpon the earth, as *S. Paul* ſpeaketh, 1. *Tim.* 4. 1. that we may not be diſcouraged with the profaneneſſe of the world, but that wee may labour to bee of the number of thoſe fooles to whom the riches of the Goſpell is reuealed, and in the company of thoſe few whoſe lampes ſhall bee found burning, and whoſe faith ſhall be found grounded vpon the perſwaſion of Gods loue in his ſonne.

MATH. *chap.* 2. *verſ.* 16, 17, 18,

16. *Then Herod ſeeing that he was mocked of the Wiſe-men, was exceeding wroth, and ſent foorth and ſlue all the male children that were in Bethlem and in all the coaſtes thereof, from two yeeres old and vnder, according to the time which he had diligently ſearched out of the Wiſe-men.*

17. *Then was that fulfilled which is ſpoken by the Prophet Ieremias, ſaying,*

18. *In Rhama was a voice heard, mourning and weeping, and great howling, Rachel weeping for her children, and would not bee comforted becauſe they were not.*

NOW

NOW followeth the perſecution it ſelfe; the perſwaſion of the Angell being like a flaſh of lightning before a clap of thunder, wherein the Euangeliſt deliuereth three generall points: Firſt, by what occaſion *Herod* was ſo ſet on fire and exaſperate to beethinke himſelfe of theſe murthers, namely, becauſe hee thought himſelfe abuſed. Secondly, the execution of this maſſacre with the circumſtances; firſt of the place, it was in Bethlem and the townes adioyning to it: ſecondly of the perſons, they were children of two yeeres old and vnder. Thirdly, the Euangeliſt noteth the fulfilling of a propheſie anciently foretold, that this comming to paſſe they might know it was no ſmall matter, and withall, that the ſonne of God was ſent not to raigne as a Monarch, but to be perſecuted vnto bloud. 1 2 3

For the firſt, *Herod* thought himſelfe mocked, not that he was ſo, but onely deemed himſelfe ſo. Where we learne, that Princes thinke them ſelues abuſed, and that diſparagement is done to the ſtate royall, if men will not be executioners of their bloudy complots, and euen ſell their ſoules for the effecting of their deſignes. *Herod* is mocked, becauſe the Wiſe-men will not relate the certainty of Chriſts birth, that he may murder him: and *Saul* (1. *Sam.* 22. 17.) thinketh himſelfe contemned, becauſe his footmen would not ſlay the Prieſts of the Lord that had their hand with *Dauid*.

Secondly, in that he tearmeth it mockery: note that the wicked can father that vpon others whereof themſelues are moſt guilty; for the Wiſe-men they meant ſimply, but that they were interdicted of God, to returne to the court: but *Herod* he mocked with the Lord: for though hee knew that this new-borne King was to be ſet vp, and that hee muſt raigne in the hearts of men, yet in deſpight of God he thought either by policy to circumuent it, or by power to withſtand the ordinance of the Lord, ſcorning at the Oracles of the Prophets, and complaining of couſinage, when himſelfe would haue couſined the almighty.

Like

like vnto *Fimbria* of *Rome*, who hauing dangerously wounded one, the next day entred an action against the party grieued, because hee had receiued but part of his blade into his bodie, and not all. And is it not strange, when *Pharaoh* shall call *Moses* hard hearted, when the Wolfe shall accuse the Lambe, the Serpent saie the Doue is too subtle, and *Herod* exclaime vpon the Wise men for mockerie, when himselfe nourished so foule a vice against the highest? No doubt he was wroth, but not simplie because the Wise men returned not, but for his owne sottishnesse, that hee had not sent some man with them to haue seene what had become of the babe. But thus when Princes make league and band themselues against the Lord, and contribute toward the affliction of his saints, hee insnareth them in their owne inuentions, and infatuateth their deuises, and destroieth the counsell of *Achitophel*, 2. *Sam.* 17. 14. for as the Psalmist saith, *With the froward the Lord will deale frowardly.*

Psal. 18. 26.

For the second point, which is the execution of this butchery, we see, to the end that if it were possible he might haue the bloud of the babe among the multitude, he spareth none, and the stories report, in this massacre was killed his owne sonne; whereupon *Augustus* the Emperour said in detestation of his cruelty, that he had rather be *Herods* hogge then his heire. By which we learne, that the diuell possessing the heart of a tyrant, makes him execute any thing tending to the maintenance of his state, though the nature of man abhorre it, as the effusion of bloud, or though they be checked and amated by their owne hearts: for *Herod* knew if Christ were borne he must raigne, yet against his owne conscience he endeuours by counsell (if he be able) to deceiue, or by crueltie (if he be able) to supplant the decree of God. Thus did *Pharaoh*, *Exod.* 8. 4. seeke to crosse the commandement and purpose of the Lord in the deliuery of his seruants, though by many immediate testimonies and wonders from heauen hee saw it as it were written on the walles, that the Israelites must depart. And thus did *Saul* seeke the life of *Dauid*, though he was told by *Samuel*, 1. *Sam.* 15. 28. that the Lord the strength of Israel that could not lie, had rent the kingdome from him and giuen it to his neighbour.

Secondly

Secondly obserue hence, that when one way succeedeth not to these Atheists, then they straite attempt another. *Pharaoh* at the first doth but exact further and greater labour of the Israelites, but after he dealeth with the Midwiues, *Exod.* 1.15. to kill them that should be borne: and after his malice, breaketh foorth more fiercely into an edict or proclamation, vers. 22. that the male borne should be cast into the riuer. So *Saul* confessing that he knew the Lord would establish the kingdome in the throne of *Dauid*, yet first he sought to insnare him by his daughter, 1. *Sam.* 18.17. *Onely* (saith he) *fight thou the battels of the Lord: and thou shalt haue my daughter*: but after his hypocrisie is discouered, *c.* 19 1. making solemne proclamation, *Who haue I among all my souldiers that will do thus much for me to kill Dauid?* So as he that could spare *Agag* would pierce *Dauid*. So *Herod* when he saw he was preuented of his first purpose, by the not returning of the Wise men, he still trauelleth with the same mischiefe: and whereas before hee sought but the life of the babe onely, now he is so enraged, as he doubleth his crueltie, and will haue the life of many innocent babes: such a fire is sinne, to double and increase the heate by burning: and the deferring of their cursed attempts, which should be as water to quench them, is as oile to inflame them: this being wrought by the malice of the diuell, who throweth in fresh poison into our hearts, that if wee bee preuented in our resolution of murdering the Lord Iesus, we will be like the Dragon, to send foorth whole flouds of waters out of our mouthes to drowne and destroy his members. Reu. 12.12.

Thirdly obserue, that there is no edict or proclamation so cruell or execrable against Gods Saints, which some wicked men will not execute at their Princes commandement. If *Iesabel* would haue *Naboths* vineyard, and cannot obtaine it without his life, 1. *King.* 21.11. she shall haue gouernors to serue her turne, that will soone follow her cursed counsell. When no man will fall vpon the Priests at the words of *Saul*, 1. *Sam.* 22.17. then will *Doeg* take the sword and do it: and *Herod* heere can no sooner mention a murder, but his seruants will execute it. Where further consider, that if hell be prepared for the commander,

so

so is it likewise for the executioner, though his act bee warranted by authority. Is it in the power of the Prince to bring in a religion against God, or may they doe what they will? God forbid. If the Prince should command mee to burne the Bible, I ought not to doe it; for a thing is not of God because she commands it, but because it is of God therefore ought shee to command it. *Cambises* king of Persia inflamed with incest, consulteth with his Wise-men whether he may lawfully mary his sister: they answer, they find no such law to warrant it; but they finde another law, that the King of Persia is without all law. And thus doe Princes counsellers feed them in their humors, nodding at whatsoeuer *Augustus* will haue done. And euen so miserable are these times, that men doe wait at their Princes mouthes, and performe their decrees, not scanning whether they be grounded vpon the law of God, which ought to bee the rule whereat Princes should leuell their commandements, and by which subiects should square their obedience. For it is not enough to
1 slay *Amnon* (2. *Sam.* 13. 29.) at *Absoloms* commandement: nei-
2 ther shall *Rabshaketh* excuse himselfe (*Esay* 36. 16.) for railing on the liuing God, though he had the warrant of the King of Ashur to doe it; but in these and such like sinnes they hazard and aduenture their owne soules: therefore let euery of vs keepe the ground that *Balaam* at first stood vpon, *Numb.* 24. 13. not for a house full of gold to passe the commandent of the Lord; yet I doe not say rebell, but obey not. Let *Saul* himselfe fall vpon the Priests if he will haue them slaine, and let not vs assist him. Let *Iesabel* her selfe sit in iudgement vpon *Naboth*, but let not vs condemne him: we are bound to do good to the saints of God,
Mat. 35. 36. much lesse to persecute them. And it is said in the Gospell, hee that clotheth a poore prisoner, clotheth the Lord Iesus. Now what shall we say then of him that standeth vp like *Tertullus* against *Paul*, *Act.* 24. 5. to plead against him, and to reproch him with the name of a pestilent and seditious fellow? For if they shall bee condemned that haue not ministred to the necessity of the
Luke 16. 25. saints, but haue been ashamed of their bands: If *Dives* shall hang in hell for not refreshing *Lazarus* at his gate, what shall become of them that take the bread from *Lazarus*, and put *Paul* into

into bands, or else enforce crimes against him to retaine him in bands? Looke *Iudg.* 5. 23. *Curſed be Meroz, becauſe they helped not the Lord, nor ſtood in defence of his truth.* A double curſe then ſhall light vpon them that oppoſe themſelues againſt the truth. *Obadiah* againſt the expreſſe edict of *Iezabel*, (1. *King.* 18. 4.) hideth the Prophets, and *Rahab* (*Ioſh.* 2. 3.) ventureth her life to preſerue the ſpies. And what better ſpies can there bee then Preachers, which ſtand in the gap betweene God and vs, as did *Moſes*: which watch ouer the ſoules of the people, and ſhew vs the way to heauen? *Ionathan* being often incited by his father to kill *Dauid*, (1. *Sam.* 19. 2.) proteſteth *Dauids* innocencie, though *Saul* perſwaded him that *Dauids* glorie could not bee without *Ionathans* ruine, and would not be drawne to doe it. And if hee would not compaſſe ſuch a miſchiefe at the commandement of *Saul*, which had a threefold force in it: firſt, as proceeding from his Father: ſecondly, from his Soueraigne: thirdly, being ioyned with the temptation of a kingdome: much leſſe ought we to gratifie the State with the affliction of Gods Saints: for we muſt rather (*Act.* 4. 19.) obey God then man; yet diſobey not the Prince: for his commandement ſtandeth on theſe two feet, either to doe the thing, or to ſuſtaine the puniſhment for not doing it. Exod. 17. 12. Pſal. 106 23. 1 2 3

Fourthly obſerue, that aſſoone as Chriſt is borne there is trouble and commotion, ciuill and forren warres, yet is not Chriſt the cauſe of it, but the wickedneſſe and peruerſeneſſe of *Herods* heart: for righteouſneſſe muſt not yeeld to iniquity, and Chriſt muſt be borne, and being borne muſt raigne, though the diuell rage, and the world ſwell neuer ſo much. Certaine it is, no Goſpell teacheth ſo much peace as this of Chriſts: for it teacheth peace betweene God and man, betweene man and man, yea betweene man and his inward ſoule, and maketh the wolues to become lambes, and the Lyon to lodge with the Beare. But *Herod* would haue the Goſpell aboliſhed, and Chriſt murthered, which cannot be. Shall *Dagon* (1. *Sam.* 5. 3.) yeeld to the Arke, or the Arke to *Dagon*? Shall the ten Tribes go to Iuda, or Iuda to them? *Iſhboſheth* to *Dauid*, (2. *Sam.* 2. 16.) or *Dauid* to him? *Herod* loues not Chriſt, therefore hee murthers the children, obſ. 4.

dren, and *Dauid* especially being king, must not yeeld to *Saul's* house, nor Iuda goe to the ten tribes, nor Christ giue place to *Herod*: but if his Crowne cannot stand with the gouernment of Christ, well may he harbour murther in his thought against him, but iudgement shall fall on his owne head: for God will watch ouer his owne sonne, and fight for his owne truth. So as where religion hath beene granted by Parliament, and suppressed by priuate commandement, there may the subiects stand on the part defensiue to ward the blow, being smitten: but if it hath not beene established by publike authority, then may they not take vp armes to set it vp.

Out of the murther it selfe gather, that though there be many slaine, yet Christ escapeth: and that in the greatest persecution, yet Christs religion shall neuer bee abolished. For heere is great bloudshed, yet Christ liueth; great persecution, yet the Gospell flourisheth. When *Iezabel* thought she had had her hands full of bloud, and that she had rooted out all the Lords Prophets, yea and when visibly there was no face at all to be seene, so as *Eliah* thought himselfe onely to be left, then the Lord (1. *King.* 19. 18.) reserued seuen thousand to himselfe, that had not bowed their knees to *Baal*. And when by scattering the sheepe and smiting the shepheard, the diuell thought himselfe flush, and that by Christs sleepe in the earth, he had vtterly stung him to destruction, then was his resurrection most glorious, and then did the Churches of God increase daily. For such is the nature of the Gospell, that the more it is troden downe, the higher it riseth; the more it is maligned, the broader it spreadeth; and when it seemeth to be dead, then is there most life in it.

3. For the third point, which is the propheſie, *Ieremy* (*chap.* 31. 15.) to declare the greatnesse of Gods mercy in the deliuery of the Iewes, sheweth them, that they were like to the Beniamites or Israelites, that is, vtterly destroyed and caried away, insomuch, that if *Rahel* the mother of *Beniamin*, could haue risen againe to seeke for her children, shee might haue wept for want of them, but she should haue found none remaining. This doth the holy Ghost bring in heere as a butchery foretold, to the end that none might either wonder or be offended at it: for

it

it might haue beene ſaid : Is this the conſolation of Iſrael? nay, he is the diſcomfort and deſtruction of Iſrael, his birth hauing kindled ſuch a fire as neuer was the like before, leauing ſo many ſad hearts for their loſt children. And how may we hope he ſhall be our Sauiour, when his beginning is with this bloud? And the more to increaſe the cruelty of it, the holy Ghoſt ſpeaketh exceſſiuely, bringing in *Rachel* dead many yeares before, howling and wringing her hands at the rufull ſpectacle of this bloudy tragedy, as if the calamitie of the liuing, might ſeeme to touch and affect the dead. That therefore this might not ſeeme ſtrange, the ſpirit of the Lord recorded it long before, that when it came to paſſe they might digeſt it, as a thing foreſeene in the wiſedome of God neceſſary to fall out.

MATH. *chap.* 2. *verſ.* 19, 20, 21, 22, 23.

19. *And when Herod was dead, behold, an Angell of the Lord appeareth in a dreame to Ioſeph in Egypt:*

20. *Saying, Ariſe, and take the babe and his mother, and goe into the land of Iſrael: for they are dead which ſought the babes life.*

21. *Then he roſe vp and tooke the babe and his mother, and came into the land of Iſrael.*

22. *But when he heard that Archilaus did raigne in Iudea, in ſtead of his father Herod, he was afraid to goe thither: yet after he was warned of God in a dreame, he turned aſide into the parts of Galilee,*

23. *And went and dwelt in a citie called Nazareth, that it might be fulfilled which was ſpoken by the Prophets, which was, that he ſhould be called a Nazarite.*

NOW

NOW followeth the returne of Iesus out of Egypt, after the cruelty executed by *Herod* vpon the children, and the iudgement of God manifested on *Herod*, striking him with death. In which words there bee foure generall points to be considered; first, the commandement of the
1 Lord by the message of an Angell vnto *Ioseph*, as the foster-father of this babe, whereby he is aduertised to returne, hauing securitie giuen him that he need not doubt, namely that *Herod* and the rest were dead which sought the life of Christ. Secondly, the o-
2 bedience of *Ioseph*, turning neither to the right hand nor to the left; but as he staid till hee was called, so he staied not when hee
3 was called. Thirdly, in what feare *Ioseph* stood, finding such troubles in Iudæa, and into what perturbation of minde he was cast when he heard that *Archilaus* raigned, knowing him to be a Cockatrice, hatched out of a Serpents egge, and how the Lord
4 sent an Angell to releeue him in this perplexity. Fourthly, how *Ioseph* minding no such matter by his turning into Galile, there is an ancient Oracle fulfilled, that this babe should bee called a Nazarit.

Out of the first learne the faithfulnesse of Gods promises, that he is a God of his word: for in this is his first promise accomplished, as appeareth now by the effect, that he would call his sonne out of Egypt, and that the same Angell that brought the heauy tidings vnto *Ioseph* of his flight from Bethlem into Egypt, the same Angell brings him this glad tidings of his returne from thence into the land of Israel. And thus must wee consider of all the promises of God; as of his couenant with *Noah*, *Genes.* 9. 11. that the world shall no more bee drowned; his promise to Israel, that they shall be his chosen: for howsoeuer the Lord withdrawes his fauour from his saints for a time, yet at the last he will release them, and in compassion will looke vpon their afflictions. And well may the mountaines fall, and the course of nature change, but Gods promise shall neuer faile: for as *Dauid* saieth, *Psalme* 34. though their tribulations bee many, yet the Lord will deliuer them out of all.

1. Thes. 5. 24.

And

And though this pregnant ſecurity of returning be not expreſly giuen to euery priſoner as it was heere to *Ioſeph*, yet all that feare God haue this to comfort them, that hee hath giuen his word hee will make them bleſſed (*Mat.* 5. 4.) and that as hee hath drawne them to the profeſſion of his name, ſo hee will neuer leaue them till hee haue brought them to the poſſeſſion of his glory: and that whether they die in Egypt vnder the fornace of affliction, or come forth of Egypt, all ſhall worke for their ſaluation. And this his wiſedome hath not onely diſpoſed of the generall end which is his glory, but of the meanes alſo how hee will bring euery one of vs to his kingdome. And though it bee thorow the riuers of waters, what skilleth it if wee haue the crowne at laſt? The ſame hand that woundeth ſhall bind vp the wound againe, and the ſame hand that ſmiteth ſhall heale, and the ſame God that layed vs before in the aſhes ſhall giue vs oile to make our faces cheerfull, & by a warrant from heauen diſcharge *Peter* of his chains, when in the eie of his enemies he ſtands condemned, and make *Ioſeph* returne out of that barbarous nation Egypt wherein God was ſo much diſhonored, to exerciſe himſelfe in the ſeruice of God in Galile. And though wee haue no certaine promiſe of this, yet let vs be affected like *Dauid*, who wandring (2. *Sam.* 15. 25.) through the mountaines in great diſtreſſe, his griefe being increaſed becauſe hee was baniſhed by his owne ſonne, and ſupplanted by the ſubtilty of *Achitophel* his chiefe counſellor, when he ſaw he could not haue the Arke with him, bids it ſhould be caried againe into Ieruſalem, ſaying, If I haue found fauour in Gods ſight he will bring me thither againe, but if hee haue no delight in me, let him doe as ſeemeth beſt to him: for either in the time of our trouble we ſhall be gathered to God in peace, or elſe he will let vs ſee his goodneſſe in the light of the liuing.

Iob. 5. 18. Pſal. 104. 15. Act. 12. 8. Pſal. 56. 13.

Now the cauſe why it is ſafe for *Ioſeph* to returne, is, becauſe *Herod* is dead: where we learne to our comfort, that tyrants ſhal not liue euer, and when they periſh and fall away, then is the Church deliuered and comforted; for this death of his was no doubt as cheereſull to *Anna* and *Simeon* at Ieruſalem, as to *Ioſeph* and *Mary* in Egypt; and *Rachel* that before was brought in

weeping ouer the innocent bloud of the poore children, as if the graue had felt such barbarous and beastly cruelty, may now be thought to breake forth into exceeding ioy, that such a rake-hell was taken away as *Herod* was, that sought the life of Christ. How we ought to bee affected at the fall of the wicked, appeareth *Psalm.* 52. where although *Doeg* had got great authority with *Saul*, so as he boasted in his power, & trusted in the strength of his malice, his tongue being as the sharpe razor alwaies cutting, or as the coales of iuniper, alwaies raising contention against the Saints, yet the Lord shall destroy him: and though hee thought to haue built his neast in the heauens, yet shall the Lord cast him downe, and the righteous (saith he) shall see it and reioyce, (the wicked being blind, neuer beholding the iudgements of God) and they shall laugh, not in reuenge, but to see Gods mercy in taking part with the godly. And not onely the righteous shall ioy at this, but as *Iob.* 20, 26. saith, *The tongue of the viper shall slay them*, that is, the very wicked shall curse them: for Princes that want religion soone slip into tyranny, and wanting conscience to moderate their desires, and affection to looke vpon their subiects, they will soone resemble *Rehoboam*, 1. *Kings* 12. 10. in making the yoake heauy, and correcting them with Scorpions.

065. 3. Further from hence learne, that God doth often so disappoint the plots and purposes of cruell tyrants, that when they intend to execute others, they die first themselues, and sometime *Haman* (*Ester* 7. 10.) is hanged on his owne gallowes that he prepared for *Mordecai*. *Herod* had thought to haue killed Christ, but he is faine to take the paines to die himselfe. If *Moses* come any more into *Pharaohs* sight he shall surely die, *Exod.* 10. 28. Well, *Moses* will see his face no more, but hee shall behold his destruction (*Exod.* 14. 28.) in the red sea. How oft did *Saul* thinke and how sore did he thirst for the life of *Dauid*, yet he misseth of his purpose, and slaieth himselfe (1. *Sam.* 31. 4.) to make way for *Dauid* to the kingdome. And such shall be the successe of all that conspire against the Lord and his Christ, to fall into the pit which themselues haue digged, and to make the wicked a ransome for the godly.

For

For the maner of *Herods* death, though it be silenced by the Euangelist, yet the Ecclesiasticall stories make mention of it, as *Iosephus* and *Eusebius*, which though it command not the conscience to beleeue, yet the more to magnifie the Lord, it is not vnfit to consider it. He had a great swelling in his legs, woonderfull rottennesse in his whole flesh, his breath did so stinke as he could not be accompanied with, he had such a disease in his parts of shame, as wormes did crawle about them, he was greedie of meat, hauing the appetite of a dogge not to be satisfied: his whole race was accursed after him, & hauing eight children, within an hundred yeeres there was not any of their loines left. *Archilaus* heere spoken of was banished to Vienna, and there died a beggar. *Antypas* that beheaded *Iohn* Baptist, and whom Christ called Foxe *Luke* 13.32. was banished to Lions in France, and there died a most miserable abiect. *Agrippa* the son of *Aristobulus* the sonne of this *Herod*, an insolent and proud man, was eaten vp with lice most shamefully, *Act.* 12.23. The sonne of this *Agrippa* that would haue put *Peter* to death, liuing till the destruction of Ierusalem, there had his end. Thus did the wrath of God rest vpon the familie of this cruell persecutor of Gods Church, who was blasted in himselfe and his posteritie. And thus did the Lord (1. *Kings* 14.10.) sweepe away the house of *Ieroboam* as a man sweepeth away dung, till it bee all gone: and (1. *King.* 21.21.) did cut off the posteritie of *Ahab*, for their prouocations wherewith they had prouoked him; to teach vs to feare and tremble before his face: and if we will be blessed in our selues and in the fruit of our bodie, to looke vnto our paths, that we lay not our hands to wickednesse.

Note further, that we are not to feare what Princes can doe vnto vs, for they liue no longer then they haue some seruice to doe for Gods glorie, as it is said *Col.* 1.16. *All things are in Christ and for Christ.* And *Saul* could not (*Acts* 9.1.) breath out threatnings against the Church of God, had not the Lord some speciall purpose in it, either for the exercising of his Saints, or the waiting for his owne repentance. Neither could *Pharaoh* so long laie his rodde vpon the Israelites, were it not (as *S. Paul* saith, *Rom.* 9.17.) that the Lord stirred him vp to shew his power in

him. For now when *Herod* had executed the children, whereby God is glorified in their innocent death, and his owne malice fully manifested, then he dieth himselfe: which may teach vs patience against the time of trouble, knowing that the wicked are but as the weapons of the Lord, to set an edge on our affections, which otherwise would creepe vpon the earth, and make vs forget our maker; whereas by this meanes we oft times cast our eie on our deliuerer which is in heauen.

Further learne, that though tyrants appoint vs as sheepe to the slaughter, and in the malice of their hearts doe purpose to fleece vs, yet sometime the butcher wanteth his knife, and the sheepe in the shambles do escape; therefore we need not to be afraid of them that haue not so much power as to kill the bodie, vnlesse the Lord giue vs vp into their hands, as *Dauid* saith, *Psal.* 7. 12. speaking of the wicked, hee hath bent his bow and spread his net, and hath conceiued mischiefe, but shall bring foorth vanitie, and the euill intended shall fall vpon his owne hairy scalpe. For the diuell that is stronger then man, yea that armeth the malice of men, cannot stretch foorth his hand vpon the goods of *Iob*, *Iob.* 1. 12. much lesse touch his body, without the permission of the Almighty. *Herod* shall die and Christ shall escape, if not, the worst that flesh and bloud can doe, is but to send vs with the children of Bethlem into heauen: for the Lord is our shield, and we are as neare & deare vnto him as the apple of his eie, yea he is our secret place, and vnder his shadow we can not but be safe.

For the second point, containing the obedience of *Ioseph*: by his example we learne not to runne before Gods promises, but patiently to waite vpon them: for as hee is alwaies a sure deliuerer of his people, so then especially when his mouth hath spoken it: and vpon this *Ioseph* relied, not stirring till he was called. *Moses* was sure to bring the people of Israel out of Egypt, *Exod.* 3. 10. yet hee must staie for it fortie yeeres, as if the Lord had forgotten to what purpose hee had appointed him. *Noah*, at the Lords commandement entreth into the Arke, and commeth not foorth till by the same commandement (*Gen.* 8. 16.) he was called foorth, though by the not returning of the Doue he knew the

the waters were abated from the earth. *Dauid* was sure to be king after *Saul*, yet he waited so long, as in his haste he said: *All men are liers*, thinking that *Samuel* had abused him, to tell him hee should be King; which we must beware of: for the cause why the Lord staieth many times, is, because his seruants crie not out vnto him, nor presse him with importunity, as (*Luk.* 18. 5.) the widow did the Iudge: or for that our curst hearts will not come downe, so as he is faine to vse the wicked as rods to chastise and humble vs. Psalm. 116. 11.

Heere also learne, that as Christ commeth out of Egypt, so the Lord draweth the Gospell out of the fire, and giueth it some Sun-shine out of the darkest persecution, yea and that as it is said, *Act.* 12. 24. in the time of the most ambitious and Lordly tyrants, it shall grow and multiply exceedingly: for so it hath pleased God, that the hotest persecutors (as was *S. Paul*) haue embraced it, and that kings haue submitted their scepters to the foolishnesse of preaching. Which noteth vnto vs, that the ignominy that lighteth vpon the crosse, is not nor ought to be any occasion to dissuade vs from it: for the proceeding of Christs kingdome is aboue nature, and the perswading to it is cleane contrary to the custome of the world. For saith *Cyrus*, if a Lacedæmonian will serue mee, if hee bee a foot-man, I will make him an horse-man; if a horse-man, I will giue him a Chariot; if hee haue a Chariot, I will giue him a Castle; if a Castle, a Citie; and he shall receiue his gold not by tale, but by waite. But now in the groweth and age of a Christian it fareth otherwise: for this is the condition of the Lords followers: to be betrayed of their owne fathers, and to be entangled with sundry afflictions, to bee banished into Egypt, and if thou beest called backe againe, yet neuer to haue but a steppe betweene thee and death, as *Dauid* saith, 1. *Sam.* 20. 3. But for all this, we may not be dismaied, for in all these wee shall bee more then conquerours through Christ.

The third point is, in what state *Ioseph* found all things in Iudæa; not quiet, but still troublesome: where we see how God exerciseth the faith and patience of this his seruant, shewing heerein as in a glasse, the state and condition of the godly, how

one trouble succeedeth another, as if they were thornes folded one within the other. *Ioseph* long expected his deliuerie out of Egypt, and now in his returne he is as much grieued at the raigne of *Archilaus*, as he was comforted at the death of *Herod*; which the Lord doth not to presse him downe, but to giue him the greater occasion to praise his name in the experience of his many deliuerances. As *Iob* saith: *Out of six troubles the Lord will free me, and the seuenth shall neuer come neere me.* And this is the vse which all Gods children ought to make of the varietie of their dangers, the more to strengthen and confirme their hope, that Gods hands shall euer be stretched foorth to send them deliuerance from his tabernacle, as they were to *Dauid*, *Psal.*32.6. and as they be in this place to *Ioseph*, who riddeth him likewise out of this second feare.

Iob 5.19.

obs. 2.

Heere also we learne, not to be negligent and secure, when the Lord hath taken awaie one enemie of his Church, (for though the principall *Doeg* be gone, that through flatterie abused *Saul*) and that none is like to succeed him that shall haue such grace with the king; yet still to keepe vs awake, after *Herods* death comes *Archilaus*, that beareth the same heart and the same affection that *Herod* did, though he hath not the same power, and though this be some comfort, that hee shall neuer be crowned. And thus did the Lord subiect his people still vnder the hand of some succeeding *Pharaoh*, that they might cast vp their hearts to him, and bewaile their wants, and powre foorth their soules vnto the Almightie. And thus shall the forrest neuer be without some Bore or other that would destroy the vine: but if we be rooted into Christ, and may beare him about vs as *Ioseph* did, he will teach vs to watch, or at least if we sleepe he will awake vs, as he did his drowsie disciples (*Mat.*26.40.) when danger was at hand.

obs. 1.

For the fourth point: how in this perplexed feare an Angell was sent vnto him: we learne first, wholly to depend on Gods prouidence, seeing that in the seuerall extremities of *Ioseph*, the Lord sent him seuerall comforts. For first in the suspition and iealousie of his wife, an Angell was dispatched from the heauenly palace, to resolue him: then the same messenger warned him

of

of the imminent perſecution, and now releeueth him in his diſtreſſe. And thus will the Lord deale with all his ſeruants that walke aright, if they be not either too forward through hope, or too backward through feare.

Secondly, as this was one cauſe of *Ioſephs* turning into Galiley, namely, to be ſuccoured in his feare, ſo in this the Lord had another end vnknowen to *Ioſeph*, which was the fulfilling of a propheſie: that his ſonne ſhould be called a Nazarite, that is, one ſet apart vnto the Lord by ſpeciall ſanctification of nature, which was præfigured by *Sampſon* and others vnder the Law. Where we learne, how the Lord executeth his will both by his ſeruants and his enemies, when as they meane nothing leſſe then to doe it. Thus did not *Dauids* father know when he ſet his ſonne to keepe ſheepe, that he ſhould fight with a Lion, 1. *Sam.* 17. 34. nor *Sauls* father know or once dreame, that his ſonne ſhould bee anointed king, when he ſent him to ſeeke his Aſſes, 1. *Sam.* 9. 16. nor *Mary* when ſhee went to Bethlem to be taxed, that therein the Propheſie of *Michah* ſhould bee fulfilled: that out of Bethlem ſhould come the gouernour of Iſrael: nor *Herod* in the cruell maſſacre, little thought of performing *Ieremiahs* propheſie, *A voice of lamentation, Rachel weeping for her children:* nor the chiefe Prieſts, when with the 30. peeces of ſiluer, which *Iudas* brought, they bought a potters field, neuer dreamed of the propheſie of *Zachariah*, (*chap.* 11. 13.) that for ſo much ſhould Chriſt be valued, and therewith ſhould ſuch a field be bought. But ſuch ſtrength hath the Lord, and ſuch power ouer the hearts of men, as he can ſecretly moue them to be executioners of that himſelfe hath appointed ſhall come to paſſe.

Michah. 5. 2.

Ier. 31. 15.

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MATH. *chap.* 3. *verſ.* 1, 2, 3, 4,

1. *And in thoſe daies Iohn the Baptiſt came and preached in the wilderneſſe of Iudæa,*
2. *And ſaid: Repent, for the kingdome of heauen is at hand.*
3. *For this is he of whom it is ſpoken by the Prophet Eſaias, ſaying, The voice of him that crieth in the wilderneſſe, prepare yee the way of the Lord, make his pathes ſtrait.*
4. *And this Iohn had his garment of Camels haire, and a girdle of a skinne about his loines, his meate alſo was Locuſts and wild hony.*

NOW the Euangeliſt goeth forward, and paſſeth from the infancy of Chriſt vnto his manifeſtation to the world, when hee was to be inueſted into the office of his Prieſthood, before whom as before a mighty Monarch, was to goe a harbinger to take vp lodging for his Lord in the hearts and conſciences of men, which was this *Iohn Baptiſt.*

In the words conſider, firſt, the time when this fore-runner did preach, which being by this Euangeliſt ſet downe indefinitely, is preciſely declared by *Saint Luke, chap.* 3. 1. Secondly, the place where hee exerciſed his miniſtery, in the wilderneſſe. Thirdly, the ſumme and effect of his Sermons: Repent and change your minds, and amend your liues, for the great King that ſhall open the doore of ſaluation vnto all, is now at hand. Fourthly, by what commiſſion he was warranted and authorized to doe this, namely, by *Eſay, chap.* 40. 3. who had propheſied this long before. Fiftly, is deſcribed the wonderfull preciſeneſſe and ſtrictneſſe of his life, by his garments and diet, whereby

by all the people caſt their eies vpon him, admiring his auſteritie.

For the firſt circumſtance, which is the time, we muſt not vnderſtand an immediate ſucceſſiueneſſe, that *Iohn* began to preach as ſoone as Chriſt was brought to Nazareth, but that it was while Chriſt liued there, which was ſome 25. yeeres after: for this *Iohn* was ſtirred vp, that hee as the day-ſtarre might goe before the Sonne of righteouſneſſe. *Saint Luke* ſetteth it downe to be in the fifteenth yeere of *Tiberius*, and Chriſt was borne in the fifteenth yeere of *Auguſtus*: ſo as Chriſt was about thirtie yeeres of age when he began to preach. Out of which learne generally, that we muſt be ſatisfied, and reſt in ſo much as is reuealed: ſo as wee are not curiouſly to enquire what Chriſt did while he liued a priuate man in Nazareth: for ſince the holy Ghoſt hath not diſcloſed it, we muſt be wiſe according to ſobriety, as *Saint Paul* ſpeaketh, and not ſeeke to learne where the Lord hath not taught, or to open where he hath ſhut. Onely *Saint Luke* (*chap.* 2. 46.) reports, that about twelue yeeres of age, he diſputed with the Doctors in the temple and confounded them, and aſtonied ſuch as heard him. And this is enough to comfort vs, that ſo much is recorded of him, as hath ranſomed vs from the indignation of his Father. 1. Rom. 12 3.

Secondly, in that it is ſaid: *Iohn* came and preached, note, that the firſt miniſtery of the new Teſtament was a preaching miniſtery: ſo as whether we ſpeake of men ſent mediatly or immediatly; from God alone, or from God by men, we ſhall neuer finde any miniſtery commanded or practiſed, nor any meſſenger ſent, that was not qualified with gifts and graces from aboue to diuide the word: and this is impregnable not to be reſiſted, that no man ordinarily can hope or looke for the power of ſaluation without preaching: which is euident (*Rom.* 10. 17.) Faith commeth by hearing, and hearing by the word preached, and this preaching cannot be (as ſome would haue it) bare reading: as appeareth 2. *Tim.* 4. 2. *Preach the word, be inſtant, improue, rebuke, exhort*: which importeth ſome further matter then literall reading. Beſides, if reading ſhould be preaching, and ſufficient to beget faith, then hath not the Lord forſaken the

the Iewes nor the Turkes, but they remaine ſtill the Church of God: for they haue the Bible and doe reade it, howbeit none will ſay, but theſe are out of the Church. Againe, when *Eſay* and the reſt of the Prophets cried out againſt blinde guides, did they
1.Cor.9.16. meane they could not reade? And *Paul* when he ſaith: *Woto me if I preach not the Goſpell*: doth he meane, that this wo ſhall light vpon him if he reade not? No: for there be many weake Chriſtians that muſt be fed with milke, others with ſtrong meat: but the word read is of the ſame ſound to all, and as bread ſet before the hungry, but they want ſtrength in their teeth to breake it: for it is fruitleſſe to reade if wee vnderſtand not; and the Eunuch (*Act.*8. 31.) could liberally and religiouſly confeſſe hee could not doe it without a guide: whereupon, as the text ſaith, (*verſ.* 35.) *Philip preached vnto him Ieſus.* So as it is a moſt determinate truth, that there is no man lawfully and rightly called to the miniſtery, that is not enabled with the grace of preaching and expounding the Scripture: and euery place muſt labour to recouer if they haue loſt, or to obtaine if they want, ſuch a man as may goe before them in this wilderneſſe both in
Heb. 4.12. life and doctrine, and diuide the word aright vnto them, that they may be able to ſpie out the armour of their aduerſary, and to preuent his aſſaults: not but that the Lord extraordinarily may ſaue by bare reading, yea and without reading, for hee can knocke when he liſt, and open when he liſt; he can make corne to grow without ſowing, as he did in *Hezechiahs* time, 2. *King.* 19. 29.

2. For the ſecond circumſtance, which is the place where hee preached, namely, in the wilderneſſe, we learne, that where the holy Ghoſt placeth a man, there hee is to abide and to content himſelfe, not excepting againſt the rudeneſſe of the people, as to be too groſſe and baſe for their excellencies to inſtruct, or againſt the place, as to be too priuate or too vnwholeſome, and that their Pulpit muſt onely ſtand at Hieruſalem, and their auditorie muſt be great men. *Iohn Baptiſt* we ſee how hee was content to exerciſe his meſſage in a moſt ſolitary place, the Wilderneſſe: for this was by the aſſignation and appointment of the Lord. True it is, Hieruſalem had been more fit for ſtate and celebritie,

lebritie, and this might haue seemed more plausible to *Iohn*, as a meanes whereby hee might sooner haue beene more famous: but because the Lord had tied him to this place, hee obediently keepeth it. Much more are they then to bee reprehended, that purchase liuings like farmes, one for Summer another for Winter; and not content with this, put ouer their people to milchlesse nurses, (which as the Pope saith) is like a harlot that puts forth her childe, that she may the sooner returne to her lust. Howbeit, by the wildernesse he must not vnderstand a place not to be inhabited, but onely a place not so well frequented as the fruitfull valleis of Iudæa.

Heere the Iesuites, because (wildernesse) in the Greeke is ἔρημος, note *Iohn Baptist* to be the father of the Hermites, men whom they faine to bee deuoted to religion, to bee familiar with the Gods, and to haue the contemplation of heauenly things, hauing their soules freed from passions, and their bodies humbled in diuine seruice. To which wee answer: First, if *Iohn* preached in a wildernesse, and in a bare solitarie place, as they imagine, how is it that their hermitages are built neere great cities? Secondly, the calling of *Iohn* was extraordinarie, being immediate from God, and his office extraordinarie, being to denounce the comming of Christ. Admit he were an Hermite, yet when he had run his race, his office did cease. Thirdly, of all liues, there is none so contrarie to the societie of man, and to the communion of Saints, as this of Hermites: for first God in *Adams* integritie, saw (*Gen.* 2. 22.) he could not bee without a companion: much lesse can we now. And to this is answerable that of the Preacher: *Wo to him that is alone:* and amongst the Philosophers, he that abandoned company, was esteemed either a god or a beast. Secondly, if any be qualified and beautified with any speciall good grace and vertue, then ought hee to supply the wants of others; and being such a candle as they would haue him, he ought not to be hid vnder a bushell: and if there be defect in him, then ought his want to be supplied by the fulnesse of others. Thirdly, if neither he need others, nor others want him, which cannot be in this life; yet if there were nothing else then the beholding of the beautie of the house of God, and the comfort.

Eccles. 4. 10.

Pſal. 84. 3. comfort of the participation of the Sacraments : as *Dauid* ſaith, and wiſhed rather to bee a ſparrow that built her neſt in the temple, then to be baniſhed from the congregation of the Saints, ſaying, (*Pſal.* 42. 1.) That as the Hart braied for water, ſo did he for the contemplation of the Arke wherein the Lord did ſit. This were ſufficiently forcible to diſſwade from this vnſociable life : beſides, that *Iohn* liued not alwaies heere, but ſtaied till he was called to the Court of *Herod*, where he loſt his head for his boldneſſe, *Mat.* 14. 10.

3. For the third point, namely, the ſumme of his Sermon, wee muſt weigh and conſider two parts : firſt, the exhortation : *Repent and change your minds :* Secondly, the reaſon perſwading to embrace this exhortation : *For the Kingdome of heauen is at hand.* 1. For the firſt, the word *Repent*, it ſignifieth an alteration both of iudgement and of affection, not onely by a diſpleaſance with ones ſelfe, and a checke of conſcience for the euill he committeth, which cannot bee ſtaied, no more then the panting of the heart, or the beating of the pulſe, but alſo an vtter loathing and deteſtation of all manner of ſinne : ſo as all repentance though it be proper to the minde, and the fountaine of it be in the heart, yet it is both inward and outward : the viſible ſhew of amendment being a declaration of the inuiſible thought of ſorrow : for a thorne cannot grow vpon a figge-leafe : and if any man will iudge of his repentance, let him manifeſt the fruits of it. What can a curſed mouth ſhew, but that the heart is virulent and full of poiſon? or gariſh attire, but that the minde is not humbled? for where there is no reformation of action, there is no alteration of affection. Secondly, repentance is noted to be either generall for all men, for all ſinnes, for all times : or ſpeciall, for ſome men, for ſome ſinnes, and for ſome times. For ſpeciall men : that euery man repent him according to his diſpoſition and place, as *Saint Iohn* ſheweth, *Luke*, 3. 11. exhorting the rich men, if they haue two coates to giue one to the poore, the cuſtomers to require but their due, the ſouldiers to bee content with their wages. For as euery man hath a ſeuerall calling, ſo hath hee ſpeciall ſinnes attending and waiting on his calling, which muſt bee repented of. Now for our infirmities which hourely

hourely breake foorth of vs, generall repentance is required: but if we be ſtained with any peculiar ſinne, that muſt haue a repentance by it ſelfe. (*Dauid Pſal.* 32.3.) cannot be healed of his adulterie by a generall confeſſion, but he muſt peculiarly taske his ſoule for that ſinne: and ſo much *Paul* expreſſeth, 2. *Cor.* 12.21. *I feare* (ſaith he) *leſt when I come I ſhall bewaile many of them which haue ſinned, and haue not repented of the vncleannesſe, fornication and wantonneſſe which they haue committed:* for, for ſuch ſinnes it is not ſufficient to finde a remorſe of conſcience, but for adulterie, profaning of the Sabbaoth, oppreſſion of the poore, and ſuch like, he muſt haue a ſpeciall humiliation; and may not thinke to obtaine the comfort of Gods countenance by blurting out a ſhort praier, that paſſeth out of the mouth like gunſhot, as, Lord I haue ſinned; which though the words be good, auaileth not, becauſe the heart is naught, fraught with hypocriſie.

Such then as will be true repentants, muſt bee of the number of them Chriſt ſpeaketh of *Mat.* 11.28. that are inwardly wearie of the burden of ſinne; which excludeth three ſorts of people: firſt, ſuch as be not wearie of their owne righteouſneſſe, but deſire to applie the plaiſter of their owne workes to cure their wound: ſecondly, ſuch as bee not weary of the pleaſure of this life, which profane ſenſuall men will neuer be, ſuch as *Paul* ſpeaketh of *Philip.* 3.19. that make their belly their God, and with *Eſau, Gen.* 25.30. will for a meſſe of pottage ſell their birthright: thirdly, ſuch as be onely caſt downe with ſome hard exigents in the world, for many be weary of the world that are not wearie of themſelues, or of themſelues that are not wearie of their ſinnes, wiſhing to be deliuered from the burden of their diſtreſſe, but not with *Paul, Phil.* 3. from the body of ſinne, for none of theſe Rom.7.24. ſorts can thriue in the courſe of repentance, but ſuch onely as be tamed from their naturall rebellions by the afflictions of this life, that haue their ſpirits broken to duſt, and euen brought to confuſion, that will confeſſe no good thing dwelleth in their fleſh, but are caſt as it were into a burning feuer of deſperation, and doe feele in a maner hell in their ſoules; ſuch will the Lord comfort, ſuch doth he call and enable to repent. For to whom

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is the commission giuen (*Esay* 61.1.2) to preach good tidings, but to the poore; deliuerance, but to the captiues? so as he openeth no prison except thou confesse thy selfe to bee chained in the irons of Satan; neither canst thou repent except thou thinke thou hast beene a runnagate from the Lord Iesus: and what need he to giue thee the water of life except thou feele a drowth in thy soule like the drowth of Summer? True it is, the Lord comforts none but the abiect, seekes none but the lost, makes wise none but fooles, iustifies none but sinners; so as vnlesse we finde these wants in our selues, the Gospel was neuer preached to our comfort, and this exhortation is vainly deliuered, that we should repent. Howbeit since repentance and wearinesse is of such necessitie for Christians, we must enter into a three-fold examination of our selues: first, of the knowledge of our sinnes: secondly, of the sorrow for our sinnes: thirdly, of the amendment of our sins.

First, for the knowing of thy sinne, thou must not examine it according to the law of thine owne heart, that will glorie in hanging vp the Lord Iesus, and in getting letters to Damascus *Acts* 9.2. to persecute the Church of God: for thine heart will make things lawfull by thy abuse vnlawfull, and things vnlawfull by the flattering of thy selfe in too much libertie lawfull: but it must be done according to the commandement of God, raising vp his tribunall in thy soule, and setting before thee the curse that resteth on thee for thy sinne. Neither must this be a generall acknowledgement, that thou art sinfull, but thou must walke in the steps of *Dauid*, in the bitternesse of the soule to say, O Lord they are so many as they run ouer my head, and so heauy as they presse me downe: and in the 2: *Sam.* 24. 10. I haue not onely sinned in numbring the people, but sinned exceedingly; O Lord take away the trespasse of thy seruant, for I haue done very foolishly: so as for particular sins thou must keepe the circumstance of time and place, and aggrauate the degrees of it to thy soule. And becausse thou art not able to remember the whole catalogue of thy sins, and perhaps flatterest thy selfe in some sin as *Naaman* did, 2. *King.* 5.18. who protested hee would serue the Lord, and yet bowed himselfe in the house of *Rimmon*: thou must craue pardon for thy secret sins, and those which thou hast

passed

passed ouer as no sinnes, and neuer rest thinking of them till they haue forced thee to Christ, which is euer accompanied with a perswasion that the sinne is pardonable, which is no small comfort. Then when thou art come to a sight of thy sinne, the second point is sorrow for thy sinne, such as is expressed *Zach.* 12. 10. as that when we consider how wee haue pierced God with our sins, and that euen my sinnes were the nailes that fastned Christ to the Crosse, wee must weepe and cry as one mourneth for his onely sonne and first borne, and there must be such a compunction of the spirit, as to crie with the hearers of *Peter*, *Act.* 2. 37. *What shall we doe!* and with *Dauid*, *Psal.* 6. 6. to wash our bed with teares; and so to mourne as if we heard the Lord summoning vs to iudgement: for our sinnes are not lighter then *Dauids*, that our sorrow should be lesse then his. And when we haue attained to this, to be pierced to the soule with sorrow, not for any discomforts in this life, but for that we haue offended God, and haue exercised our selues in this, not as in a pang that shall perplex vs for the time, but that wee haue daily ripped and laied our hearts naked before the Lord: then from hence springeth forth the third fruit, amendment of our sinnes, and repentance for them, which standeth in two parts: first, in the forsaking of the old sinne secondly, in inclining to the contrary vertue; for the repentance of an vsurer is not restitution only, but with *Zaccheus* *Luke* 19. 8. to restore, and to be mercifull to the poore, as before he was vnmercifull: for drunkards not onely to leaue the combat of their cups, but to forsake that company, and to obserue all kind of abstinence, whereby he may be more fit for his calling, and in iudgement to condemne it, and in affection to abhor it both in himselfe and others: so as briefly, to repent, is not to be as thou hast bene, but to be in Christian duties that thou hast not beene.

For the second point, which is the reason of the exhortation: by the word *Kingdome of heauen*, vnderstand the manifestation of the Messias, which as a stately monarch shall rule in the hearts of men, such as shall bee gathered by the Gospell with a wonderfull spirituall maiesty by his word and graces, first leading them by the Gospell to haue their conuersation in heauen while

while they liue heere: whereupon gather there is a double kingdome: first of administratory prouidence, which is that whereby the Lord ruleth ouer all, euen the diuels: secondly, of royall preheminence in his church, which is threefold: first, in their beginning by imperfect sanctification, when men translated & drawen from the power of sin are brought to the obedience of the Lord Iesus: the second confirmed by perfect sanctification in the soules of the saints already departed: the third fully to be accomplished when wee shall bee crowned of the Lord both in soule and body with perfect and perpetuall glory, when God shall raigne in his Sonne, his Sonne in his Church, and his Church triumph in them both for euer. Now this spirituall maiesty of Christ, setling and inthronizing himselfe in the hearts of men, is far more magnificent then any earthly throne, prescribing vs lawes, within which we are to bound our selues; for in a kingdome there are foure things requisite: first, a King to gouerne: secondly, subiects to obey: thirdly, lawes to keepe in awe: fourthly, authority to execute them. Now in this kingdome of light, Christ is the King, the faithfull be the subiects, the word of God the lawes, the power of the spirit the authority to execute them: so that if by our subiection to the word the little flocke of Christ be increased, the workes of the diuell bee destroied, the enemies of God be subuerted, and sinne bee subdued in the strength thereof, then wee being gathered into this first kingdome, which consisteth in the regeneration of the spirit, may assuredly waite for the expectation of the other kingdome, which standeth in the perfection of all glory. And we may the better vnderstand this, by weighing the diuersity of Kingdomes which the diuell hath, these being double: first, on earth: secondly, in hell. On earth the reprobate being his subiects, their corrupt affections their lawes, and their being giuen ouer of God to follow those wicked waies being the power to execute them. So as in all those places, be they neuer so well polished to the eye, which haue not sufficient power of the Gospell to saue them, or which haue it not at all, or which haue it in a counterfet manner and measure, or which hauing it sincerely, doe flie like dogs to rend them in peeces that bring it; in these is the kingdome of darkenesse set vp, and sauing

Mat. 7. 6.

for

for the elects sake which shall bee taken out of them by the manifestation of Gods grace, it were but a cage of filthy birds, and the Synagogue of Satan. For the second, which is in hell, it is that wherein vnmercifull *Dives* now lieth, *Luk.* 16. 24. and cannot haue so much refreshing as to coole his tongue: and wherein after this life the wicked and impenitent shall bee tormented with endlesse paine. The consideration whereof may driue vs to the meditation of the Lords bounty, that hath prepared another place for vs if we follow the counsell of *Iohn Baptist*, to amend our liues and to reforme our waies, euen such a place wherein we shall behold and enioy the beauty of his glorie for euer.

Further obserue, though *Iohn Baptist* willeth them to repent and amend, yet it proueth no ability or naturall inclination in a man to doe this, no more then when Christ saith, *Mat.* 11. 28. 29. *Come vnto me, and take vp my yoake:* it argueth no power of our selues to come: for so much himselfe setteth downe in another place, where hee saith, *No man can come vnlesse my Father drawe him.* But the end of this is, not that the commandement is giuen to meet with our power to performe it, but (as *Rom.* 3. 20.) that thereby might come the knowledge of sinne; for when wee see our weakenesse that we cannot doe it, and our wretchednesse that we haue done the contrary: as that where we should haue repented of our sins we haue rather increased them, it leads vs to seeke grace in Christ, pardon for the sinne, and power of his spirit to forsake it. So as in the commandement know, thou oughtest to doe it, in the correction of the Lord know, thou hast not done it, in not doing it know thy condemnation, in praier and faith thou knowest where to haue it, in thy conuersion thou knowest where thou hast receiued it, and in thy perseuerance know by whom thou doest retaine it. And albeit all commandements are of three sorts: first, such as command our first conuersion: secondly, that command our obedience to the Lord after our conuersion: thirdly, that command our perseuerance after wee haue begun obedience; yet we shall see the strength of all these commeth from the Lord. For the first, *Zach.* 1. 3. there is a commandement giuen to turne to the Lord, and *Ioel* 2. 12. this is

John 6. 44.

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more particularly set downe, that it must be a turning with all the heart. But how shall this be wrought? Obserue *Ephraims* speech to the Lord, *Ier.* 31. 18. *Conuert thou me and I shall be conuerted:* So (*Deut.* 10. 16.) *Moses* commandeth that the people should circumcise the foreskin of their hearts, that is, that they should change their vile affections; but how this must be done, appeareth, *Deut.* 30. 6. *The Lord thy God will circumcise thy heart:* so *Deut.* 39. 19. there is a commandement to chuse life, *That thou and thy seed may liue:* the performance whereof is, *Ezech.* 36. 26. *A new heart* (saith the Lord) *I will giue you, and a new spirit I will put into you, and I will take away the stony heart out of thy body, and I will giue you a heart of flesh:* which place doeth fully answer all suppositions of our owne ability; for if there bee any pliableneise in a stone, then is there so in man. For the second, we are commanded to liue well and to worke, but whence this proceedeth, appeareth, *Philip.* 2. 13. *It is God that worketh in you both the will and the deed:* so 2. *Cor.* 7. 1. there is a commandement giuen by *S. Paul,* that we should cleanse our selues; and 1. *Iohn* 3. 5. *Euery man that hath hope purgeth himselfe:* and 2. *Tim.* 2. 21. *He that is a vessell of honour purgeth himselfe:* but how this is done, is set downe *Ezech.* 36. 25. *I* (saith the Lord) *will powre cleane water vpon you, and yee shall be cleane:* and as the Apostle saith, *Hebr.* 9. 14. *The bloud of Christ purgeth the conscience from dead workes.* For the third, we are commanded to stand fast, and to hold fast our profession: so *Acts* 14. 22. *Barnabas* exhorteth to continue in the faith; but from whence this commeth, *Paul* teacheth vs *Ephes.* 4. 30. *The Lord make you strong, for it is hee that hath sealed you to the day of redemption:* and 2. *Thessal.* 1. 11. *The Lord make you woorthy of this calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power:* and 1. *Thess.* 5. 24. *Faithfull is he which calleth you, which will also doe it.* By which wee may perceiue, that this exhortation to Repent, and other such like inserted in the Scripture, are but to whet vs on, and to set an edge vpon our praiers and desires, that wee may fetch these graces out of the closet and bosome of our Sauiour Christ, who is as ready to giue as wee to aske.

Further

Further learne hence, that forasmuch as the most vehement and pithy exhortation to obedience is taken from the manifestation of Christ, that the Gospell euen as it is the Gospell requireth reformation of life, howsoeuer it bee charged either to giue too much occasion to sinne, as that being cleansed in the bath of Christs bloud we may abandon our selues to vncleanneſſe, or to make too much restraint as it were from sinne, as that wee must abstaine from all apparence of euill: for saith the Gospell, 1. *Iohn* 3. 8. *Hee that doeth not labour to purge himselfe in euery thing, is of the diuell.* Wherein we must consider, that there is a double couenant: first, of workes by the law, which being obserued giueth life, but being broken but in cogitation onely, doth damne a man: secondly, of grace, that all that beleeue shall bee saued. Now in euery couenant there is a restipulation or mutuall agreement of both parties: ours in the law was, that we would doe what was commanded; in grace, that wee will beleeue that we may bee saued: for as no man can be saued by the law but by absolute obedience, so no man shall be saued by the Gospell but by faith and repentance; for this is that God requireth of vs, to beleeue and amend. 1. 2. Thess. 5. 22.

Againe obserue, that when we preach repentance, we preach not the law but the Gospell, for the law admits of no repentance: for though wee could now obserue all that is written in the law, yet should we be damned, vnlesse we could satisfie for that was broken in our first conception, we being borne in the filthinesse of nature. Now there is no way of saluation for circumcised or vncircumcised, for Iew nor Gentile, before the law nor after, either before our conuersion in the time of our infidelity, or after our conuersion in the time of repentance, but onely in the bloud of Christ, whom by the power of the holy Ghost by the instrument of the word, as the second cause, we doe by faith apprehend vnto our euerlasting peace. Thus much is set foorth by *Saint Paul Rom.* 8. 1. that there is nothing but condemnation to them that are without Christ, and none are in Christ but they that haue receiued the spirit of Christ, and none hath this spirit but he that hath receiued the gift of faith, which doth ingraft vs into Christ, and none hath faith but hee that hath repentance,

and none hath repentance but he whose soule is changed, cleansed in his conscience, reformed in his affections; so that howsoeuer he slippeth through infirmity, yet his full endeuour is alwaies to please the Lord: and no mans soule is changed whose life is not already amended. For this must declare a purified conscience, and none hath amended his life who doth deliberately persist in any grosse sinne, so that whatsoeuer purposelie grieueth the spirit, and smiteth God by his sinne, hee is not in Christ, but consequently in the state of condemnation, except hee repent: for this that is spoken of, 1. *Iohn* 5.3. *Hee that is borne of God, keepeth his commandements, and they bee not burdensome to him. For this is the new couenant* (saith the Lord, *Ier.* 31. 31.) *I will make with you, I will pardon your sinnes and write my Law in your hearts:* that is, whomsoeuer I will pardon I will reforme their hearts, both inward and outward mortification, that they shall be obedient to my Law. So that whosoeuer hath not receiued power to amend his life, hee neuer felt the power of God to the pardoning of his sinne, for he neuer giueth faith alone, but it is euer ioyned with an ability from the same spirit to amend the life; so as vnlesse outwardly thou bee amended, that thy light doe shine before men, both in thy conuersation and in thy actions, for any peace the Gospell can preach vnto thee, thou maiest feare thou art in the state of condemnation. And if thou hardenest thy heart against this sweet sound of the Lords voice, hee will at the length scorne thee, and thou maiest crie and not be heard, for *Esau* may weepe too late, *Gen.* 27. 38. for we are therefore to repent because by grace we are sure to bee saued, as *Saint Peter* saith, 1. *Pet.* 1.17. if yee call God Father, that is, if ye will be his children, passe your time in feare, becausse he hath redeemed you by his bloud. So saith the Gospell: *Be yee holy as your heauenly Father is holy*, for children must be of like disposition to their father, and *he that worketh euill is of the diuel*, as Christ speaketh *Iohn* 8.44. So *Paul Rom.* 12.1. doth beseech them by the merits of Christ (a forcible argument to perswade) that they offer vp their bodies a holy sacrifice vnto God, shewing that the greatest matter to inforce vs to reformation is taken from mercy. And 1. *Cor.* 6. 15. *Your bodies are the temples of the*

Luke 1.75.
Leuit 11. 44.

the holy Ghoſt, and *yee are bought with a price*, therefore doe not proſtitute them to vncleanneſſe, but let the loue of God conſtraine vs to loue him againe. Yet may wee not hereupon imagine that we make the law of God of no effect through faith, nay as *S. Paul* ſaith, *Rom.* 3.31. by this we rather eſtabliſh the Law, and that two waies: firſt, in the abſolute obedience of Chriſt inherent in himſelfe, and imputed vnto vs: ſecondly, by the ſpirit of ſanctification abiding in vs: for the ſame righteouſneſſe the law commands, the very ſame doth faith apprehend, for we doe challenge the promiſe of God to ſaue vs, by this, that Chriſt in our perſon hath abſolutely performed it; ſo as there is no difference in reſpect of the ſubſtance, but only in the maner of conueiance, wherby we apply it vnto our ſoules. So doth the Goſpel command the ſame works that the law exacteth, though there be a threefold difference between them: for firſt, the law commands 1
works to gaine ſaluation by them; the Goſpell, becauſe ſaluation is already gained by the bloud of Chriſt; for as *S. Paul* ſaith, *we* 1. Cor. 6.20.
are bought with a price, therefore we are debtors: ſecondly, the law giueth no power to worke that it commandeth, for *Moſes* that was the giuer of it, could not frame his owne heart to do it, therfore it is called *a dead letter*, written in ſtones, which prefigured 2. Cor. 3.6.7.
the harts of men; but the Goſpel in the elect neuer cõmandeth but firſt giueth grace and power to performe, as the Lord neuer pardoneth any mans ſin, but he firſt writeth his law in his heart, as *S. Iohn* ſaith, 1. *Ioh.* 3.8. *God ſent his ſon to deſtroy the works of the diuel in vs*: and this is the argument of *S. Paul*, *Rom.* 6.14. *Let not* (ſaith he) *ſin raigne in your mortal bodies*, that is, haue dominion ouer you, *for yee are not vnder the law but vnder grace*, that giueth power to amend. Thirdly, the law commands works abſolutely, 3
and admits of no repentance, but the Goſpel neuer excludes repentance, the father euer waiting for the returne of his loſt ſon: ſo as it is true, no whoremonger ſhal be ſaued continuing ſuch a one; but alwaies vnderſtand, repentance comming between ſtaieth the iudgement: for though our ſins be of a purple or skarlet die, yet if we turne to God, the bloud of Chriſt hath this vertue, 1. Ioh. 5.6.
that it can make them white as ſnow, ſo as the ſumme of al this is, bloud & water, *Ioh.* 13.8. muſt go together, faith in Ieſus and the

ſpirit of the Lord Ieſus, remiſſion of ſins and reformation of life muſt neuer be diſioined. Now for that the Papiſts ſay, the expectation of a reward would make vs worke, & that in vaine ſhould the worke be, if there were no merit: Wee anſwer, that if a man freely ſhall gratifie his bondman with libertie, and he ſhall after preſerue his maſters life: by this hee hath not deſerued his freedome, for if he had remained ſtill bond, he had beene bound to haue done it, and all hee can doe after is not to recompence his freedome, but to teſtifie his thankfulneſſe. So whatſoeuer we can do or deſerue, we are bound to it by a double bond: firſt, of our creation: ſecondly, and much more by our redemption: and after our ſaluation promiſed and purchaſed, to doe well is nothing but dutie, for we were bound to doe it before we were ſaued. So as this is the order of exhortation in the Scripture: *All that haue hope* (2. *Cor.* 7. 1.) *muſt cleanſe themſelues*; not to clenſe themſelues that they may hope, but they haue hope, therfore they muſt doe
Mat. 25. 34. it. And not becauſe we releeue the poore, therefore wee ſhall be ſaued: but becauſe in mercy a kingdome is prepared for vs, therfore as members of one bodie we releeue the poore. And *Abra-*
Gen. 22. 8. *ham* did not therefore offer vp his ſonne that he might be iuſtifi-
Gen. 15. 6. ed, but becauſe he was iuſtified before, therefore he thought nothing too deare to gratifie the Lord with, though it were with the ſonne of the promiſe. So heere we doe not therefore repent, that the kingdome of heauen may come, but wee muſt amend our liues, and change our minds, becauſe the Meſſias is already come that will ſaue our ſoules.

Againe obſerue, he ſaith, it is at hand, noting a neere manifeſtation of him, which was more then any of the Prophets could ſay: whereupon Chriſt ſaith, that there was neuer any
Mat. 11. 11. Prophet ſo great as *Iohn Baptiſt*, yet the leaſt in the kingdome of heauen is greater then he: not comparing their perſons, for there were diuers of the Prophets as excellently qualified as *Iohn*; nor that a Miniſter of the Goſpell now ſhould be greater then hee, but that the miniſtery of *Iohn* was plainer then that of the Prophets, they but foretelling indefinitely that Chriſt ſhould come, *Iohn* pointing at him with his finger, that he was now comming: and the miniſtery now being more excellent then *Iohns*, becauſe

becauſe he preached but of the Meſſias at hand, wheras we haue ſeene the fingers of this hand, Chriſt to haue come with power, to haue died with triumph, and to haue aſcended with glorie: therefore let him that hath an eare heare, and hee that hath hope let him ariſe, for the kingdome is now come, not at hand, *Iohn* 14.12.

Againe, note the excellent Harmonie betweene *Iohn* the fore-runner, and Chriſt the after-commer: for *Matt.*4.17. Chriſt vſeth the very ſame words to perſwade to amendement of life, becauſe the kingdome of heauen is at hand. Which ſheweth, the agreement ought to be among Miniſters, and how wee may diſcerne whether they be of God or no: for then as they all worke vpon one foundation, ſo ſhall they all ſpeake by one ſpirit, and the voice of the herbinger agree with Chriſt, and Chriſt with him, preſſing no other doctrine then that *Iohn* preached before.

For the fourth circumſtance, which is the warrant whereby *Iohn* was authorized to preach, wee note, that all callings in the Church of God muſt bee warranted expreſly in the booke of God. For if any were to bee exempted, it was this of *Iohns* being extraordinarie, but he is enforced to prooue it, as if hee ſhould ſay: Though I am not Chriſt, nor *Elias* in perſon, howbeit in power of ſpirit I am, yet looke in *Eſay*, 40. 3. my authoritie recorded: for the place of a Miniſter is not like the power of the Magiſtrate, which though it be Gods ordinance in generall, yet is it not in particular, as that there ſhould be this or that Magiſtrate, as an Emperour, Duke, Chancellor, and ſuch like: for this is humane, and God hath giuen man this freedome, by the remnant and portion of reaſon abiding in him, to deuiſe what may be ſafeſt for the ſtate. And theſe offices as they be by man erected, ſo may they be by him aboliſhed. But for the officers of the Church and the miniſterie, it is not onely ordained of God in generall, but euery particular place and euery kind of office is ſet downe, the Church being his owne houſe, which he meant to beautifie with all neceſſarie furniture, and none of this can be put downe, neither may others be added, 1. *Cor.*12.28. and *Epheſ.* 4. 11. For the Paſtor may bee put downe by the

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Prince, but not the Paſtorſhip without maiming the bodie of Chriſt: for then were it an humane conſtitution as is the other of Magiſtrates: And therefore moſt groſſe is it, that women ſhould be licenced to baptize, which pertaineth onely to the office of a Miniſter; and it is an idle anſwer to ſaie: *Quod fieri non debet, factum valet*: that which ſhould not be done, is yet effectuall when it is done: for this is a ſeale put into a wrong hand. And if *Vzziah* (2. *Sam.*6.7) being no Leuite, was ſtriken with ſudden death for but touching the Arke of God which was readie to fall, though his intent was good: and if *Vzziah* (2.*Chro.*26.20.) was ſmitten with leproſie, which he could neuer claw off to his death, for burning incenſe to the Lord, which onely pertained to the Prieſts to doe, then may theſe intruders vpon the Lords poſſeſſions, feare ſome plague to light on them for intermedling with theſe holy things: and as well may they adminiſter the Supper, as Baptiſme; for they be ſeales of equall dignitie. Howbeit, if thou wilt be *Iohn Baptiſt*, ſhew me theſe two things: firſt, a commiſſion of thy calling: ſecondly, beſides that thou muſt proue thy calling warranted, ſhew me that thou commeſt rightly by it, and that thou canſt lawfully conuey it vnto thy ſelfe, as (*Luk.*3. 1.) the ſpirit of the Lord came vpon *Iohn*. For to haue this ſecuritie is good in two reſpects: firſt, for the ſafety of thine owne conſcience in the day of affliction: for thou knoweſt the
Ioh.10.1. iudgement of Chriſt, concerning ſuch as creepe in at the window, they haue neither loue nor care of the flocke. Therefore *Ieremie* (*chap.*1.6.) cried: *O Lord, I neuer thruſt my ſelfe into this vnthankefull office, but thou ſenteſt me, and thy word was as a fire ſhut vp in my bones*. Secondly, it is good to retaine the people in obedience, when they ſhall ſee the Patent of thy calling, whereas otherwiſe they will eſteeme thee but as offering thy ſelfe vncalled, and then thou maieſt labour among them vnthanked.

For that *Eſay* ſpake, ſaying, *The voice of a crier*: in theſe words
obſ. 2. is ſet downe the execution of his office. Where we learne, that there are no names giuen to Miniſters, but they are words of emploiment and of labour. For Preaching comes of *Præco*, to be a proclaimer in the market place; ſo are they called trumpeters, for that they muſt blow the ſiluer Trumpet of the Lords word,

word, that it may ſound and ring in the eares of the people. Criers, ſo as they muſt be no toong-tied fellowes, for they are no fitter for this office, then is a blinde man to be a Pilot. They muſt be ſhepheards, which in Iuda were faine to watch all night to preſerue their flockes from Wolues: Watchmen, who muſt take heed, leſt through their ſloth the fort be ſurprized: Embaſſadors, hauing a great meſſage to deliuer from the king of heauen: Angels, as Chriſt is called the Angell of the great couenant: and *Reuel.3. Write vnto the Angell:* that is, the Miniſter of ſuch a Church: Workmen, becauſe they be builders of mens conſciences: Stewards, to prouide meat for the Lords inheritance. And as *Iohn* was to crie in his time, ſo is there as great neceſſitie laid vpon vs to crie in this time, according to the proportion of that grace we haue receiued. In *Pauls* time, it was a curſe of damnation not to preach: which cannot be appropriated to *Paul* himſelfe, it being a dutie ſpecially required of all that labour in this vineyard. And (2. *Tim.*4.2.) he adiureth *Timothie* to preach inſtantly: ſo that as *Iohn* as the fore-runner, and *Timothie* as an Euangeliſt, were to preach with vehemencie, ſo are wee as Paſtors, to crie the ſame crie: for it neuer yet pierced deepe enough, nor entred far enough to make men watchfull ouer their liues. Now ſome are vnworthie the name of criers, being ſcarce able to ſpeake; others are able, but not willing to be criers, bringing others a ſleepe with their ſloth, vpon whom without repentance reſteth a woe intolerable to beare, and impoſſible to auoid.

Eſa.4.11. Ezec. 34.10. 1.Pet.5.4. 2. Tim.2.15. 1. Cor.3.10. 1. Cor.9.16.

Secondly, obſerue heere the agreement betweene the Prophet *Eſay* and *Iohn Baptiſt*: *Iohn* making that plaine was ſpoken obſcurely by the Prophet: *Prepare yee the waies:* What is that? Repent: *Let the high mountaines be brought low*, that is, let pride of life be abated. *Let the low vallets be filled*, that is, let deſpaire be reiected: *Let crooked things be made ſtraight:* that is, let the iudgement be rectified: *Let the rough waies be made ſmooth:* that is, let thy ſwelling affections be changed. Now this Allegorie vſed by the Prophet, is borrowed from entertaining of Princes at their firſt coronation: at which time all ordures bee clenſed, bridges repaired, the ſtreets paued, herbingers goe before

to

to take vp lodging, the trumpets sound, the volley of shot goeth off, and euery man is arraied in his best robes: not that the Lord of glorie expecteth such a transitorie triumph: for hee requireth but this, amend thy life, and a cleane heart is his best harbour, a spirituall entertainment being fittest for a spirituall king.

Lastly, in this crie of *Iohn*, obserue his faithfulnesse: he prepareth a way for the Lord, not for himselfe: he might haue liued farre better in respect of the world, then in this base office, and in this base place: for his priestly birth being the sonne of *Zachary*, (*Luk.* 1.13.) would haue affoorded him a richer portion; yea he was offered to be Christ, but he would none of it, contenting himselfe with that share the Lord had allotted him, and attending on that dutie the Lord had enioined him. And thus ought all the Ministers of the word to doe, not to preach for reward, nor to crie for ambition, though the herbinger must not lie without doores: but they must looke for a recompence from the highest, for the world is vnthankfull. And it is not enough to preach, but they must preach to the consciences of men, that the Lord Iesus may enter in; and not to gratifie the affections of men with the eloquence of the flesh, and in swelling words, that themselues may enter in. For if they crie to get a name or renowne, or preach in contention, they may crie long enough, they haue all they shall haue, hauing that they sought for, to bee caried in the mouthes, and to bee had in admiration of the people.

Ioh.3.28.

5. For the fift circumstance, which is, his extraordinarie austeritie: his attire and girdle was such as *Eliah* did weare, 2. *King.* 1.8. the wild honie was such as *Ionathan* found in the wood, 1. *Sam.* 14. 25. The meaning whereof is, that his apparell was very base, and his diet such as grew of themselues. Where obserue, that this was no fancie of selfe-conceit in *Iohn*, to binde and banish himselfe from the comforts of this life, but it was the appointment of the Lord, that he might be conformable to *Eliah*, whom as hee was to succeed in his spirit, so likewise in his apparell. Againe, he did it by the Lords will formerly reuealed: for it was prophesied, (*Luk.* 1.15.) that he should be a Nazarite, & foretold his parents he should drinke no strong drinke:

Num.6.2.

wherein

wherein was implied, that his fare ſhould be of the meaneſt; ſo as this muſt not be tied and preſcribed to the Miniſters of theſe daies, as if their cup might neuer ouerflow, but that their houſes and prouiſion muſt be as the heath and barren ground: for (1. *Tim.* 5. 23.) *Timothie* may drinke wine for his ſtomackes ſake, as *Paul* bids him. And if after the example of the Apoſtles the world will haue men preach for nothing, then muſt they doe as it was then, call ſuch as neuer ſtudied; and then muſt they likewiſe haue both aſſurance of Gods prouidence to ſuſtaine, and of his graces to enable them, as the Apoſtles had. Looke how the Leuites were prouided for, (*Numb.* 18. 21.) the tenth in Iſrael was giuen them for an inheritance, yea euen *Iohn Baptiſts* father had liberally whereon to liue: for they that ſerue at the altar muſt liue of the altar; not as of almes, but of duty: as *Gal.* 6. 5. them that teach you in the word, make them partakers of all your goods: and *Rom.* 15. 27. if the Gentiles be made partakers of their ſpirituall things, their dutie is alſo to miniſter vnto them in carnall things: and 1. *Tim.* 5. 17. *The Elder that rules well, is worthy of double honour*: but now they giue them double reuerence & but ſingle maintenance, which ſheweth how lightly men eſteeme of the gaine of godlineſſe, when the Ephod ſeemeth ſo vile and baſe in their eies. For *Balaam* ſhall neuer bee called, vnleſſe the King (*Numb.* 22. 6.) haue ſome ſpeciall worke for him to doe, and if he follow not his humor when he comes, hee may goe home againe without his charges. And few there bee can boaſt at this day of the beneuolence of their people, as *Paul* did of the Corinths, 2. *Cor.* 9. 2. who according to their power abounded in rich liberality towards him, and would euen haue pulled out their eies to haue done him good. Howbeit as Miniſters may not go in ſacke-cloth like beggerly Friars, ſo muſt they not be arraied in ſilkes and fine linnen, like pompous prelates as many be, which win more credit for their garments, then for their graces: but there muſt bee a moderation and ſobriety obſerued, and *Baruch* muſt bee humbled more in his perſecution, then otherwiſe, *Ier.* 45. 3.

1. Cor. 9. 11.

Laſtly, by this apparell and diet of *Iohn* learne, that the meaning of the Lord was not, onely to driue and ſend *Iohn* to auſterity

ritie and ſtrictneſſe by this kinde of life, but his ſpeciall end was to conuince the Iewes of their malice and frowardneſſe of their hearts. For *Iohn* hee is preciſe and auſtere, there is no pleaſure in his lookes, but hee ſhakes as it were the rod continually. Chriſt he commeth after a cleane contrarie maner, he eates and drinks with them, and is glad and willing to come to any, euen as the Phyſitian to the patient. Whereupon the Iewes are tried, whether by any vſage they might bee reclaimed and drawne to repentance: but they take exceptions againſt both; *Iohn* for his auſteritie is a diuell, (for the world euer hated preciſeneſſe:) Chriſt for his familiaritie is a drunkard and too good a fellow: ſo as though *Iohn* wept the ſolemne and dumpiſh note of repentance, they would not mourne: and though Chriſt preached and piped the melodie of mercie, they would not daunce. What more then could the Lord do to this vineyard which he did not, laying ſoile as it were to the roote to keepe the ſap warme, and pruning and cropping the branches, that they might haue ſpred to haue beene as it were the Lords ſhadow and his delight? But they ſtopped their eares, and proſpered not by their labor, bringing foorth bloudie and vnſauorie fruit, killing the Prophets, and at length crucifying the heire of the vineyard the Lord Ieſus: for which the Lord did meet them in iudgement, ſo as to this day they remaine rooted out of his garden. And how can we thinke the like iudgement ſhould leape ouer and eſcape vs, that haue continued ſo long ſo vntamed, and as if we had neuer ſeene the yoke, doe ſtart and hang backe from humbling our ſelues before the king of Iſrael, who hath come to vs by ſtrong winds, and ſtrange earthquakes, by the fire of many plagues, which haue burnt vp whole families, and by his ſtill and ſoft voice of the Goſpel intreating vs, while we haue time to be at peace, and to agree with him, and yet we will not.

Matt. 11. 16. Luk. 7. 31.

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MATH.

MATH. *chap.* 3. *verſ.* 5, 6, 7, 8, 9, 10.

5. *Then went out to him Ieruſalem and all Iudæa, and all the region round about Iordan.*
6. *And they were baptiſed of him in Iordan, confeſſing their ſinnes.*
7. *Now when he ſaw many of the Phariſes and of the Sadduces come to his baptiſme, he ſaid vnto them: O generation of vipers, who hath forewarned you to flie from the anger to come!*
8. *Bring foorth therefore fruit worthy amendement of life:*
9. *And thinke not to ſay with your ſelues: We haue Abraham to our father: for I ſay vnto you, that God is able euen of theſe ſtones to raiſe vp children vnto Abraham.*
10. *And now alſo is the axe put to the root of the trees: therefore euery tree which bringeth not foorth good fruit, is hewen downe and caſt into the fire.*

HERE followeth a ſixt circumſtance, wherein is ſet downe the frequent concourſe of the auditory and people that came to heare this extraordinarie Prieſt *Iohn Baptiſt*, who was of the tribe of *Aaron*: and how hee entertained them, firſt, receiuing ſo many as would ſubſcribe in iudgement, to beleeue their ſaluation in the bloud of the Meſſias. Secondly, for them that came as led with emulation, hearing his fame, and were induced to come by reaſon of the ſtrange report went of him, and not for zeale and conſcience to profit by his miniſtery, the ſpirit reuealing to *Iohn* their hypocriſie, ſwelling with their owne righteouſneſſe, and bragging that they were of the naturall ſeed of *Abraham*, as men not yet fit to bee baptized,

baptized, he takes them vp roughly as euill egges of euill birds, comming of them that persecuted the Gospell, that hee might the deeper pierce into their consciences, so as they might see their owne vilenesse: as if he should say, is it possible that you can come to heare the word of God with a right heart, when there lurketh so much poison in your breasts, when all your deuotion standeth in open ostentation? Euen as *Peter* challenged *Simon Magus Acts* 8.23.24. saying, *Thou art in the gall of bitternesse, repent if it be possible, and pray, that the thought of thine heart may be forgiuen thee.* *Iohn* denouncing also their fearefull estate, as that the axe was now laied to the roote of the tree, that faith in Christ and not the glory of comming of *Abrahams* race, should saue them from hell fire.

In the words obserue two parts: first, how great the auditory was: Secondly, how he applied himselfe diuersly according to the diuers sorts of hearers which he had, baptizing some confessing their sinnes; and for the other, first he sets downe a bitter reprehension, calling them a brood of Serpents, full of poison against the truth, and frameth his speech as wondring how they durst come: the Sadduces beleeuing no wrath to come, the Pharises thinking by their merits to auoide it. Secondly followeth, a graue exhortation, remouing away many blockes and hindrances wherwith they were blinded that they could not see the truth in Christ. Thirdly, he concludeth with a commination and threatning, that they were to bee cut downe: first, because they were wicked in themselues: secondly, that there should double damnation fall vpon them if they refused Christ, as the Prophet *Malachy* had foretold.

For the first, obserue three causes of their concourse and frequent comming to *Iohns* ministery: first, because there had been a long surceasing of Prophesie, *Malachy* being the last that spake by that extraordinary spirit; and hearing this great newes and fame of *Iohn*, they thought some great Prophet had beene raised vp, and so were desirous to heare him. Secondly, they were moued to frequent him by the strangenesse of his teaching, not teaching coldely and without power, as the Pharises did, but in vehemency of spirit, and great feruency and earnestnesse

to

to perſwade to amendment of life. Thirdly, they reſorted the rather vnto him as pricked forward by the extraordinary auſterity of his life and diet. Where learne, that when God furniſheth a man with a commiſſion, and ſealeth him a warrant of his calling, and giueth him a booke, as hee did to *Ezechiel*, which hee muſt eate: when the word of the Lord is as fire in the heart of *Ieremy*, and when the purpoſe of the Lord is that it ſhall preuaile, it cannot bee croſſed by any wit or policy of man. For great exceptions might haue beene taken againſt *Iohn*: firſt, preaching there was a Kingdome at hand, it might haue come neere to treaſon, ſounding in the eares of *Herod* to the diſpoſſeſſing of him: and Princes are eaſily iealous of their greatneſſe, and will not haue any of their priuiledges called into queſtion. Secondly, the Phariſes knew they ſhould be controuled and called into queſtion for miſleading and abuſing the people, ſo as no doubt they ſuggeſted to the King, that it was dangerous for the State and touched the Crowne, that he ſhould whiſper into the peoples eares of the comming of a new King, labouring heereby to haue their flocking ſtaied by Proclamation or other ſharpe commandement; as that alſo, if this man were tolerated and winked at, the great Fathers of the Church might bee expoſed to great ſhame and obloquy, as keeping the keyes of heauen, and neither entering themſelues nor ſuffering others to enter. And againe, it might be thought fantaſticall, that the people would leaue their trades to goe ſo farre to heare *Iohn*. And for the Phariſes themſelues, they (as *Luke* 7. 30.) deſpiſed the counſell of God, and were not baptized of him: and *Mat.* 21. 27. Chriſt telleth them, they would neuer beleeue that *Iohn* came from heauen, but laboured by all meanes to ſupplant him; yet obſerue, that before he had executed and finiſhed his meſſage, neither the power of *Herod*, nor the craft of the Phariſes could ſuppreſſe him. Howbeit as we heare in this place of great flocking, ſo *Ioh.* 5. 35. it is ſaid that he was at firſt as a burning lamp, and the people for a ſeaſon reioyced in this light, but after they grew ſecure and careleſſe. Where further note, that in depoſing idolatry and in the reſtitution of the Goſpell how earneſt men haue beene; and the kingdome of God hath euen ſuffered violence

Ezech 3.2.3.

Math. 23.13.

lence for a time, the people running in great multitudes to welcome it; but after it is once eſtabliſhed, they grow to a Laodicean luke-warmth, *Reuel.* 3. neither hote nor cold, as if it were hony that could cloy the ſtomacke: therfore we muſt ſuſpect the pregnancy and eager fits of them that runne ſo ſpeedily at firſt to the Goſpell, for *Iohn* ſoone loſeth many of his hearers, ſome comming onely to behold him, ſome to intrap him, ſome to ſee what was in him that was ſo much renowmed, and ſome to ſhake off the yoake of the law, thinking to get greater liberty by the Goſpell, and few (as Chriſt ſaith) came of a good purpoſe and with honeſt hearts.

Further learne, that this baptizing heere ſpoken of, was of ſuch as were of age, for they were not receiued before they confeſſed their ſinnes. For this Sacrament being a ſeale of ſinnes pardoned, there muſt firſt be a confeſſion of ſinnes commited, heere being a double couenant: firſt, God ſealing vs a Charter of forgiueneſſe in the bloud of Chriſt through the ſanctification of his ſpirit: ſecondly, God requiring of vs, firſt a confeſſion, for who hath hope to haue his debt releaſed before it bee acknowledged, or to be infranchiſed before hee thinkes himſelfe bond, or to bee waſhed before hee ſeeth himſelfe vncleane? ſecondly, a beleefe that the bloud of Chriſt is of force and able to purge vs of all our ſinnes: and thirdly, a dedication of our ſelues to ſerue the Lord in newneſſe of life, as teſtifying our thankefulneſſe for ſo gracious a pardon.

Heere the Ieſuits like Spiders that ſucke vp poiſon, gather vpon this confeſſion of the people, a confeſſion of ſhrift, that euery one ſhould whiſper his ſinnes into the eares of the Prieſt before he can be pardoned, which is moſt abſurd: for firſt, the word heere vſed beares not any ſecret confeſſion, being anſwerable to that, *Leu.* 16.21. where the Prieſt was to confeſſe all the peoples ſins, and to put them vpon the ſcape Goate, which præfigured Chriſt: ſecondly, this of *Iohns* was a publike action, and ſo no place for priuate whiſpering: thirdly, the ſacrament of Baptiſme which he miniſtred required this confeſſion: for the profeſſion of faith is requiſite in them that are of yeares and baptized, for we are not then firſt ingrafted into Chriſt when we are baptized,

but

but being alreadi ingrafted we are then confirmed, and therefore *Act.* 8. 37. the Eunuch first confessed his faith, and then was baptized by *Philip.* And *Mar.* 16. 16. *He that shall beleeue and be baptized shall be saued:* So as it was *Iohns* dutie as the minister of God, that such as receiued this seale, should giue testimony of their faith. Fourthly, *Iohns* giuing of generall plaisters argueth, that they confessed not each one their particular priuate slippes, and infirmities, for then he would haue giuen them speciall remedies: whereas (*Luk.* 3. 13. 14.) hee laboreth to preuent onely the abuses in their generall calling; as for souldiers to aske no more then their due, and to offer no violence, nor to accuse anie falsly, & such like as followeth in that place. Fifthly, if *Iohn* should haue troubled himselfe with such a particular confession as they dreame of, seuen yeeres would not haue sufficed him.

Now when he saw the Pharises, &c.

Heere learne first, that it is in the wisdome of the Minister to discerne of the auditory, and there is nothing more vnsauorie then alwaies to vse one kinde of teaching: for according to the inordinate walking of some, they may and ought to be charged and reproued openly: for *Herod* though he be a king, (*Mat.* 14. 4.) must be told openly of his incest: and though Bethel be the kings chapell, *Amos* must tell *Ieroboam* that hee shall die by the sword, *Amos* 7. 11. Yea the Lord hath so cloathed his Ministers with wisedome and with righteousnesse, as they are able to appropriate the iudgements of God to particular sinnes, as to say, that the men of Bershemi (1. *Sam.* 6. 19. were slaine for looking into the Arke: that the Corinths were some sicke and some dead, (1. *Cor.* 11. 30.) for abusing the Sacrament: that *Vzzah* (2. *Sam.* 6. 7.) was stricken with death, for laying but his hand to the Arke to sustaine it: and in this place, that the Pharisees are but vipers, that would eate vp and deuoure their mother: this being a particular reprehension to them, wherewith the multitude were not blemished, for the hypocrisie of the Pharisees touched not them. Secondly, obserue heere, as *Iohns* wisdome able to discerne betweene the chaffe and the corne, so his godly resolution whereby he durst challenge these great men which were reputed most holy, and the speciall leaders and gouernors

of the people: for this he was enioyned to doe of the Lord, as it was said to *Ieremy*: *Spare them not*: and to *Ezechiel*: *I will make thy face as brasse, that thou shalt not be afraid.* And as it is said in *Esay*: *Speake what euer it cost thee, be not ashamed to tell them, that be shameless of their faults.* Whereupon *Esay* 50. 6. saith: *I haue giuen my backe to the smiters, and my cheekes to the nippers, and haue not hid my face as being afraid of theirs.* And this appeareth by *Iohn* in this place by his sharpe reproofe, not mildely perswading them, but eagerly and bitterly rebuking them, giuing them their most iust titles, as, brood of vipers, not fathers of the Church, or leaders of the people; knowing *Elihu* his speech in *Iob* to be most true, that man could giue no titles, that is, ought not to call a foole a wise-man, nor a Sadduce other then a Serpent. Thirdly note, he reproueth them, because it was profitable for the people, to vnderstand what grosse abusers they were of *Moses* chaire, carying a great and goodly shew of externall sanctimony and holinesse among the people: so as it was good and necessarie to discouer their pestilent hypocrisie. Heereupon Christ was enforced to doe the like, (*Mat.* 23.) calling them painted tombes, faire to sight, but their hearts were full of extortion: so that vnlesse they were disgraced among the people, the people could not turne their hearts and affections from them: therefore that they might not any longer bleare their eies, he is faine to vse these words of disgrace and disparagement of them.

Iob 32. 22.

Againe, in that he calleth them generation of vipers, obserue that hee excepteth not onely against these that came to heare him, but against the whole order of them: and of those two orders heere named, though they disagree in iudgement, the Pharisees holding that there is a resurrection; the Sadduces, that after this life there is an vtter extinguishment of the soule: yet both agree in this, to be viperously minded against the Gospell, euen as the Atheists and Papists in these daies haue the same poison of their hearts common against the true professors, howsoeuer they bee diuersly distracted in factions. And such hath alwaies beene the condition of the Gospell, that euen the Princes of the earth, though otherwise diuided among themselues, will yet ioyne hands against the Lord. Which may not discourage vs, both

Math. 22. 23. Acts 23. 8.

both because the Lord (as he did heere) will by his wisedome discouer their poison before they cast it: and likewise as *Asa* saith, (2. *Chron.* 14.11) *It is nothing with the Lord to helpe with manie or with no power, if we rest on him, for his trueth shall preuaile.*

Againe, in that *Iohn Baptist* so sharply takes them vp, learne, that there is nothing so sensleſse as hypocrisie: for it was hard to perswade a Pharisee he was not as good a man as liued, for thus they lied to their owne soules: They made faire monuments of the Patriarchs, as pretending to reuerence their remembrance: but Christ (*Matth.* 23.33.) tels them they were onely monuments of their fathers crueltie, in putting them to death. So fearfull a thing is it to accustome our selues to an outward shew of religion without sinceritie, thinking that Gods thoughts be like ours, as to be pleased with that possesseth and dazeleth the bodily eie: whereas he pondereth the steps of the heart, that onely maketh the actions pure or vncleane. Therefore Saint *Iohn* knowing it to bee so difficult to sound the vast bottome of their filthie soules, they were so hardened and ouergrowne in hypocrisie, hee breaketh out into admiration, that their hearts being fraught with such vncleanneſse, they should thinke it possible to flie from the vengeance that would at the last pursue them. Let vs therefore keepe the conscience tender, and apply our hearts to entertaine the seruice and worship of God in puritie and simplicitie, assuring our selues it is not our outward pretence of holineſse, nor cutting of the flesh with the Priests of *Baal*, that shall goe for currant with the Lord, and protect vs from the wrath to come: but it is the plainneſse of the heart, and the singleneſse of the eie in the true seruice of that one God, that shall be accepted. 1.Kin 18.28. Ioh.4.24.

Further learne hence, what an abhominable thing sinne is, and among the rest hypocrisie, that it is able to transforme men into beasts, as resembling them in their qualities. And thus *David* (*Ps.* 32.) to make the sinne of rebellion more odious, he compareth men to horses and mules: the mule if he be not well watched, will take his rider in his teeth and lay him in the manger: and the horse if he can cast his rider, will giue him a kinde farewell with his heele. And if euer there might be iust complaint

of this it is now, when men bee so full of iadish qualities that hardly can the Minister sit in his saddle. Sometimes men are compared to Lions, as the proud enemies of the Church: sometimes (as *Psal.* 22. 16.) to dogges, and *Psal.* 59. 6. So *Paul* calleth false teachers dogges, snarling against the preaching of the truth: sometime they are called swine, to disgrace the filthinesse of mans nature: sometime for their cruelty to Beares robbed of their whelpes: sometime for their boldnesse to Wolues, as (*Mat.* 10.) Christ saith: *I send you as sheepe among Wolues*, which (*vers.* 16.) he expounds to be among men: sometime to Buls, *Psalm.* 22. *The fat Buls of Basan seeke to deuoure me*: sometime to wild Boares, as *Dauid* praieth: *O Lord set a hedge before thy vineyard for feare of wild Boares, they are so full of rage*: sometime for their subtilty they are tearmed Foxes, as Christ saith: *Go tell that Fox* (speaking of *Herod*) *that I will preach to day and to morrow*. sometime to horse-leaches, (*Prou.* 30. 15.) which haue two daughters that crie bring, bring, they are so full of cruelty: so *Psal.* 22. those that persecute and afflict the Church are called Vnicornes: and heere the Pharisees are named Vipers, that would eate and deuoure the Church, and yet they would come to heare; which made their sinne so much the heauier, that they would come to so holy a place with so vnholy harts. Thus doth sinne strangely change vs, and thus are men when the Lord hath giuen them ouer, that they haue not the property of one beast, but of all beasts: for they are as malicious as Apes, as enuious as Serpents, and as venimous as Adders, and yet they dare come and stare the Lord in the face in his congregation, hauing neuer communed with their hearts before. This is that the Lord complaineth of, *Ier.* 7. 9. *Will you steale, and commit adultery, and burne incense vnto Baal, and come and stand before me in this house where my name is called vpon?* Nay, the Lord abhorreth all such manner of worship and sacrifice, as himselfe protesteth, *Esa.* 66. *The sacrifice of a sheepe in this sort I esteeme as the bloud of a man.* For though the meanes to auoid the wrath to come, be by comming to Gods ordinance of preaching; yet to come with a pharisaicall heart, doth but increase the vengeance, and hasten thy destruction.

Psal. 58. 6.

Psal. 80. 13.

Luk. 13. 32.

Now

Now for the instruction: *Bring foorth therefore fruits, &c.* Marke how plainly and precisely *Iohn* doth stand vpon an open declaration of repentance by amendement of life: for euery one may say he meaneth well, which if he doe, he will not be ashamed to bring it foorth. So as if we will be trees of righteousnesse engrafted into Christ, we must shew foorth the fruits and not the leaues of righteousnesse by the operation of his spirit: for thou canst not be one flesh with a harlot, and one spirit with the Lord Iesus, 1. *Cor.* 6. and charitie ought not to make mee beleeue him to be Christs sheepe that heareth not his voice. So as marke that the Lord measureth the flowre of our hearts by the fruit of our lips; for *Out of the abundance of the heart, the mouth speaketh*, and men may see our hearts through our hands. Since then the Lord requireth, that wee should approoue our faith to men, and manifest our reconciliation with God in heauen by the works of loue shewed to men on earth, let vs weigh our steppes that they may be straight, watch ouer our words that they may be gracious, passe nothing through our fingers that shall be entangled with the hurt of our neighbour, but measure out our actions by the rule and square of religious loue.

And say not with your selues, &c.

This is the second point before deliuered, namely, the godlie and graue exhortation *Iohn* made vnto these false hearted Pharisees and Sadducees, containing two parts: first, what they should do, Amend their liues: Secondly, what they should not doe; that they should not presume vpon the externall priuiledge they had, of being circumcised as the children of *Abraham*. For this was the error of their iudgement, that the whole seed of *Abraham* by generation of the flesh, were within the couenant of grace to be saued. And this is the obiection implied and answered by *S. Paul, Rom.* 9. 6. 7. namely, that if the Iewes were cast away, then the word of the Lord was fallen away, because it is said; *I will be thy God, and the God of thy seed for euer*, which is confuted there by the Apostle, by a distinction of a double seed: *There is an Israel in the couenant, and an Israel out of the couenant.* So as there is a double election in the house of Israel, first generall, that all that came of the loines of *Abraham* should haue 2.

this dignity, to be accounted within the couenant, to partake of the word and seale of circumcision. The second is a speciall election out of the former, that out of the seed of *Abraham*, one seed onely should be saued: as it is *Malach.* 1. 2. *Is not Esau Iacobs brother? yet haue I hated Esau and loued Iacob.* Whereby appeareth there is a speciall election out of the generall, so as the grace of the couenant was offered to all Israel, and all Israel differed from the vncircumcised nations, yet the promise was effectuall onely in the elect. Whereupon gather, that if these Pharisees had not beene blinded and bereaued of the spirit of truth, they would neuer haue stood vpon any externall priuiledge: for the promise being made indefinitely, had beene fulfilled if ten onely had beene saued: for the Scripture goeth onely thus farre: *I will be the God of thy seed*, not of all thy seed. And this the Apostle proueth in the place before, thus: If all the Iewes were within the compasse of the promise, and the couenant of grace by vertue of the outward seale of cutting the foreskin of the flesh, then it was necessary the first borne should bee, and that he might challenge this assoone as any, to be saued. But this was not so: for in *Ismael* the eldest was not the promise, but in *Isaac* shall thy seed be called: so as God declared his purpose by distinguishing them at first, when the couenant was but new made, while *Abraham* himselfe liued, and when he had but two sonnes. And lest this particular example might bee excepted against, by reason of the disparagement in their birth, *Ismael* being borne of the bond woman: Take (saith the Apostle) *Esau* borne of the same wombe, begot of the same father, yea borne at the same time almost, and if there were any prerogatiue it was *Esaus*, for he was eldest, both of them circumcised, yet did not the promise pertaine to *Esau*, as is proued by two testimonies of Scripture, *Gen.* 25, 23. *The elder shall serue the yonger:* and *Mal.* 1. 2. *I haue loued Iacob and hated Esau*, his seruitude in the flesh being ioyned with the hatred of God vpon his soule. So as the difference betweene the children of *Abraham* according to the flesh onely, and according to the flesh and spirit also, standeth in these two things: first, in Gods secret purpose, whom to glorifie and whom to reiect: secondly, in the effects of faith

and

and ſanctification, for he is a true childe of *Abraham*, that walketh in the faith and ſteppes of *Abraham*, *Roman.* 4. 12. and they that doe otherwiſe, (as Chriſt ſaith, *Ioh.* 8 44.) are the children of their father. To which the Phariſees in great indignation excepting, What (ſay they) doſt thou account vs baſtards? *Abraham* is our father: No, ſaith Chriſt, ſo as trueth and meekneſſe it ſelfe ſpake it, yee are the children of the diuell. For vnder this pretence of iſſuing from *Abrahams* loines, they would deſpiſe that ſonne, and abandon that Meſſias in whom *Abraham* and the reſt of the fathers looked and truſted to be ſaued. Howbeit, if we come to this, why doth *Ismael* perſecute the profeſſion of *Iſaac*, and *Eſau* ſell his birth-right, and *Iacob* embrace it as a pledge of the inheritance of heauen? This commeth from the election of God, who had purpoſed to giue this grace to the one, and to denie it to the other, the cauſe of his infidelitie reſting in his owne ſoule. And it was not an vniuerſall promiſe plight to *Abraham*, that he would be the God of euery particular ſingular man that ſhould come from his line, but it was giuen indefinitely without limitation (*to thy ſeed*) as of one: which is that *Paul* prooueth, *Gal.* 3. 16. namely, that there could be no reconciliation betweene the Iewes and the Gentiles, but by that one ſeed which was Chriſt.

Now the cauſe Saint *Iohn* giueth: and the reaſon hee alleageth why they ſhould not thus flatter and deceiue themſelues in the name of *Abrahams* ſeed, is, becauſe God is able euen of ſtones to raiſe vp children vnto *Abraham*. And at the firſt *Abraham* indeed was dead in reſpect of that ſtrength of nature to beget a childe, *Gen.* 18. 12. and it was as eaſie to make a ſtone a man, as to make a dead man get a man. Out of which we learne, that God is omnipotent, not onely to do what he will, but alſo to do more then euer yet he hath purpoſed to doe: as heere he is able of ſtones to raiſe vp men, but he neuer did it. Anſwerable to that ſpeech of Chriſt in the Goſpell: (*I would I could command* (*Mat.* 26. 53.) *twelue legions of Angels to reſcue me*, yet he did it not. Now three things there be which God cannot doe, and yet ſheweth no impotencie, nor derogateth any thing from his omnipotencie: as firſt, he cannot doe contrarie to the propertie of

his person, as God cannot be begotten, nor the Sonne of God cannot beget: secondly, that is contrarie to the essentiall properties of his Godhead, as he cannot repent, nor change, nor lie, nor be finite, for all these are signes of weakenesse and imperfection: thirdly, he cannot doe that which implies a contradiction, as that a stone being a stone should be a man; but of a stone he can make a man, and of a man a stone: as *Lots* wife was turned (*Gen.* 19.26.) into a pillar of salt, but when she ceased to be a woman. So against the Lutherans, that hold, they eate the very flesh of Christ in the Sacrament, wee acknowledge that God is able to turne bread into flesh, but then he must change the substance: for I will neuer beleeue, that that which I see and taste, and touch as bread, can being bread be flesh also. So for the humanitie of Christ, as it is his bodie it cannot be euery where, for a bodie must haue his dimensities, as height, breadth, and length, and must be limited and circumscribed in a place certaine. And it abridgeth nothing from his all-sufficiencie: for it is contrarie to the nature of a substance to be euery where, remaining a substance. True it is, the Lord can make the sea to stand vp as wals, (*Exod.* 14.21.) on both sides, for the passage of the Israelites, but it was a sea still: so he can make the Sunne against the course of nature (*Iosh.* 10.12) to stand still and stay his course, but it was the Sunne still; but he cannot make a body to be euery where, for that doth abolish the nature of it.

Jer. 1.17.

Now is the Axe laied to the root, &c.

3: This is the third point was deliuered, namely, the commination which *Iohn* vsed, mixing and interlacing his sermon with the iudgements of God, wherein he threatneth them with eternall damnation, except they repent and become new men. The whole speech is allegoricall and a continued borrowed speech, which may be thus resolued: God is compared to a husbandman, for he had planted a vineyard in Iuda, namely, his church: the people are compared to trees, the ministerie of *Iohn* to an axe, that will cut quickly, either to hasten to damnation or to saluation. As elsewhere it is compared to a Fanne that separates the chaffe from the wheat, and in *Ieremie* to a hammer, either to bruse a broken heart, or to beat it downe to hell. The roots of

of the trees are compared to the soules of men, the forme of the speech prefigureth the finall sentence that shall bee giuen at the latter day, the hewing downe signifieth the separation of the bastardly Iewes from the communion and fellowship of the true Israelites; and casting into the fire setteth foorth their eternall damnation in hell. so as it is thus much in effect: You Pharisees presume not any longer vpon Gods patience, for yee cannot now pretend ignorance as yee might haue done; and for that time (as *Acts* 17.30.) God will not call you to any heauie reckoning, he hath bene carefull to dresse his garden, he hath suffered you to abuse the people by your gouernment in the Church, but now looke vnto your selues, for now shall my ministerie cut into your soules, and shall shew whether yee be bastards or no, and now shall it appeare who is the child of *Abraham* by receiuing Christ that commeth.

In that it is said *now*, and that the axe is laid not to lop but to cut downe: learne, that when the Gospell is preached, then the Lord comes to make a separation betweene the elect and the reprobate, which could not before be discerned, as it is in the Gospell; there shall be two in one bed, one shall be receiued and the other reiected: for when this raine falleth, then the Lord meaneth to trie who is truely planted and hath taken root in his sonne, and if (as *Heb.*6.7.) it bringeth foorth herbes meet for the dresser, then receiueth it a blessing; but if the heart bring foorth thornes, then is neere vnto cursing: so as if any obstinately persist in the earth, drinking in the moisture and yet increaseth not, his damnation shall be the more iust, because there is now no place for excuse left. And to applie this more neerely to our selues, if the Sodomites (*Gen.*19.28.) were wasted with fire for abusing but one *Lot*: If the Niniuites had beene destroyed (*Ionah* 4.11.) for not repenting at the preaching of one *Ionah*: If they were put to death that despised but one *Moses*, and the old world (*Gen.*6.13.) swept away for contemning the preaching of one *Noah*: If they were giuen vp (*Rom.*1.24.) to serue their owne lusts, that profited not by that one light of nature, whereby they were constrained to acknowledge a superiour power, that made that excellent frame of heauen and earth. If the Pharisees

Luk.17.34.

riſees were thus ſharpely charged and reprooued for not amending their liues at theſe few ſermons of one *Iohn Baptiſt*, much more may wee feare leſt wee be ſwallowed vp of preſent deſtruction, that haue had ſo many ſounds of the Lords trumpets and yet haue not retired from our owne waies, that after ſo much dreſſing, and pruning, and lopping, haue brought foorth nothing but briers, that haue deuoured ſo many full yeares of peace and yeeres of preaching and plentie, and yet continue leane and illfauoured in the courſe of our liues; for now at the time of the Goſpel (as we ſee heere) beginneth iudgement.

Secondly, learne how faithfully *Iohn* executed and performed his miniſtery, which ſtood in two parts, as was foretold by *Malachy. chap.* 4. to preach mercie and iudgement, both which he performed in this one ſermon. Heere the Ieſuits take occaſion to ſay, that we ſhould dehort men from euill for feare of hell, and exhort them to doe well in hope of heauen. We ſay with *Paul*, who is our patterne and forerunner, that we haue weapons for all thoſe that ſhall deſpaire after the obedience of Gods Saints fulfilled, but we preach not onely to worke well in hope of heauen, for as we are ſeruants we deſerue nothing, but as children wee are receiued to an inheritance bought for vs before we were: ſo we ſtriue not that men ſhould keepe themſelues from ſin onely for feare of hell; for the Lord will neuer account of ſuch a ſoule as will doe nothing but for feare of the whip, for hee loueth a free giuer, and hateth conſtrained ſubiection: and it is not the horror of damnation but the commemoration of the Lords mercie ſhewed toward vs in giuing his owne Sonne to ſo ignominious a death, to ranſome vs from that curſe wee had incurred. This is that containes vs within the bounds of obedience: for if the heart bloud of the Lord Ieſus will not make thy heart to relent, and thy hands to tremble to put them forth to wickednesſe, then art thou in a deſperate caſe. Shall the feare of the gibbet, or the ghaſtly ſhew of death, make one that was a traitor, and now pardoned and aduanced vnto high place by the meere mercie of his Soueraigne, ſhall this make him afraid to commit treaſon againe, and nothing elſe? nay the grace of his Prince ſhall reſt alwaies before his eies, and ſhall moſt forcibly perſwade him

to

to perseuere in his loialtie. For this is the most effectuall of all others, to moue vs in the bowels of the mercies of Christ, to keepe our selues cleane and washed, because wee are already purified in his bloud, and not for feare of falling into the pit againe.

Thirdly note, that if any man will escape and auoide damnation, he must of necessitie liue wel, for he must be a tree bringing foorth good fruit. Where first consider what is good fruit, which is implied in the text; it cannot bee good except the tree be good: as Christ saith, *If the casting out of a diuell be a good worke, why am not I a good man?* So as first the person must be accepted before the worke be accepted, and no person can please without faith that purifieth the heart, and there is no such heart where religion dependeth not vpon the true worship of the law of God; and by consequent there is no good faith where the heart is not cleansed by the spirit of God. Since then a man must first be good before he can doe good, it is impossible that anie man erronious in religion should produce a good worke. Externall righteousnesse and the morall vertues of the Papists is a vizard that bleares manie mens eies, and wee say that they are honest; as well may we say it of them that hanged vp the Lord Iesus, thinking he had spoken blasphemie, because being but a poore wretch to see to, he challenged himselfe to be the Sonne of God, and in this doing they thought they had done God an excellent peece of seruice. And for *Paul* before his conuersion who could except against his life? nay as he testifieth of himselfe, hee walked according to all the ordinances the law prescribed; yet after hee was called, he accounted all his morall righteousnesse but as the excrement of a dogge. And if religion do not distinguish betweene men, the heathen shall condemne both vs and them, who by the meere instinct of nature liued in the hatred of grosse sinnes, and walked soberly without exception, and yet are they already damned. For first, we must be good by grace, and being adopted into Christ then we doe good: and of all the trees of the forest (as *Ezec.* 15. 3.) there is none but is better then the vine if it beare not grapes, for the oake is good for timber, and euerie tree may serue for some good vse, but the

Obs. 3.

Matt. 12. 28. Ioh. 7. 21.

Philip. 3. 8.

the sarments of the vine if it be not clustered is fit for nothing but for the fire. The Papists are good as-okes to build monasteries and to set vp houses and places of religion; but an vnfaithfull and vnfruitfull Protestant and Professor is good for nothing, (being but a rotten bough or branch of a fruitlesse and barren vine) but to be burned. So that to iudge a worke to be good, it must bee good both *quo ad fontem & quo ad finem*, proceeding from an honest heart, and driuing to a right end, the glory of God, to whom I owe honor. Further, to come to the true knowledge of good fruit, let vs know what bad fruit is, which is double, first, sinnes in substance, such as are contrarie to the expresse commandement of God, as adulterie is absolutely a sinne in *Dauid* as wel as in any other: secondly, sinnes by circumstance,
Matt. 23. 5. as giuing of almes, onely when the trumpet sounds, to be seene of men; or to come into the sanctuarie with a purpose to pray, and presently to returne to his vomit againe: for the Lord abhorreth what himselfe commandeth (*Esay 66.*) if it be not done with that heart he commandeth. The sacrifice of a sheepe is in his sight as the bloud of a man, not that he hateth the action, but the hypocrisie in the action which staineth the whole: as *Hagg. 2. 13. if an vncleane person touch the holy flesh, the flesh it selfe is vncleane*; but holie flesh maketh not other flesh holy which was not so before.

6. 4. Further obserue, where it is said, *Euery tree that bringeth not foorth good fruit shall be hewne downe*: that it is not enough not to doe euill, but it is damnable not to do good; for he doth not say, the tree that brings foorth no fruit, but that brings not forth good fruit. For it is not enough for *Zacheus* (*Luk. 19*) after his conuersion to be no poller or robber of the poore, but his conscience cannot be assured of his pardon before he hath satisfied the poore for that he had got amisse: secondly, hee must bring foorth another fruit of repentance, not onely to restore, but to giue liberally, and to be compassionate toward the afflicted Saints; not by this to satisfie the Lord, but to assure his owne soule that the Lord is satisfied in the death of Christ.
Matt. 15. 34. And it is not said, *Come yee blessed*, because yee haue not persecuted the truth, nor scorned the professors thereof; for not the euill they

they haue not done, but the good they haue done, as releeuing the poore, visiting the sicke, and such like, shall come to iudgement. And for the damned, it is not said to them, Go and depart, for ye haue put to death, & by all vniust waies vexed and abused my children; for these are so grosse as their owne soules crie out against them: but the forme of the sentence is, Ye haue despised me, and would not be of my liuery, but disdained to be found in the company of professors: for cursed be *Meroz*, *Iudg.* 5. 23. that helped not in the day of battell, not that euer she fought against the Lords cause, or once drew weapon against Christ, but because she came not foorth armed to assist the Lords cause. So this must be the fruit of *Peters* repentance, not onely not to deny his master any more, but (*Math.* 26. 35.) to stand to him to the death: neither is it enough for persecutors of the Gospel to leaue off to persecute, but they must with *Paul* learne to be persecuted for the Gospell: and so for parents to take heed to their children not to be garish in their youth, lest by this their hearts may be adiudged to be proud in their age.

Now if that tree be neare vnto burning that brings not foorth good fruit, what shall wee say of those trees that from the root of a filthy and fleshly heart bring forth vnsauory and stinking fruit? If *Dines* be damned *Luk.* 16. 22. that gaue not bread and refreshing to *Lazarus*, what shall become of them that take away bread, and doe grind the faces of the poore? If he were bound hand and foot (*Mat.* 18. 33.) that prosecuted his right so extremely against his fellow seruant, whither shall they be cast that labour the vniust vexation of men, pretending title to that coat they neuer bought? If *Obadiah* shall hardly answer it, 1. *Kin.* 18. 4. before God that hid the Prophets by fifty in a caue, and fed them with bread and water, because he durst not professe his religious heart openly, being in the time of *Iezabel* a Queene and a queane; how shall they bee able to excuse themselues which in the time of this gracious and good harted Prince libel against them by false suggestions, and labour the vtter vndoing of them, themselues professing nothing for feare of succession? And if they that did but build and plant, and mary, and giue in mariage, all which in themselues were lawfull, were swept and caried away (*Gen.* 7.) with the

the vniuerſall floud, whither ſhall the tempeſt of the Lords fury cary them that blaſpheme againſt his name, ſnarle againſt his meſſengers, and like ſwine doe wallow in their owne filthineſſe, all which are ſimply abhominable in themſelues? If the Phariſees that were carefull to heare *Iohn* with ſome good minde, were ſo ſharpely reproued as to be termed vipers, what title may be giuen to them that refuſe altogether to come? If they that heare not
Iohn 10. 3. the voice of Chriſt bee not his ſheepe, what be they that turne a-
Mat. 7. 6. gainſt him to rend him? Or that come to the Temple to no other end then to intrap him? If of three ſorts of ſeeds and hearers, whereof the one takes the ſeed, the ſecond receiues it with
Mark. 4. 4. ſome good heart, the third cheriſheth it ſo well as it growes to a blade, and yet all of them be damned: where ſhall they reſt that neuer vouchſafed with any religious eares to heare the meſſage of ſaluation brought them? If many bee ſhut out that preached the Goſpell, and many that ſtriue to enter in ſhall not, what place ſhall bee prepared for them that thinke themſelues too fine to binde vp the wounds of the broken hearted, and that haue euery ſtep ſince their firſt birth directly ſailed toward hell, diſauowing all meanes whereby they might bee reduced to the right way? If the fig-tree was accurſed becauſe it had no fruit, though (*Marke* 11. 13.) it was full of leaues, what curſe ſhall light vpon thoſe trees that are ful of poiſoned and corrupt fruit? Note alſo *Saint Iohn* ſaith *euery tree*, not excepting any, but what euer he be, Iew or Gentile, from the Prince to the baſeſt of the people, they muſt be fruitfull: for being all equally corrupted, we ought all equally to be cleanſed, and the Princes ſoule needes as much waſhing as the ſubiects.

Againe, obſerue a conſequence of great comfort, that euery tree that brings foorth good fruit muſt needs be ſaued, and this is a wonderfull conſolation to all Gods children; for all that are in Chriſt, *Rom.* 8. 1. are out of condemnation, and he hath Chriſt that hath his ſpirit; he hath his ſpirit that ſtriueth againſt his corruptions, he doth this that crucifieth his fleſh, and he crucifieth his fleſh that ceaſeth from ſinne, and he doeth this, that amendeth his life and repenteth.

Laſtly, learne hence that the tree and the fruit muſt goe together;

ther ; for though faith alone doth iuſtifie, yet faith that is alone doth neuer iuſtifie, but is dead without workes : like that charity *Iames* 2. 16. which onely bids a man warme him, but doth not giue him wherewithall to refreſh him. The eye alone of all the parts of the body doth ſee, but the eye that is alone ſeparate from the body doth not ſee ; ſo the feet alone doe cary the body, but if they be cut off and ſeuered from the body they doe not ſtirre. True it is, no tree ſhall eſcape the cutting vnleſſe it be good, but none ſhall therfore eſcape it becauſe it is good : for none ſhall be ſaued without mortification, but none for their mortification ſhall be ſaued : therefore let vs beware leſt wee diſioyne that in our liues which is alwaies conioyned in doctrine, the faith of *Paul* and the workes of *Iames*.

MATH. *chap.* 3. *verſ.* 11.

11. *Indeed I baptize you with water to amendment of life, but he that commeth after me is mightier then I, whoſe ſhooes I am not worthy to beare, he will baptize you with the holy Ghoſt and with fire.*

NOW becauſe among the multitude, as more plainely appeareth *Luke* 3. 15. they ſtrongly held and eſteemed *Iohn* to bee Chriſt and the Meſſias that ſhould come, hee knowing this by reuelation, or otherwiſe by the ſpeech of ſome particular perſon among them, laboureth to reſolue them, and to plucke vp this opinion by the roots, making proteſtation, that there was great diſparagement and

and inequality between him and Christ, his baptisme and Christs, his person being but the herbinger, and the person of Christ, whose comming he proclaimed; yea so great, as he was not worthy to do him the baseſt seruice, so much as to pull off his shooes, this being a prouerbe taken from those countries, where trauellers going in the heat all day, did accustome at their iourneies end to haue a seruant attendant, to plucke off their shooes and to wash their feete.

In the speech there are two parts to be obserued: first, the abasing of himselfe and his office: secondly, the magnifying of the ministery of the Messias.

Obj. 1. Heere first note, that *Iohn* doth not compare the baptisme hee administred, with that the Apostles should afterward minister, nor his outward signe of water with theirs, as being any difference betweene them; but he compareth his owne person with the person of Christ, and that which he worketh visibly with water, with that which Christ worketh supernaturally cleansing the conscience. They therefore are deceiued, that thinke *Iohns* baptisme lesse effectuall then this ofours drawne from the Apostles, for in the substance there is no difference, but onely in the manifestation and perspicuity of it, that as *Iohn* was plainer then the Prophets, so were the Apostles and after Ministers more plaine then hee: which was signified by that speech of Christ, *Hee that is least in the kingdome of God is greater then Iohn Baptist*: this being meant of their ministeries; for the Sunne is the same both in the morning in his weakenesse, and at noone daie in his strength: and there is the same humane nature in a child as in a man, and no other baptisme in substance now then this of *Iohns*, being both instituted by the same Lord. But the Iesuites challenge the Caluinists for making *Iohns* baptisme comparable with the Apostles; for *Iohns* (say they) did not remit sinnes, but he onely baptized them vnto amendment of life. Wee answer, first, in neither of their baptismes there is any remission of sins, this onely being in the power of Christ the institutor: as in circumcision, the cutting of the flesh in it selfe auailed nothing; but the efficacy was in sealing to the conscience the beliefe in the Messias to come, for many had outwardly

Mat. 11. 11.

that

that signe whom the Lord abhorred: and if that did but secure the soule vpon an inward beleefe, much more is baptisme now but a seale of righteousnesse vnto vs. Againe, if their baptisme vnder the cloud was the same with *Iohns*, so was that of the Apostles: and could any of them giue any more then the external ministerie? But *Iohn* (say they) baptized onely to amendment of life. We answer, as it is *Marke* 4. *Iohn* baptized to repentance and remission of sinnes; and can there be any repentance without remission? No: for being promised both together, they are receiued of the person both together. Againe, if this baptisme of ours and that of *Iohns* be not the same in substance, then did not Christ sanctifie our baptisme in his flesh; which is false: for man can giue but the outward element, and Christ alone doth purge the soule.

Secondly, learne what power there is in the outward ministerie of men, and in the outward seales: for howsoeuer the Scripture doth magnifie outward means, and the men as instruments; as that *Paul* is said to saue soules, and to haue begot *Onesimus* in the faith, *Philemon, chap.* 1. and our ministerie is called the ministerie of the spirit: yet when the scripture will shew what either the men or the meanes separately and apart can do in their owne nature, and that all is the worke of God onely, then either the meanes are not at all mentioned, or else they are woonderfully debased: as, *Paul* can but plant, *Apollo* can but water, but it is God that giueth the increase. Heere *Paul* is nothing, for the blessing is onely from the Lord, the internall being opposed to the external: for whensoeuer these be either opposed by comparing, or compared by opposing, then all is in God; for God dealeth otherwise in disposing of things that nourish to eternall life, then of those that helpe to the conseruation of this present life. As there is some power and as it were an inherent vertue in bread to nourish in it owne nature, and there is power of generation in man to beget; but to awake the conscience and to cleanse the heart, there is no power that remaines in the Ministers person, or in the seales of Baptisme and the Lords Supper: the Minister separately hee speakes, and it is but a perishable breath, as the voice of another man, though they be the words

2. Cor. 3. 6.

1. Cor. 3. 6.

Act. 16. 14. of God : for otherwise, why should *Lydiaes* heart bee opened more then any of the rest of the hearers ? there was the same voice of man sounding into the same eares of men by nature. And in Baptisme for himselfe the Minister can doe nothing but powre on water, and the water is but naturall, which can but wet the body, and there is no power appropriate to it that of it selfe it is able to conuey any security to the conscience. But doe not the words of institution worke something, and bee they not operatorious to worke some change ? As the words bee pronounced with the organ and instrument of the mouth, it cannot make the bread to alter the substance ; but the words haue this power to declare what the Lord will worke, first for our selues that we must breake bread ; for the people that they must eate it: *This is my body*, shewing what the Lord will doe, that wee must not be amazed in beholding the signes, but lift vp our eyes vnto the Lord that giueth Christs bloud to the heart of euery beleeuer : for there is no flesh in the bread, nor vnder the bread, nor with the bread. These therefore haue no power to conuey any grace to the soule, for if they had, then were all regenerate that receiue them : and sometime regeneration preceeds and goeth before baptisme, as in *Cornelius*, *Acts* 10. sometime it followeth baptisme, as in children. And againe if there were any power in water of it selfe, or by the words of institution, then after the sacrament the water should euer remaine sanctified, which we see contrary, for it doth putrifie like common water. And no more doeth the Sacrament depend vpon the intention of the giuer and consecratour, then it doth vpon the intention of the receiuer : for it was as true a sacrament and as effectually offered to *Simon Magus* and to *Iudas* as to the other of the Disciples : for the same Sunne shineth to all, though some doe shut their eies.

Further, obserue and beware that we doe not make *duos totos baptismos*, two whole baptismes, one of *Iohns* another of Christs, but onely of one whole baptisme two parts, as of one whole man we make two parts, body and soule : one is as in the law, a circumcision with the hand cutting the flesh, the other cleansing the conscience by faith in Christ. Neither do we make them two that God

God ſeparates, for it is the ſame word of life in it ſelfe, but not to them that eate it not : to the elect it is effectually conueied ; to the reprobate it is truely offered by God, but ſeparate by their vnbeleefe. Therefore let vs conſider the analogy and naturall relation in baptiſme : the externall thing is water, ſuch as is common : the thing inward is the very bloud of Chriſt anſwered by the ſigne. The application of water to the clenſing of the body, is anſwered by the applying of the holy Ghoſt : the effect of water is to purifie from filth, ſo is it of the bloud of Chriſt to purge from ſinne : and this two waies, by killing and renewing, by mortifying and quickning : by the dipping in the water is repreſented the death of Chriſt, and his reſurrection ſignified by pulling out of the water, that as we are buried with him in Baptiſme, ſo we ſhall riſe with him by his ſpirit.

Why, but hath *Iohn* no power but to put on water? euery man may doe ſo : and how is it then that (2. *Cor.* 3. 6.) *Paul* ſaith, God hath made vs miniſters of the ſpirit and not of the letter ; for there he compareth the Law to the Goſpell, *Moſes* to the Apoſtles? *Moſes* gaue vnto the people the two tables, which was onely a commandement externall, for he could not change his owne heart, nor apply his owne ſoule to the performance of the law ; but it was onely as if a man ſhould write to a blind man to bid him reade, or to a deafe man to bid him heare. And can *Paul* doe any more to conuert the Corinths? No : but this is the difference; the preaching of the Goſpell which is the miniſtery of the ſpirit, doth not onely require faith, but giueth faith to be ſaued : for of it ſelfe it is as eaſie to keepe the law as to beleeue. Why, but *Paul* ſaith to *Timothy*, 1. *Tim.* 4. 6. *Attend on the worke of preaching to ſaue thy ſelfe and others* : and *Paul* of himſelfe ſaith, *I begat you* : and *Mal.* 4. 6. it was propheſied of this *Iohn*, that he ſhould conuert the hearts of men. This is moſt true when the externall and internall doe ioyne and iumpe together and when they are not compared by oppoſition, but are comprehenſiuely taken together, then we can bind and looſe ſinnes : and as *Leuit.* 16. 16. then the Prieſt ſhall make thy ſoule cleane. But as it was ſaid that there was in paradiſe (*Geneſ.* 3. 22.) the tree of life, not that it had any life in it, but that they that ſhould eate

of it should liue for euer; and so of the tree of knowledge, which was so called by the effect it wrought, making vs to know what good we lost, and what nakednesse we fell into: so it is said, that we forgiue sinnes, *Iohn* 20. 23. because the word of reconciliation is put into our mouthes, not that we doe it by any absolute authority, but necessarily, because our commission extendeth to it by God. And so all morall matters vnder the law were but a meere pageant, sauing that they sealed to them the inward, which was the blood of Christ: and where such efficacy was giuen to the sacrifices, there the inward thing was attributed to the outward, so as we must still hold that all power and sufficiency is of God, 2. *Cor.* 3. 5.

Further obserue, that *Iohn* of necessitie must giue water, or else Christ can giue no bloud; and except there be planting and watering nothing can grow. So as we must learne to submit our selues to the ministery, else can wee not ordinarily expect for any grace at Gods hands, for he giues but increase and blessing to his worke-mens labour, and though the voice of the Preacher be but a vanishing voice, wanting power to affect the conscience, and vertue to illuminate the eies, for the voice cannot pierce the soule, yet wee must humble our selues to *Iohns* ministery: for by this voice doth the Lord giue life, and as hee cannot hope for fruit that neuer sowed, nor expect for wine that neuer planted, no more can hee looke for life that neuer heard, for faith commeth by hearing, *Rom.* 10. 17. and without faith there is no saluation. So as vnlesse we doe embrace this ordinance of God, to follow them whom hee hath made his armes to reach forth vnto vs the bread of life we can neuer beleeue; and except we desire to be sealed with the great seale of heauen committed vnto them, wee shall neuer be saued: for as it is said *Gen.* 17. 14. euery soule contemptuously refusing circumcision shall bee cut off: and he that despiseth the bread, doth betray and crucifie the Lord Iesus as the Iewes did, that bad away with him. *Iohn* must be regarded because he puts on water, for who is not glad to receiue his pardon by the person of any? and why should their feet bee contemptible that bring vs such newes from the mouth of God? And if wee dare not in paine of damnation but thinke

thinke reuerently of the seales, that is, of water and bread in the Sacraments, how much more must wee reuerence the doctrine, that is of far greater maiesty? for the Sacraments are but blankes without the word.

Further consider heere in *Iohns* baptizing to amendment of life: that as all Sacraments are couenants, and in couenants there is alway something agreed on betweene both parties: so in Baptisme God promiseth to receiue, Christ to redeeme, the holy Ghost to sanctifie: and on the other side, we promise to beleeue this, and to repent vs of our transgressions. For as Baptisme sealeth vnto vs remission of sinne, so also doth it seale as it were from vs amendment of life: and to whomsoeuer the Lord sealeth this assurance that he will saue him, to him also he sealeth regeneration and newnesse of life. And as *Paul* saith, *Rom.* 2. 26. if vncircumcision beleeue well, it shall bee saued rather then circumcision: that is, if the outward signe bee separated from the inward, and not accompanied with cleannesse of heart, and obedience to the commandement, hee that wants the outward seale, and yet is circumcised in heart, is more to bee accounted of then the other. Therefore let vs looke and take heed we performe the vow wee made before God and his Angels in our baptisme, namely, as to beleeue the promises, so to repent and reforme our liues: for he that will assure himselfe of the benefite of Baptisme, must see what power he hath to subdue his corruptions.

He will baptize you with the holy Ghost and with fire.

That is, by the holy Ghost Christ will seale the pardon of their sinnes, who hath the same power that fire hath, as first, to burne vp all trash and stubble: secondly, to purifie things that are to be purged: thirdly, to giue light in darkenesse: fourthly, to quicken things that are benummed and stiffe with cold. So as let vs examine our selues whether wee haue felt these effects of this spirit: for if he filthinesse and frowardnesse of our nature be burnt vp and consumed: if our harts be swept and cleansed from vile and loose affections: if our vnderstandings be illuminated and lightened with the lampe of the Gospell: if we be inflamed and set on fire with the zeale of Gods glory, and well hearted to-

ward his children, then may wee hope to haue beene bapt ized truely: for the holy Ghoſt worketh theſe things in beleeuers. But he that is droſſie or luke-warme in his profeſſion, that is hard hearted to the Saints, that followeth the ſent of his affections, and that is weary of the candle of truth, hath cauſe to ſuſpect that he is not yet baptized with the holy Ghoſt. In *Ioh.* 3.5. this ſpirit is compared to water cleanſing the ſoule inwardly, which hath three properties: firſt, to waſh away filthineſſe: ſecondly, to moiſten that which is drie, and to quench thirſt, and allay the ſcorching heate: thirdly, to fructifie: as *Pſalm.* 1. willowes are ſaid to bee fruitfull planted by the water ſide: euen ſo the holy Ghoſt doth purifie and waſh the ſoule, refreſheth the conſcience ſcorched with the feare of Gods vengeance, and giueth power to make our drie and barren hearts to proſper in euery good worke.

MATH. *chap.* 3. *verſ.* 12.

12. *Which hath his fan in his hand, and will make cleane his floore, and gather his wheat into his garner, but will burne vp the chaffe with vnquenchable fire.*

BEcauſe it falleth out in great auditories and aſſemblies, that there bee many wilfull and peruerſe perſons, which doe not eſteeme of the Lords rich bounty, but doe ſcorne and tread vnder foote the mercy offered: *Iohn Baptiſt* doth heere denounce peremptory vengeance and intollerable torment againſt all thoſe that ſhall not ſubmit themſelues to the miniſtery of the Meſſias, and that they which will not bee baptized with the fire of the holy Ghoſt and of Chriſt,

Christ, that is, with his bloud and with his spirit, shall be baptized with the fire of hell.

The words doe containe an Allegorie or continued borrowed speech, which may be thus resolued. First, by the Fanne vnderstand the ministerie of the Gospell, which should begin at the preaching of Iesus, and should winnow the people to make a separation betweene the bastardly brood of *Abraham*, and the true *Nathaniels*, *Ioh.* 1. *chap.* 47. Israelites in whom is no guile, betweene them that had onely the marke of circumcision in the flesh, and them whose hearts and vile affections were inwardly circumcised. By that it is said, *In his hand*, is ment, that it is presently to be manifested. By *floore*, vnderstand all places where a Church may be gathered, or more specially for a visible Church alreadie gathered, *Iohn* addressing his speech heere to the Iewes, which were at this time the Church of God. By *wheate*, is ment all that should beleeue, either Iewes or Gentiles. By the *Garner*, is ment the kingdome of heauen. By *chaffe*, is ment hypocrites and vnbeleeuers, misliuers, or the children of perdition, that refuse to bee fanned by the Lords voice. By *cleansing*, is ment that separation the Gospell should make betweene the apostate Iew, and the beleeuing Iew. By *vnquenchable fire*, is ment the torment of hell prouided for vnbeleeuers.

Out of this first generally obserue, that where the Gospell comes and is preached with power, and with a good conscience, and not huckstered nor merchandized as men doe their wares: but that they so labour as not to be ashamed of that they doe, preaching their doctrine not to the eare, but to the doore of the conscience, that there it makes a manifest difference betweene true and false children, whereas before all was shuffled together: for though before this time the Pharisees and all others were as one, bearing the same title of *Abrahams* seed, yet saith *Iohn*, afterward shall come the venting of the Gospell, which with the powerfull blast thereof, shall scatter the hypocrites, and make knowne the faithfulnesse of them that with honest hearts embrace and cherish it. After this maner is the word in the Epistle to the Hebrewes, compared to a sword with two edges, that cutteth two waies, either to conuersion if it Heb. 4 12.

be beleeued, or to confusion if it be despised. Hereupon it is, that *Simeon* did propheſie to *Mary* (*Luk.* 2. 34.) to preuent any conceit might riſe in her minde of her dignitie and glory, being the mother of the eternall Lord, heereby thinking that all the world ſhould applaud her for her Sonne, telling her, that this child ſhould be ſet vp for the riſing and ruine of many; a marke that euery man ſhould ſhoot at, and by his comming ſhould the hearts of many be diſcouered: *For the ſound of his mouth* (*Heb.* 4. 12.) *deuides betweene the ioynts and the ſinewes, and the marrow and the bones*: anatomizing the hearts of men, to ſee whether they be ſound or rotten. And they that before ſeemed to bee all one, ſhall when the fan comes differ: then the poiſon that before lurked, ſhall bee layed foorth, and the hidden gall ſhall be diſplaied. Heereupon alſo the word is compared to fire, which hath a double effect, to waſt ſtubble and droſſe, and to purifie that is refinable, as ſiluer and gold. For the Goſpell hath this vertue, to inflame ſome mens hearts with a zealous loue of God and his glory: ſetting others on fire to perſecute it, to quench and to impugne it. This effect had it in *Iohns* time, ſome ſaying, that he was an honeſt man; ſome, that he was Chriſt; others, that he
Luk. 3. 16. was a Galilean, whence could come no good thing; and others
Mat. 11. 16. more plainely, that hee was a diuell, all before being as they thought well circumciſed and the children of *Abraham*. So when Chriſt ſpake in his owne perſon, the chaffe flew away, and then was eaſily knowen who was an hypocrite, hee comming to ſome place where they had rather haue their hogges (*Mark.* 5.
Luk. 4. 29. 17.) then their ſoules ſaued; and to others where they brought him to the ſide of a hill of purpoſe to haue throwne him downe: and to *Iairus* houſe, where ſome (*Mark.* 5. 40.) laugh him to ſcorne for his ſpeech. This fanne by Chriſt was committed to his Apoſtles, that they likewiſe ſhould make a ſeparation where they came. *Paul* Preaching at Antioch, the Iewes railed againſt him, when the Gentiles deſired him to preach the ſame ſermon the next Sabbath. And by the power of this Fanne (*Act.* 22. 23.) the Iewes caſt vp duſt in the aire, and crie, that *Paul* is vnworthy to liue. And *Act.* 23. 12. certaine doe bind themſelues by oath ☞ t to eate nor drinke till they had killed him: when as others

others in Iudæa did submit themselues and became the true disciples of Christ. Yea (*Luk.* 12. 53.) it appeareth that there is no bond so streight nor so well knit, but religion will violate, and cause the father with the sonne, the mother with the daughter, to impugne the Gospell with hostility: not that it is the property of the Gospell to breed dissention, but it is the malice of Sathan to enrage mens hearts, that they should not receiue it, that his barnes might be full. And then must *Ahab* (1. *King.* 21. 19.) yeeld to *Eliah*, and not *Eliah* to *Ahab*. There is execrable cruelty committed on the infants of Bethlem: who is the cause of it? not Christ, but *Herod*; and Christ may not giue place to *Herod*, though it cost neuer so much bloud.

Secondly, obserue where it is said, hee will make his floore cleane, that all that refuse the Gospell, whatsoeuer they pretend, they are but chaffe. For the Pharisees heere which had the chiefest places in the Church, they pretend to haue the Oracles and the temple, to bee descended from the Patriarks, and to liue after the law of *Moses*,: yet they are but chaffe which fill the floore, being onely puffed vp with pride, and hauing no sound graine in them: for when Christ is offered they persecute him, and crie: Hang him, as an enemy to the law of *Moses*, so as their intention was good, yet was that no excuse: for then they that persecuted the Prophets, and crucified the Lord of glory should be blamelesse; for they had a zeale, but not according to knowledge. Now if they that stand onely in defence of that God himselfe ordained, and like not that any of that should be abrogated by the Gospell, are but chaffe, what shall they be that seeke to maintain their owne traditions against both law and Gospell, and stand in defence of many corruptions in the Church of God, and yet perswade the Prince that all is well, what can they bee but chaffe of the worst sort?

Mat. 27. 22.

And will purge his floore, &c.

Here may be demanded, what the cause is, why there is so much chaffe in our Church, and so little good graine: for it is strange to see with what belli-gods it is stuffed, how disguised men be in pride, and how excellent in vsury: which bee not as *S. Peter* calleth them spots, but as the biles and vlcers of Egypt: yea

2. Pet. 2. 13.

yea so much biting gaine raigneth among vs, as hath made no more friendship betweene man and man, then betweene *Cain* and *Abel*: such whoredome as the Sunne cannot hide it, nor the earth beare it, but doth crie for vengeance, and their children baptized that are woorse then Sodomites, which (as Saint *Iude* saith) be now in hell. To this we answer, that the cause is, first, 1 the want of fanning in many places of the land, the people hauing onely a man set ouer them, that can giue no one word to separate, but onely reade bare Seruice and stinted praier, which can make no manifest separation, but of open recusants: so as the people may well be quiet, because the word neuer blowes among them; and till the winde come, the chaffe and the wheat are mixt together: for can the wild asse bray if he hath grasse? or Iob 6.5. the oxe low if he hath fodder? or an hypocrite shew himselfe till his heart be discouered, and his vizard taken off? All the plagues of Egypt which made *Pharaohs* heart to relent somewhat, and yet in the end so hardened it as he vtterly contemned the Lords hand, are not like to this fanne of the word, which searcheth euery part of a man, and bloweth him away, vnlesse he be substantially rooted in religion. A second cause of this is, 2 that where there is fanning, yet it hath no power, they huckstering and tempering of it for their owne fame and for *Balacks* offer of preferment, and not preaching to the conscience the crucified word of the Lord: they preach of contention to adde affliction to others, and not in sinceritie and meeknesse to bring consolation to others: and also when they speake it is but verball, for their liues doe really confute the words of their mouth. 3 A third cause why there is such a mixture in this floore, is, because although it be truely preached, yet men may do what they list, and the maiestie of the word is not hedged in with discipline: for if men liue wickedly, vnlesse the law of man take them by the heele and restraine them, the word of God cannot determine: so as except there be some speciall good inclination in some few, for the multitude preaching doth no good. For he must be a good scholler that will learne without discipling, & he a sound christian that will refraine from sinne by bare preaching. The Word indeed is the speciall fanne for this floore, but then is

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it most powerfull, if it haue discipline to strengthen it, and authority to countenance it. What? doe you meane the floore must be purged in this life, and that there must be nothing but wheat in the Church of God? Why this cannot bee till that great day of separation, when euery thing shall be put in his peculiar place. To this wee answer, that there is a double purging, the one in this life, the other after this life; the one particular, the other vniuersall. That purging that may and ought to be, is, first the separating of all such as doe not offer themselues. Secondly, of them that offer themselues, but are vnworthy; as if a man can make no conscience to profit by the word, or can render no sound account of his faith, when he hath beene long taught, but like an idle and slothfull professor, is still to be trained vp in the rudiments of religion, it is no reason to let him be in this floore without feeling some smart for his negligence: neither is it fit to giue the holy things of the Lords Supper vnto him, for hee deserues not the crummes that fall from his table. If a man be obstinate and will not promise reformation, his child ought not to be receiued to Baptisme, vnlesse hee confesse his sinne, or giue witnesse to the Church by others which must doe it: and then they ought to take the child from his father, and not to returne him to his parents againe, where his education shall bee corrupt. For others that doe professe, if after they breake out into any enormous sinne, such chaffe must bee separate: for no vncleane liuer must be in the Church, but either hee must submit himselfe, and then he is none such; or hee must be cut off, if he continue senslesse in his sinne: for it is the house of God which harboureth none but such as heare his voice. And such as these ought not to be admitted to the Sacrament, though they present and offer themselues neuer so much: for hee that permits them sinneth three waies, first, in respect of Gods, giuing the bread of children vnto dogges, and making the house of God as a common Inne, where he may buy any thing for mony: but he must doe as *Iehoiada* the Priest did, 2. *Chron.* 23. 19. not suffer any vncleane man to enter, or to set his foot within the Temple. Secondly, as hee must not doe it in respect of God and his owne conscience, so neither in respect of the party himselfe: for seeing himselfe

himselfe debarred and disfranchised from the citie of God, he would bee ashamed, and this his abdication would bring him to humility, whereby his soule might be saued: and he would stand abashed, that hee that should bee a Christian should bee separate from Christians, and thrust out of the Church, out of which there is no saluation: whereas now seeing that his sinne doth not separate him from the communion of the Saints, it brings him a sleepe in it, and hardly he comes to repentance. Thirdly, he sinneth against the Church in admitting such a one, for who would suffer a leprous man to lie with a child? and this animateth and emboldeneth others to sinne by the sight of his impunity, and many are infected by the scab of such a one. Did God in the law abhorre lepers, and must no man that touched a dead carkase partake of the Passeouer a moneth after? and shall not whoredome and such like vncleanesse, bee a cause to barre men from the Supper of the Lord? *Paul* said plainely, (1. *Cor.* 5.7.) *Purge out the old leauen*, speaking of him that had committed incest, comparing the Paschall lambe to the Gospell; the leauen daies wherein it was eaten, to the whole course of our liues: the house where it was eaten, to the Church; the lumpe, to the multitude; the leauen, to maliciousnesse and filthinesse; the vnleauened, to the children of God: so as they must separate all that are leauened in malice or wickednesse, that not onely euery peculiar man may be blamelesse, but all the Church may be cleane comming to so holy a place. For since we are all partakers of that immaculate Lambe that is slaine Christ Iesus, we must cast both out of our selues, and out of our houses and congregations all impurity. Wherefore let not thy hand bee in sacriledge to permit such a one: it is in thy power to giue, and answer the church at thy perill thou must: (whatsoeuer the law of the Magistrate is) for no man may command thee to sinne, but according to the rule giuen to *Timothy*, speaking of vnable men to goe before the people in life and doctrine, 1. *Tim.* 5. 22. *Lay not thou* (saith *Paul*) *thy hands on him.*

1. Cor. 5. 2. 2. Thess. 3. 14.

3

It will be said, this was an easie matter in the Apostles time, when they had the keyes of the Church, and the power in their hands, to cut off the incestuous person, and when the Gospell was

was but newly entred, and but ſtept as it were within the threſhould: but now men are not ſo eaſily corrigible as they were then, being now more growen and ſturdy in ſinne then before. We anſwer, that if the cenſures of the church were ſo duly executed when there was no Chriſtian magiſtrate to countenance and protect them, much more might they bee ſo now when they might haue the ſword alſo to aſſiſt them. And if they had fewer offences when they had leſſe meanes to purge them, for they could but ſeparate from the congregation only, and then if they would they might haue returned againe to the infidels, far greater beuty might be looked for now, if the gouernors of the church had not ſome great miſt before them. And if the churches of Iudæa and Galile (as we may ſee *Acts* 2. & 3.) did multiply exceedingly, hauing the magiſtrate not againſt them, though not with them; much more might they flouriſh now, hauing the Chriſtian law of the Magiſtrate binding their bodies whoſe conſciences ſhould be bound by the cenſures of the Church. But is it no true Church where this exact cleanſing is not? And is it not the table of the Lord becauſe ſome ſtrangers beſides children are receiued? and is the whole lumpe infected by a little leauen? God forbid: onely we ſay the leauen ought to be ſeparate, and the inceſtuous man ought to be caſt out; for they that eate the Paſſeouer muſt haue none come to it that hath eaten leauen: and if wee ought not to eate with him, that is, haue no familiarity with him, much leſſe ought he to bee admitted by the Miniſter; but if he be, yet to thy conſcience that art a worthy receiuer it is a ſacrament. If *Saul* be in the Tabernacle, I little doubt but *Dauid* will with all his heart wiſh to pray with him. And was *Zacharie* any whit polluted by praying and ſcrificing with the filthy Phariſes: or *Annaes* praiers leſſe auailable, becauſe many ſwine entred into the Temple? The church (ſaith *Paul*) hath no ſuch cuſtome to be contentious, 1. *Cor.* 11 16. but if it be, yet it remains a Church ſtil. And to reſolue this point, to whom ſpake *Iohn* in this place but to the Church of God, for as yet there was no ſeparation of the wheate from the chaffe, but afterward they prooued ſworne enemies to Chriſt, and it was *Moſes* chaire though they ſate in it, and the people were commanded to

heare

heare them. Was not the church of Iuda the floore of the Lord,
Mat. 5. 33. though the Phariſes taught falſe and corrupt doctrine, that Gods name was not taken in vaine vnleſſe men were openly forſworne, and though the high Prieſts were aduanced by ſimony? Chriſt himſelfe ſaith it was, and laboreth onely to remoue theſe errors, and to reduce euery thing to the purity of his Fathers inſtitution. But now with vs ſince this long venting of the word of God hath beene with ſo litle profit, and that the Phariſes ſtand ſo cloſe about the Princes mouth, as that ſhe can hardly breath in the wholſome aire of the truth, what hope is there of a better ſeparation but the fanne of fiery triall, that if wind will not doe it, perſecution may doe it: for the droſſe that cannot be ſcattered by blaſts, muſt be conſumed with burning.

Now when the floore is cleane and ſwept within the Church, then is there another cleanſing out of the Church, which is either particular or vniuerſall: particular, when good or bad men die, and ſuch as they die ſuch they ſhall continue, for the tree that is fallen there it lieth. Vniuerſall at the laſt day, when all things ſhall be complete and perfect; when not onely the chaffe ſhall bee blowne away, but euen the tares, that is, ſecret hypocrites ſhal be cut vp by the Angels; for open offenders ſhould be cut off heere by the word and diſcipline.

Further, in that it is ſaid, *Some ſhall be gathered into the Lords garner*: obſerue, that it is a moſt deteſtable opinion, to thinke that all ſhall be ſaued, and that damnation is preached but for faſhion to containe men in ſome obedience. For let the ſcripture be burnt if this be true, and let *Belzebub* bee ſaued if all ſhall bee ſaued, and let *Iudas* come foorth of hell if none ſhall goe thither. Nay our owne conſciences doe adiorne and ſummon vs to thinke of a generall iudgement, and *Iudas* owne heart condemning him cauſed him to hang himſelfe, *Mat.* 27. 5. The Lords houſe muſt be fully furniſhed, and in all ſuch houſes (as *S. Paul* ſpeaketh)
2. Tim. 2. 20. there muſt be veſſels of honour and diſhonor, ſome prepared to glory, ſome to deſtruction: for in that hee is willing to ſhew his wrath, *Rom.* 9. 23. appeareth that it is his will ſome ſhould bee damned. Neither is this contrary to that, God willeth not the death of a ſinner: for the difference is this, God willeth not the

confuſion

confuſion ſimply of any man, as a thing wherein he delighteth, but he willeth it as it is his iuſtice; and what greater or better iuſtice can there be, then to bee glorified in the condemnation of ſome that haue deſerued it? and he muſt be no more vnwillingly iuſt then vnwillingly mercifull.

Further learne, that euen in this life the godly are gathered to heauen: and ſo of the wicked, that though they liue yet they are in hell. So *S. Iohn* ſaith, he that beleeueth is already paſſed to life: Iohn 5. 24. and *Heb.* 12. 22. we are gathered already to the Patriarks and to the ſoules of iuſt and perfect men through hope, and wee are as ſure to haue that we hope for, as we are of this we haue already, namely the pledge of Gods ſpirit: and *Epheſ.* 2. vs he hath gathered to the celeſticall places vnder hope, ſpeaking as if it were already done, though the reall gathering ſhalbe at the latter day. On the other ſide, of the wicked it is ſaid by the ſame ſpirit, *He that beleueth not is already damned:* the words are fearefull, but it is ſo ſet downe to expreſſe the certainty of it: not but that hee that is not beloued (*Oſe.* 2. 23.) may be beloued: and he that is not vnder mercy (1. *Pet.* 2. 10.) may obtaine mercy. But looke in what ſtate a man is in the Church, in the ſame ſhall hee be after this life: for whatſoeuer is bound on earth, is bound in heauen, and they that bee not bound heere being priuy hypocrites, are notwithſtanding bound in heauen, and ſhall be ſo in hell alſo.

For the laſt, which is vnquenchable fire; thereby is meant the condemnation prepared for the reprobate, not that wee muſt imagine there is any naturall fire there: for firſt this fire can not pierce the ſoules of men nor the ſpirits of diuels, and the paine muſt extend both to ſoule and body. Secondly, it is no more naturall fire then it is a bodily worme ſpoken of in the Goſpell, which ſhall gnaw the hearts and conſciences of the damned. Mark. 9. 44. Thirdly, in *Eſay* 30. 33. it is ſaid, there was a great lake prepared for Kings with fire of much wood, and it is abſurd to thinke there is any wood there; and a riuer of brimſtone burning by the breath of the Lord, which is not to bee intended of materiall brimſtone, but it is ſet out by ſuch termes to expreſſe the vnſpeakable torment of it, not to be comprehended, much

leſſe

leſſe to be endured; for the torment of fire and brimſtone, euen to fleſh and bloud are ſtrange and terrible, therefore theſe ſpeeches are vſed to conuey to our vnderſtanding what we could not before conceiue. So it is ſaid in the Goſpell, that they ſhall bee
Mat. 22. 13. bound hand and foot, not that there be any bonds or chaines there; but the meaning only is, that they are the priſoners of the Lord for euer, neuer to be releaſed, but to be reſtrained from all libertie, wherby they might in any ſort be eaſed. Againe, hell fire is called *Gehenna* or *Topheth*, which was a litle place where the Iſraelites did ſacrifice their children in fire to the Diuels; this being taken for the torment of the reprobate.

Now this torment is expreſſed two waies: firſt, in the extremitie of it: ſecondly, in the permanencie of it. The firſt two waies. Firſt, by that they ſhall feele both in ſoule and body: ſecondly, by that they ſhall loſe; both of them expreſſed 2. *Theſſ.* 1. 9. they ſhall be ſeparated from the power of his preſence, and bound in chaines in euerlaſting darkneſſe. The greatneſſe of this torment is expreſſed two waies: firſt it ſhall be vniuerſall, in all parts; and it is moſt fearfull in this life, to be pained in euery part of the body at one time. Secondly, the particular torment that euery one in hell ſhall feele, as that Princes ſhall be tormented like Princes, euery one according to the ſinnes that he wrought
Mat. 10. 15. in his body, as it is ſaid in the Goſpell, *It ſhall bee eaſier for Sodome then for them*, and yet they be in hell already: for the damnation of *Belzebub* ſhall be the greateſt, and then of them that ſinned againſt the holy Ghoſt, and none of theſe ſhall haue ſo much as a drop of water to coole their toongues, but they ſhall continually bee blaſpheming of God, for the which they ſhall continually be tormented. And though this ſhall be great and grieuous, ſuch as they cannot yet they muſt abide, yet ſhall it be a farre greater hell vnto them, to thinke they haue loſt heauen, ſeeing Gods children to reioice that their perſecutors be now plagued, and that God is ſo auenged of them for their ſakes. For the ſecond, which is the endleſneſſe of this torment, it is a fire that ſhall neuer go out, nor the flames wherof can neuer be abated. If there were but as many yeeres to endure it as there be graſſe piles on earth or ſtarres in heauen, the conſcience might

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somewhat through hope bee eased, because at length it should cease; but the end thereof cannot be imagined, and this word *neuer* is fearefull. Let this therefore teach vs rightly to embrace the Gospell, that we may be wheate in this earthly floore of the Lord, to the end we may be gathered into his heauenly garner.

MATH. *chap.* 3. *vers.* 13, 14, 15, 16, 17.

13. *Then cam Iesus from Galile to Iordan vnto Iohn to be baptized of him.*
14. *But Iohn carnestly put him backe, saying: I haue neede to be baptized of thee, and comest thou to me?*
15. *Then Iesus answering, said to him: Let be now, for thus it becommeth vs to fulfill all righteousnesse: so hee suffered him.*
16. *And Iesus when he was baptized, came straite out of the water, and lo, the heauens were opened vnto him: and Iohn saw the Spirit of God descending like a Doue and lighting on him.*
17. *And lo, a voice came from heauen, saying, This is my beloloued Sonne, in whom I am well pleased.*

NOW the Euangelist proceedeth to shew how *Iohn* exercised part of his Ministery euen toward the Messias himselfe, and setteth downe how after Christ had liued long in Nazareth containing himselfe in *Iosephs* house, till his heauenly father should consecrate him and call him forth to the great worke of the Ministery and of maiestie, hee being now of thirty yeeres of age commeth to *Iohn*,

and requireth to be baptized, in as much as he appearing in the flesh of man was to ioyne himselfe to them that confessed their sinnes. *Iohn* by reuelation perceiuing that he was the Lord, for they neuer met before, (this being in wisedome prouided of the Lord, lest it might haue seemed a compact betweene them two to cosen the world) refuseth to do it, and put him backe earnestly acknowledging Christs excellency and his owne vnworthinesse. In this, bewraying the error of his iudgement, that hee knew not all that pertained to his calling and ministery, yet addeth a reason why he did this; I can giue but water, but thou canst giue the spirit to purge the conscience. Christ seeing his modesty, bids him leaue off to intreate of his excellency and his owne baseneſſe; that he was as the Sunne, and *Iohn* but as the day starre: Let this goe, saith Christ, for thou and I both must labour to doe that God hath appointed, it is thy calling to baptize, and mine to require it, professing himselfe to bee in the number of repentants. *Iohn* seeing that Christ shewed this actiō to be a part of that righteousnesse should be fulfilled, did receiue him: whereupon after Christ had beene drenched in the water, a miracle was seene, the heauens to open, the holy Ghost to descend, a voice from his Father, that this Sonne was principally beloued, and for his sake all others should be beloued. So as the Sauiour of the world was first baptized, and then miraculously consecrated to be that great monarch of heauen and earth.

1 In the words there are two generall parts to bee considered:
2 first, that Christ was baptized, from *vers.* 13. to the latter end of *vers.* 15. secondly, what testimony was giuen from heauen for his consecration to the Mediatorship. In the first there be these
1 circumstances set downe: first, that Christ tooke paines himselfe
2 to come: secondly, that *Iohn* at first refused him, giuing a reason
3 why he did so: thirdly, Christ replying vpon him with a reason added why he required it, and why *Iohn* may not deny it. For
1 the first of these consider two circumstances: first, at what time
2 Christ came: secondly, whence he came, *(then)* the word shewes a continuance of the story, *(then)* when *Iohn* had prepared a people by his ministery to receiue Christ, and when the fulnesse of time was come, and the time of his present priuate life expired.

Heere

Heere generally consider, that God determineth the times and seasons of mens priuate and publike callings. *Moses* was forty yeeres of age before God told him he should bee the deliuerer of his people, and after hee had discontinued and walked priuatly forty yeeres more, then hee was called of God to that office, *Act.* 7. 23. *Exo.* 3. 10. So *Iohn* was thirty yeeres old before hee began to execute his ministery. So for Christ it might seeme tedious to his parents, that hee should so long containe himselfe in their priuate house; and albeit he was destinated and ordained from the wombe to this great office and worke, yet he must expect his fathers pleasure before hee offer himselfe to goe forth of Galile. It is true of all men which *Ieremy* speakes of himselfe, *ch.* 1. 5. *God called me* (saith he) *and sanctified me to be a Prophet from the wombe, yea before I was fashoned*: So *Paul Gal.* 1. 15. saith, he was separate from his mothers wombe to preach the gospell; yet they must both wait and attend for a reall calling. The vse that is hence to be gathered, is, that as Christ contented and satisfied himselfe with a priuate life, when by comming abroade he might haue come to great renowne in the world, so much more are we to satisfie our selues with that place wee haue, and leaue it to Gods wisedome, who in fulnesse of time will call if he haue any imploiment for vs: so as no man may beg or buy a calling, or thinke all his graces buried if he enter not presently into the broade way of worldly fame; for God will in time if he haue set him apart for his husbandry, prouide him a place and meanes for his lawfull entrance, and such an admittance as may secure his conscience.

For the second, whence he came, from Galile: where may be demanded, why *Iohn* went not to him, he being but the seruant: the reason is, first because *Iohns* ministery was appointed to be exercised in the wildernesse: secondly, it was to set forth the maiesty, and to preserue the dignity and worthinesse of the ministery: for in as much as Christ was to be baptized, hee was to come thither as one that was to partake of some fruit of his office. Which example and president shewes, that no man ought to thinke himselfe too good to come to *Iohn*, that is, to the ministers of God, in whose mouthes hee hath put the words of re-

conciliation, and in whose hands are the distribution of his seales. And this condemneth all those that seeke to bring the Temple into their house, or wait that the Arke should come to them. *Dauid* we see, though a King of high glory and renowne, *Psal.* 84. 2. 3. complaineth and mourneth that he could not haue accesse to the church of God, and thought the birds happier then he that sate and sung within the Temple. And if the King of heauen the Lord Iesus did humble himselfe to goe to *Iohn*, much more ought flesh and bloud to striue to ioyne themselues to the publike place where the ministery is exercised.

2. *Iohn refoosing* The second circumstance, is *Iohns* forbidding of Christ to come to his baptisme. Out of which place appeareth, that *Iohn* acknowledged him to be the Messias, though he was cloathed with sinfull flesh; for he saith, he had need to receiue the holy Ghost of him, which none can giue but Christ. Now how knew he this? for by the wisedome of God it was wrought, that they neuer saw nor met before, therefore hee must needs know it miraculously; euen as miraculously (*Luke* 1. 41.) hee leapt in his mothers wombe when she first heard of Christs conception. And if the signe to know him be the *Doue*, as some would haue it, how knew he him before? It must be answered, that God gaue him a secret reuelation to himselfe, to discerne that this was the per-
Coloss. 2. 9. son in whom dwelt the God-head bodily; and after for further confirmation, which was a signe *à posteriori*, there was this exhibition of that token, a Doue descending on him. According as (*Exod.* 3. 12.) *Moses* was told he should bee a deliuerer of the people of Israel; and this was his signe, that when he had done it he should sacrifice to God in the mount, that is, it should further confirme him, for he knew it before when he went forth of Egypt with the people. Where we may learne, that if we walke simply as in the sight of God, and make a conscience of our calling, wee shall haue (if need require) an extraordinary presence and help of God to instruct vs, and we shall be taught of him the secrets and wonders of the Lord.

obs. Further learne in this refusall of *Iohn* to baptise Christ, that although a man may be an excellent Minister, yet hee may erre concerning some chiefe point of his office, and this to bee no disparage-

disparagement to him, euen as *Iohn* failed in this duty. So as we draw out of this particular example this generall instruction, against such as except against Ministers being of another iudgement then others be: for if he be faithfull in the greatest duty of his calling, and his end be to serue the people, not for ambition, but of conscience, if he be found in the principall, and hold the foundation, though perhaps he be in some errour otherwise, yet it is no reason to call his ministery into question. For wee must qualifie and correct our selues, from iudging hardly of them that differ from other Ministers in some points, vsing the moderation of *S. Paul* to the *Philippians*, like brethren supporting their infirmities. Not but that *Paul* may withstand *Peter* to his face, (*Gal.* 2. 11.) in that wherein he is iustly to be condemned: as if for a few Iewes sakes hee will separate himselfe from the Gentiles, with whom hee had before conuersed: for this was offensiue to the Church of God; otherwise *Paul* and *Barnabas* ought not (*Act.* 15. 39.) to part asunder and breake company about small matters, but one should appease the other in meekenesse of spirit. Phil. 2. 3.

Now for the answer of Christ, it standeth on two parts: first, requiring him to do it: secondly, a reason. *Let alone for this time.* Where learne, there is a kind of modesty vnseasonable, (though all are to thinke humbly of themselues) which is that that hindereth a man from the execution of his calling: and it is as if Christ should say: Whatsoeuer I be, stand thou vpon thy commission from God. And if *Iohn* by this his calling was thought worthy to baptize the naturall Sonne of God, much more may wee thinke our selues meet to preach to flesh and bloud what euer they be. for though they haue not all *vestem communem*, yet they haue *cutem communem*; they differ not in birth, though there bee some difference in apparell. Neither are wee to abase our selues too much in the apprehension of our owne wants: for as *Paul* saith, who is worthy or sufficient to bee the Lords Ambassadour, to haue the keies of heauen to shut it, that not repenting men are damned; and to haue, that they binde on earth to be sealed in heauen? Who is sufficient to be the Chancelour of that great king the Lord Iehoua, or to saue a soule? Who is wor- Mat. 16. 19.

thie to be receiued as God himselfe, as Christ saith : *He that receiueth you, receiueth me ; and he that heareth you, heareth me ?* Of himselfe no man. But when the Lord hath once sanctified our polluted lippes, and that we haue a booke giuen vs to eate, and that our lippes be touched with the coale from the altar, whereby we may not be worthy, but vouchsafed to be worthy ; then though we be subiect to the same infirmities others be, wee must not stand amazed or abashed at them, so as we be hindred in our duties. For if God will haue *Moses* goe to Egypt, (*Exod.* 3. 11.) he may not say : *Who am I, that I should stand before Pharao ?* Neither must *Ieremy* say : (*Ier.* 1. 7.) *I am a child*, when the Lord hath once touched his mouth: for be hee neuer so slow of speech, the Lord (*Exod.* 4. 12.) will teach him what to say. And *Iohn* must not be so nice, but he must baptise Christ, since God hath giuen him that honour.

obs. 2. Further heere learn, that if it so fall out, a man in some congregation be more learned, better exercised in the Scriptures, then are those lippes which ordinarily doe preserue more knowledge, though he haue profited more in mortification then his teacher, as *Dauid* had in his time by his continuall study in the Law of God ; yet he is not to despise the ministery, wherein ordinarily there is that sufficiency, that it is able to instruct the best learned, and to guide the most circumspect : and what euer he be, he must range himselfe in the common order of professors. For Christ though hee haue in him the riches of all wisedome, and the fulnesse of all grace, must and doth himselfe vrge to receiue baptisme at *Iohns* hands, because it is Gods appointment : for heere runne the siluer streames that can quench our spirituall thurst ; why then should others make themselues better then Christ, who had need of *Iohns* ministery ? *Dauid* had most heauenly meditations, and was wonderfull conuersant in the Scripture ; and as himselfe saith, the law of God had made him wiser then his teachers, yet he vouchsafed to submit himselfe to the hearing of them, and thought his life forlorne, when he was exiled from the Temple : *Psalm.* 84. 1. and that the birds that bred there were happier then hee. Much more are they faulty now, that being farre short of that measure of religious knowledge

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was in *Dauid*, doe exempt and baniſh themſelues from the publike congregation. And if it be intolerable to deſpiſe the ſacramentall bread, though thou haſt as good at home, much more puniſhable is it to deſpiſe the adminiſtration of the doctrine, thinking thou canſt profit as much at home: for the greater bleſſing is knit to the publike ordinance and inſtitution of God, where euery man may buy wiſedome without money.

For the ſecond, which is Chriſts reaſon: it is becauſe we are to fulfill all righteouſneſſe. Then muſt *Iohn* baptize, that is his righteouſneſſe; and Chriſt be baptized, for that is his righteouſnes. And thus was Chriſt baptized, a ſigne of remiſſion of ſinne, yet had he no ſinne in him; he was circumciſed, (*Luk.* 2. 21. 22.) yet had he no vncleane fleſh, his mother was purified, yet was ſhe not polluted by his birth: but the reaſon is, I haue (ſaith Chriſt) taken vpon me the forme of a ſeruant, and they (ſpeaking of the elect) muſt be made righteous in me. 2.

In the generall learne this, that what God hath commanded muſt be done, and it is conuenient to accompliſh all righteouſneſſe. So as no exception muſt bee taken to any thing God preſcribeth: if Chriſt were bound to it in the office of a Mediator, much more are wee to ſtriue to come to this marke, to performe euery taske that God ſetteth downe. If thou ſayeſt, it ſufficeth to embrace thoſe things that are neceſſary for ſaluation, I aske then what that is? If thou doeſt account it that without which none can be ſaued, then put away the Word and Sacraments, for many are ſaued without theſe. Indeed ſome things are more neceſſary then others, as the Word begets and begins faith, the Sacraments doe but confirme it, and theſe are more neceſſary then the cenſures of the Church. Some points deſtroy the foundation, as to deny Chriſt to bee the Sonne of God, others are not fundamentall, about which there may be great errours in iudgement: but yet let vs conſider as neare as we can, that wee fulfill whatſoeuer is commanded, and the leaſt being commanded with ſingular wiſedome of the Lord muſt bee obeyed. So *Timothie* is commanded by *Paul* (1. *Tim.* 5. 21.) to keepe all things, not preferring one before another. We muſt not make a conſcience of the leaſt and neglect the greateſt, or

ſtand amazed with the excellency of the higheſt, ſo as we looke not downe to things inferiour commanded by the ſame God. It is the commiſſion (*Mat.* 28.19.) to preach and baptiſe, as that the word in the ordinance of God ſhould goe before the ſeale; and in this reſpect it is neceſſary: yet is it a Sacrament, though there be no preaching, and the want of the word doth not aboliſh the nature of the action. So we muſt labour, that all things that ſauour of corruption, may be remoued; yet not to ſeuer our ſelues from the Church by reaſon of ſome abuſes. And heere thoſe are confuted, that will ſubmit themſelues to ſome commandements, and not to others. We thinke no man can be ſaued without Baptiſme if hee contemne it, and why doeſt thou not aſwell labour to haue thy child nurtured vp in faith and religion? No man will come to the Sacrament without examination; for if he do we account it damnable: or who is he that taking the bread in the Supper, would be found aſleepe? yet we thruſt our ſelues into the temple to heare the Lord ſpeake vnto vs, not communing with our hearts before we come, and ſuffering our ſelues to be caught with ſleepe when we are come. And whence proceedeth this, but that we doe not eſteeme it as righteous an ordinance of God to come to the doctrine with preparation, as to the Sacrament? Certaine it is, many may bee ſaued without Bptiſme: but being baptized and deſpiſing preaching if hee may haue it, he is ſure to be damned: for what is the ſeale vnleſſe there be a graunt precedent? But we are almoſt like vnto the Phariſees, that thought it no ſinne to ſweare by the altar, but to ſweare by the oblation on the altar was an hainous matter: ſo to ſweare
Math. 23.18 by the Temple it was nothing, but otherwiſe to ſweare by the gold in the Temple: which is moſt ſtrange, ſince the gold is nothing vnleſſe it bee ſanctified by the Temple. So the Word doth ſeparate and ſanctifie the water and the bread, and not they the Word; for it hath life without them, and who taught them to diſtinguiſh thus? For if we will all go to *Iohn* to be baptized of him, ſo muſt wee alſo to heare him preach. Let vs beware therefore
Ioh. 13.8. how wee leape at a Gnat and ſwallow a Camell. *Peter* would as faine be cleanſed as the reſt of the Apoſtles, then muſt he not be ſo nice as to deny this mercy to himſelfe, to haue Chriſt waſh

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his feet. But as we must measure euery thing by the commandement, so must we likewise esteeme them according to the dignity and order that God hath commanded, for this shall bee the best fulfilling of righteousnesse.

And Iesus when he was baptised, &c.

Heere the Euangelist setteth downe what followed immediately after Christs baptising, namely, the ordaining of him by an heauenly Oracle, to be the great Doctor of the Church. There were many glorious sights and apparitions, whereby was testified to *Iohn* and the people, that this was an extraordinary man. By opening the heauens must bee vnderstood, that they were as it were cut asunder: that thereby they might know, that this man was not to be considered as in the infirmitie of man, but as one come from heauen. Further, *Iohn* and the people saw with their bodily eyes the bodily shape of a doue, by which was represented Sacramentally an extraordinary presence of the holy Ghost; which though it be euery where, and so cannot be limited any where, yet was it neuer so much present any where as in this place: whereby was signified the perfusing and powring of all gifts and graces vpon the humane nature of the Lord Iesus. And after their sight had beene thus confirmed, yet was there a more excellent signe; a voice from the liuing God, that this man and this person that stood before them, aggregating and gathering himselfe among the company of sinners, this poore man appearing but in the baseneſſe of this flesh, was the very naturall Sonne of God, begot by an incomprehensible generation, in whom his soule delighted. So as the summe is this: There are testimonies giuen from heauen to *Iohn* and the people, by sight and by hearing, that this man that was but newly baptized was the onely and alone peace-maker of the Church. The testimonies be three: first, the opening of the heauens: secondly, the descending of the doue: thirdly, the voice from heauen, and the matter of the voice.

For the first vnderstand, that albeit Christ had the heauens opened, in part for the confirmation of his owne soule, that hee was appointed to bee the great ruler of the Church, who in his humanity had need of such a confirmation, and that in part they were

were opened to giue him ſecurity to vndergoe this great office: yet it was done eſpecially for the confirming of *Iohn* and the people, as *Ioh.* 12. A voice came from heauen ſaying, I haue glorified him, which came (ſaith Chriſt *verſ.* 30.) not for me, but for your ſakes. So as heereby generally obſerue, in that the heauens
obſ. are opened to authorize him to be the great Teacher, that our duty is to heare him, and the greater ſhall our condemnation be, if we doe it not. For though others ſpeake by commiſſion from God, as *Iohn* and the Prophets, yet this is true ſpoken of in the Hebrewes: that if they went not vnpuniſhed that deſpiſed them that ſpake from the earth, that is, being but men, much leſſe ſhall they eſcape that deſpiſe him who ſpeaketh from heauen. And ſince the Prophets, (*Luk.* 16. 29.) are to be heard, and *Iohn* ſpeaking in the authority of God, much more are we to take heede, that we neglect not the words of this great Teacher, that ſpeakes from heauen, being God in fleſh.

2. For the ſecond teſtimony: firſt, may be demanded whether Ieſus was deſtitute of this ſpirit before? And if not, why it is
Coloſ. 2 9. ſaid (*now*) to light on him? It is certaine, (as the Apoſtle teacheth) that the God-head dwelt bodily in his fleſh, and neuer any creature had ſo much as hee, from the firſt moment of his conception. And in that it ſeemes now to deſcend vpon him, vnderſtand, that before hee led a priuate life, and the time of his manifeſtation was not come, at this time hee abſtained from ſhewing any worke of his mediatorſhip, and in this priuat courſe of life he had ſuch a portion of the ſpirit as was meete: but now when he was to exerciſe his office, he hath his ſoule endued with a more excellent meaſure of grace. Hereupon it is ſaid, *Eſa.* 61. 1. *The ſpirit of the Lord came vpon me to preach good tidings, &c.* comming then in a ſpeciall manner vpon him: where we learne, that as Chriſt in the lineaments and proportion of his bodie grew and increaſed, ſo did he alſo in the graces of his ſoule and inward vertues, as (*Luk.* 2. 52.) *hee increaſed in wiſedome, and in ſtature, and in fauour both with God and men.* And howſoeuer hee had by right appertaining to him all grace, yet it was powred downe by degrees: and the greateſt meaſure of all, was at the time of his aſcenſion. The grace hee hath receiued is farre aboue

aboue that of Angels, euen that which hee had in his humane ſoule, yet were they created and finite: and it is no vitious or blame-worthy ignorance, not to know that as a man, which commeth not within the compaſſe of his humanity, as the certainty of the latter day is not reuealed (as himſelfe ſaith) to the ſonne of man. Mark. 13. 32.

Further, in that the ſpirit doth now annoint him, learne, that whoſoeuer ſhall challenge any calling from God, muſt ſhew himſelfe to be qualified in ſome ſort more then he was in his priuate life: for that which is true in Chriſt as the head, is alſo in the inferiour members. And as it is intolerable in a man to vſurpe any place in the Church without authority from men, ſo is it high preſumption to take it vpon him, except with the outward calling he can ſhew the inward ſeale of the holy Ghoſt: for without this, the approbation of men is but as a ſeale ſet vpon water; and if he pretend the allowance of the holy Ghoſt, let him ſhew ſome competent ſufficiency to diſcharge it. Secondly, is to bee conſidered, why he deſcended in the ſhape of a doue. Where note firſt, that wee vnderſtand not the ſhape ſpoken of as if the doue appeared but as in a ſhape: for it had a reall and a bodily being and ſubſtance, and the word (*ſhape*) is to bee referred to the holy Ghoſt, which is in all places as God, and ſo not viſible in himſelfe; but truely repreſented in the doue, all ſignes being (as they muſt bee) proportionable to the repreſenting of that is to bee ſignified. In *Acts* 2. 2. the ſpirit appeareth like the ruſhing winde, to ſhew the power and feruency of the Goſpell: ſecondly, like a clouen tongue, which ſhould ſpeake, and be as it were diuided to all: thirdly, like a fiery tongue, to purge vs, and to waſt mens filthineſſe. And heere like a doue, to teſtifie Chriſts kingdome to be in all lowlineſſe and harmleſſneſſe, to be a preacher of peace, of ſuch a doue like ſimplicity, that as is ſpoken by the Prophet, he ſhould not lift vp his voice in the ſtreets, and of ſo compaſſionate a heart, as not to breake the bruiſed reede. Eſa. 42. 2. Mat. 12. 20.

Heere further conſider the difference between the manifeſtation of the Law and of the Goſpell: in the deliuery of the Law blowes the ſound of a trumpet, appeares fearefull lightning and dreadfull

dreadfull thundring, *Exod.* 19. 16. so as the people could not abide to heare it, and *Moses* himselfe being astonished, and said: *I feare and quake*, *Heb.* 12. 21. But when the Gospell is giuen, there is nothing commeth foorth that is fearefull, to testifie that Christ would not terrifie with thundring threates, but by a mild, and a still, and a familiar voice would call men, how long soeuer they haue continued in their sinnes, and how many soeuer they be: yea if they be distressed in their hearts, and anguished in their soules, as a milde doue he allureth them, and promiseth to saue them. Whereupon if any man doe bleed, that he hath wounded the Lord by his offences, and do grone with sighes vnspeakeable, and be confounded with his owne sin, and ashamed of himselfe, let him not feare to goe to Christ, who is yet euen to this day a doue. The least grone of a repentant heart the Lord will not refuse: for it is his nature to be mercifull, and his glory and ioy to saue, and if there be but a litle worke begun in vs, the Lord Iesus will quicken and cherish it; which may comfort vs to powre foorth our soules before him: for hee lieth in waite for our returne with the lost Sonne, *Luk.* 15. 20. and hath not deposed nor laid aside his compassion. Now if neither the voice of *Moses* can terrifie, nor the voice of Christ allure vs, if piping will not make vs dance, nor weeping will make vs repent, then this is our condemnation, that this meeke doue is not embraced, and that wee beleeue not the Gospell, whereby we may haue accesse to Christ, and so be saued.

Luk. 1. 32.

Thirdly, heere is to be considered, how *Iohn* could call the doue the holy Ghost, since the essence of this spirit is not discernable, nor the power infused into Christ to be seene. Againe, he that is euery where, and in no place circumscribed, cannot be discerned: how is it said then, that *Iohn* saw him? Wee must vnderstand they are both figuratiue and borrowed speeches, hee saw not the Essence of the holy Ghost, nor the power infused into Christ is not to be discerned: for this was to be seene onely with the eye of the soule: but the sight of the doue perswaded him the spirit was there after a speciall manner, singualr and extraordinary. Againe, hee saw not the spirit descend, but the doue, which did really signifie, that as verily and truly the spirit

rit was light vpon him. But is the holy Ghost that Doue, as *Ioh.* 1. 32. *I beheld that spirit come downe from heauen like a Doue, and it abode on him.* This is to be vnderstood, not that the holy Ghost was inclosed in the Doue, or personally vnited to the Doue, but it is a sacramentall speech, whereby that which is proper to the signe is giuen and attributed to the thing signified; as we say, the bread is the body of Christ: but if substantially the holy Ghost be present in the Doue, then so is the body of Christ in the Supper. Not like: for the holy Ghost is euery where, because he is a spirit, but the body of Christ is circumscribed and bounded in a place certaine, and so they be not of the same nature. Againe, we do not say the Doue was a type of the substantiall presence of the holy Ghost, for it was then euery where; and it was not there present as in essence, but it was a type to signifie that he was so there as in no place so much: and it must be intended of a sacramentall and of no essentiall presence, as if he were no where else, but of the presence of his essence in a speciall maner.

Againe, it is absurd to aske how there can be a true giuing of the thing vnlesse the thing be there; as that Christ cannot be giuen by the bread, vnlesse he be in, or with, or vnder the bread: for it is not the locall presence or absence that makes the truth of giuing it, but if the verity of the thing be there, it is enough: for God can giue man leaue to eate his flesh being in heauen. The fathers did eate it, otherwise they could not haue beene saued, *Iohn 6.* 31. and then Christ was not onely not present, but not at all as touching his humanity: so as Christ began not onely to be flesh when he was manifested, but they did eate Manna, and in that by faith they did eate Christ. So in the water the conscience is washed, and yet is there no bloud transfused with the water, but it is as truly there, as this Doue did testifie Christ to be filled with all graces: and so truely is it sealed vnto our soules that wee eate Christ, though not corporally. By the word we eate the flesh of Christ continually by faith, and in the Sacrament it is only more plaine that we eate it, because two senses are satisfied by it; the eare hearing the word, and the eie seeing the bread.

For the third testimony, There comes a voice from heauen: 3.

by

by the former miracles the Lord onely prouided for the witneſſe of the eye, but now hee prouides for the eare alſo. Where wee learne, the wonderfull wiſedome and loue of God to exerciſe all our ſenſes, that thereby we might be brought to a certaine perſwaſion of theſe myſteries. Among the Philoſophers is a great queſtion, whether the ſenſe of ſight or of hearing bee better in it ſelfe. True it is, that ſight in nature is more excellent, as for celerity and quickeneſſe, ſo for perſpicuity and ſharpneſſe: but if the doubt bee made of the profit of theſe two, then hearing excelleth; for we can ſee nothing but that is viſible, but many more things are to be heard of, which thereby may be conueied to the heart to iudge of: ſo the largeneſſe of hearing is greater in the profit. Beſides, no man profiteth by ſight, vnleſſe he vnderſtand it by hearing; for which cauſe it pleaſed God to apply both in the myſtery of ſaluation, that thereby we might be ſure of it, we neuer doubting of that we both ſee and heare. Faith commeth by hearing, *Rom.* 10. 17. and the holy Ghoſt bores the eare, *Pſal.* 40. and leades the eye to ſatisfie it, ſetting before it in Baptiſme water, and in the Supper bread and wine, ſo as it is prouided that the hearing might haue the word, and the eye the ſacraments.

Now in the voice conſider what it doth expreſſe, namely that that fleſh which ſtood there before them was the naturall ſonne of God; and this he is two waies: firſt, as he is the ſonne of God by nature, of the eternall ſubſtance of his Father; howbeit let no man thinke fleſhly of the matter, for hee departed with no ſubſtance, nor had any manner of change: ſecondly, as he was the ſonne of *Mary*, not by nature or adoption, for then there had beene a time when he was not the Sonne of God, but by perſonall vnion, the man Chriſt being neuer a perſon by it ſelfe vntill it was perſonally vnited to the Godhead; ſo as he was borne the ſonne of God not by nature, for he was of the nature of his mother: & ſo *Mary* is ſaid to bee the mother of God, not that ſhe brought forth God, but brought foorth that man that was God, and this in reſpect onely of the perſonall vnion.

In that it is ſaid, *my welbeloued Sonne*; vnderſtand that all loue comes from him that comes to vs, and wee are beloued only for Chriſts

Christs sake: as Christ himselfe praieth, *Iohn* 17. *I beseech thee good Father, that as thou hast loued me, so thou wilt loue them, and giue them the same glory thou giuest me.* This is God required to doe by his owne Sonne, who can aske nothing shall be denied him: With the same loue loue thou them: as I am in them, so are they in me. And this ministreth singular consolation, that when we consider Christ to be beloued, we may withall remember, that with the same loue the Lord loueth his natural son, with the same doth he loue vs that are adopted: so as when he beholds the beauty of his sonne, in whose fore-head as in a golden plate are written all our names, hee turneth from our filthinesse, and embraceth vs as his owne sonne, and the Father and sonne are all one in desire. The Lord grant we may be able to comprehend it, and be willing to entertaine it, that this loue may constraine vs to loue him againe, otherwise it brings foorth no effectuall fruit in vs.

Againe, since the Father tooke all delight in this Sonne Christ Iesus, and that the whole Trinity was heere at his baptizing, and that the father saith in another place, *Sonne I will glorifie thee still:* let vs learne to magnifie the Lord Iesus, let him bee our ioy, for who is there in heauen or earth in whom wee can set our delight, better then on him which thus pleaseth the father? Let vs loue him that God loueth, he is the only Priest to sacrifice for vs, the only Aduocate to plead for vs, the onely Prophet to instruct vs, the only King to gouerne vs, the onely shield to defend vs: we shall be made rich through his grace only, righteous through his obedience onely, safe through his protection onely, and saued through his mediation only. He that glorifies the Sonne glorifies God, and he that resteth vnder the wings of the Sonne, shroudeth himselfe vnder the shadow of the most high: then accursed be that man, or that religion, that holds Christ but as the chiefe Sauior, and would haue other helpes ioyned to him: for we must only haue Christ, and wholly Christ, and assure our selues to bee saued onely in him, our praiers to bee heard onely through him, and our wounds to be healed onely by the sight of him; and to what end should we ioyne others with him, since all are beloued onely for him? Iohn 12. 28.

That

That there is a Trinity, appeareth further in this place; as namely the fathers voice, the holy Ghosts presence in the Doue, and Christ manifested and magnified in the flesh: and these bee seuerall, yet but one Iehouah, and all and euery of them is Iehouah. It is a mystery only to be adored, yet in some measure is it to be knowen, that they should be three persons yet but one God: as for example, take three men, *Paul, Iames* and *Iohn*, heere be three persons and three men, but it is not so in God: for in things that bee created, wee must consider they are onely limited, therefore the same nature in *Iohn* is not the same nature singular and in *specie* that is in *Paul*, because they bee not onely two persons, but diuided in quantity; and that particular nature in particular that is in *Iohn* cannot be in *Paul*. So for Angels, take *Raphael, Gabriel*, and *Michael*, supposing him to bee a created Angell, the same particular angelicall nature that is in one is not in another; for they be not onely two persons of Angels, but two natures, not distinct but separate. Now in God we make a common essence, which is Iehouah, wherein doth consist three Elohims, yet are they not three Iehouahs, because his nature is simple, and the selfe same is in them all, and the same being is in God the Father that is in the Sonne, and is *tota totaliter* in euery one and the same in Vnity. And if wee will haue three Gods, then must we make a substance diuided, which cannot be, but there is onely a distinction. Angels are separate one from another, and are one without another, but in the Trinity it is otherwise. The Sonne is in the Father, the holy Ghost in them both, and they are all one. The Sunne begets beames, from the Sunne and the beames proceeds light: the beames cannot bee without the Sunne, nor the light without them both. So from the spring riseth the well head, yet is not the spring without the well head, and the streame proceeds from them both. These be steps and traces as it were to conceiue somwhat of this mystery of mysteries.

Lastly obserue, as the whole Trinity was present at Christs baptisme, the Father to iustifie his Sonne, the Spirit to sanctifie him, and Christ to be sanctified: so are they also present at our baptisme, God the Father to receiue vs, Christ to purchase heauen

nen for vs, & the holy Ghoſt to purge our conſciences, yea and the heauens are open, that is, we are as ſure to come thither as we are ſure Chriſt is there. Therefore is the whole congregation bound to ſtay the ſetting on of this ſeale, and to ſee the child receiued into the church, ſince there is ſuch a glorious preſence at it, and it ought to be meditated vpon, when it is applied to others.

MATH. *chap.* 4. *verſ.* 1, 2, 3, 4. &c.

1. *Then was Ieſus led aſide of the ſpirit into the wilderneſſe to bee tempted of the diuell.*
2. *And when he had faſted forty daies and forty nights, he was afterward hungry.*
3. *Then came to him the Tempter and ſaid: If thou be the Sonne of God command that theſe ſtones be made bread.*
4. *But he anſwering, ſaid: It is written, man ſhal not liue by bread onely, but by euery word that proceedeth out of the mouth of God.*
5. *Then the diuell tooke him vp into the holy City, and ſet him on a pinacle of the temple,*
6. *And ſaid vnto him: If thou be the Sonne of God, caſt thy ſelfe downe: for it is written, that he will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.*
7. *Ieſus ſaid vnto him, It is written againe: Thou ſhalt not tempt the Lord thy God.*
8. *Againe, the diuell tooke him vp into an exceeding high mountaine, and ſhewed him all the kingdomes of the world, and the glory of them,*
9. *And ſaid vnto him: All theſe will I giue thee, if thou wilt fall downe and worſhip me.*
10. *Then Ieſus ſaid vnto him, auoid Satan: for it is written: Thou ſhalt worſhip the Lord thy God, & him only ſhalt thou ſerue.*

11. *Then the Diuell left him, and behold the Angels came and ministred vnto him.*

NOW the Euangelist further sheweth, that because the time was neare when our Sauior Christ was to enter into his office, to which hee was before consecrated, that it was ordained by God and the holy Ghost immediatly before, that he should submit himselfe to bee exercised in a hot conflict, challenging Sathan hand to hand: that ouercomming in this first and great combate, hee himselfe might bee confirmed, and others might know, that he came to destroy the works of the diuell. And to the end that Sathan might haue the greater power and fuller blow at him, hee was led into a solitary and desert place, where the diuell might be in his ruffe; and to such a place wherein men possessed were specially tormented, and there Christ liued among wild beasts, as *Marke* saith *chap.* 1. 13. that Sathan might doe his vttermost. And forasmuch as *Moses* in the deliuery of the Law, (*Exod.* 34. 28.) was taken vp into a mount to God, and was taken from men, where hee abstained from meate fourty daies and fourty nights, that the excellency of his doctrine might receiue the greater grace, and might further be authorised: and forasmuch as *Eliah* (1. *King.* 19. 8.) in the restoring of the Law defaced in the idolatrous raigne of *Ahab*, did goe in the strength of one cake and a pot of water fourty daies and fourtie nights: So heere before the doctrine of the Gospell was to bee published, it was meet that Christ should doe no lesse, lest there might be thought some disparagement done, and lesse glory to haue beene in the Gospell, that the law being written but in stone, and to endure but a time, should bee adorned and beautified with a greater miracle then the Gospell, which should bee written in the liuing stones of mens hearts. Howbeit in this, Christ giueth vs no example of abstinence: for hee fasted because hee had no manner of stomacke all that while; which was to confirme vs, that hee was a man meerely supernaturall, being able to forbeare without any appetite forty daies. During which time, the Diuell set vpon him

him, and he was not free from this encounter any while, but after beginning to be hungry, then the diuel more furiously assaulteth him, hoping to worke and preuaile somewhat vpon this occasion of his infirmity: whereupon follow three seuerall temptations, which in their place shall be spoken of.

In the words are set downe three points: first, *Saint Mathew* diligently deliuereth all such circumstances as went before his temptation: secondly, what these temptations were, both in number and in kinde after he grew hungrie, from the third to the end of the tenth verse: thirdly, the euent and issue of this assault, that when he had repulsed the rage, and driuen backe the darts of his enemy, the Angels came to doe him homage, as to a great and mighty conquerour.

For the circumstances before the combat, they be fiue: first, is noted the time (*then*:) that is, immediatly after he had receiued testimony from heauen, that hee was the great Doctor of the church: secondly, the place where this was, in the wilderneſſe, a place most for the aduantage of Sathan: thirdly, by what motion he was caried thither; by the direction of that spirit which before descended on him: fourthly, to what end he went, namely, to be tempted: fifthly, the occasion Sathan tooke more specially ta assault him, which was his fasting and hunger.

For the first: when he was solemnely pronounced to bee the Sonne of God, and that he was full of the holy Ghost, then the diuell setteth vpon him. While he liued a priuate life, and kept himselfe close and within his compasse, hee assaied not to assault him: but when he is to execute a matter and worke of his office concerning the saluation of mankind, and that this is now to bee accomplished by the preaching of the Gospell and by miracles, and that the power of the diuell is to be extinguished, and that he is to be cast out of mens consciences, now he begins to challenge him. Where learne, that the same which befell to the head, the members be not exempted from, especially such as be ordained to bee instruments for the setting vp of the Gospell. When *Moses* liued priuate and shewed not himselfe to the world there was no cause of quarrell: but when he saw one of his brethren suffer wrong, and defended him, and auenged his quarrell

that had the harme done to him, and smote the Egyptian: *Act.* 7. 25. then they began to disgrace him, and he was faine to flie to 2 preserue his life, *Exod.* 2. 15. So *Paul* when he was a Pharisie, no man in greater credit nor more commended for being zealous in their religion: but when he began to preach Christ crucified, then was there none more buffeted by Sathan, nor more exposed to contumelies, nor in greater perill of his life then he; so as once he was faine to bee priuily conueied away, by being let downe in a basket, *Act.* 9, 25. and a second time to be rescued from the Iewes malice by a Centurion, *Act.* 23. 23. And this policy and stratageme of the Diuell is confirmed to vs by our owne experience: for when a Minister beginneth to make a conscience, and to stand soundly in the doctrine of Christ, and the holy life of his Apostles, then Sathan stirreth vp instruments to bring his name in question, and kindleth such coales, as in the end he is either remoued, or by the multitude of disgraces made weary of well doing. The cause of this in Sathan is two fold: first, his malice a- 1 gainst the Maiesty of God: secondly, his enuie against the saluation of man. For being adiudged to torment, he laboureth to be auenged on God his iustice, and sinneth against the holy Ghost of purpose to despite God, and seekes to disglorifie him by seeking to destroy the seed of the woman. Hereupon it is noted, that Angels sinning were neuer restored, because they sinned without temptation meerely of malice, being created excellent and pure spirits. But yet howsoeuer Sathan bestirreth him to heape vp the displeasure of the world vpon vs, and is euer at our heeles with some floud of waters or other, let vs not be discouraged, but proceed on in that sanctified course we haue begun: for the Lord will either stirre vp the earth to drinke vp our affliction, or else our faces shall shine notwithstanding his temptations. For Christ till he began to exercise his office was quiet, and though he was thus troubled, yet ceased he not to performe his worke.

For the second, which is the place: he went into the wilder- 1 nesse, partly to imitate that *Eliah* had done, (1. *King.* 19. 8.) being in the mount of Horeb in the wilderneſſe, and fasting there 2 forty daies: but especially to prouoke Sathan the more, and to giue him all aduantage that might be, that in the end he might

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shew himselfe the stouter champion. And for this cause they that were possessed with diuels were cast into solitary places, that the spirits might haue the greater power ouer them. Now, heerein Christ sheweth his greater courage, giuing Sathan as it were leaue to appoint the field, and to set downe his weapon: like them that being determined and resolute to fight, and to trie their manhoods, go apart by themselues, where they may haue no companie to part them. Euen so Christ, as a victorious Captaine, dealeth where Sathan himselfe will chuse, that he ouercomming as it were at vneuen weapons, it might be an incouragement and confirmation to vs, that this was hee who was sent of God to breake the Serpents head, and that hath the power to disarme him. Where notwithstanding obserue, that though Christ who was indeed the stronger, did lay himselfe thus open to his enemy, yet that this is no example for vs to imagine that we can follow, who are lighter then vanity, but that we must auoid solitarinesse as much as can be, except we will prouoke the diuell: for this is the humor that lieth fittest for his temptation, when we are destitute of the comfort of company, to worke the more violently vpon our affections. Hereupon the Philosophers are wont to say, and that truly, that he which liued alone, was either a God or a diuell.

For the third, the guide by which hee was directed thither, was the holy Ghost: where we learne this comfort, that seeing the diuell could not haue tempted Christ, but that God by the wisedome of his spirit had so appointed both the time, the place, and the occasion, wee may heereby haue good security giuen vnto vs, that since Sathans power is limited, and he deales but by commission, and all temptations outward and inward are so sent from God, that he intermedleth but as an instrument for the hardening of the reprobate, and for the triall of the elect; and since he hath no absolute power to exercise his tyranny, but runneth like a dogge that is chained by the arme of the Lord, we may returne this ioy to our soules, that though we be compassed with clouds of calamities, yet wee shall neuer be tempted aboue our measure, for hee cannot do it but by permission. And since God is the maister of the prize, to iudge who fighteth most valiantly, if wee feare and tremble before him, and

walke according to the direction of his spirit (prouided alwaies that we tempt him not to trie his goodnesse) wee may assure our selues, that as hee hath begunne a good worke in vs, so hee will end it to the praise of his glory: and as *Esay* 49. 24. the iust captiuity shall be deliuered, and the pray shall be taken from the tyrant: for the Lord is stronger then he, and therefore is able, and hath better title then he, both in creating vs when we were not, and in redeeming vs being lost; and therefore we shall be victors in this strong man Christ.

4. to 8. incl.

For the fourth, the end why hee was tempted: which was to sustaine the vttermost assaults Sathan could make by suggestion to seduce him. Heere it may seeme strange at first, that our Sauiour Christ should bee so farre abased, to bee subiect to the temptations of the diuell, and to bee directed to it by the spirit of God. True it is, there was no matter in Christ to worke vpon, his nature being fully sanctified from his conception, free from all corruption, yet hee was apt and capable to be tempted: that is, it might glaunce as a thought thorough him, but it was presently repulsed. For such was the state of *Adam* at first, that though he had no inward concupiscence, yet hee was such a one as might be tempted to heare and to see, if he would: but this is the difference, it clasped about *Adams* vnderstanding, but it could not possibly lodge with Christ: and it is no more disparagement to him thus to be tempted, then it was for him to take and assume our flesh. Hereupon consider, that there be three kinds of motions in the minde of man. The first, which glaunceth and passeth thorough the minde without any troubling of it at all. The second more permanent, when somewhat assaults the minde, and yet without any consent of the minde. The third, is that kinde of motion to which the heart consenteth. The first of these is against no commandement, the second is against the tenth commandement, the third against the other nine commandements. And this is singular comfort and consolation to vs, that Christ was tempted; for now we may bee bold to assure our selues, that we may powre foorth our soules vnto him, and may approach to him in all our agonies, not doubting but hee will compassionatly respect vs, because hee in this flesh of ours,

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knew and felt the hard encounter; according to that is said often in the old Law to the Israelites: *Remember thou wert once a seruant in Egypt*: experience of afflictions making men more mercifull: and as it is said, *Heb.* 5. 2. he is meet to haue compassion on vs that are out of the way, because that he also was compassed with infirmity: and *Heb.* 12. 3. the Apostle draweth his argument thus: that the consideration of the sufferings of Christ should perswade vs not to bee wearied nor to faint in our minds, both because hee by his sufferings learned obedience, and also because hee in our sufferings will bee a bearer of the weight lest it ouerpresse vs, that we also might be consecrated through afflictions. And this also is a second comfort to vs, that as Christ ouercame by flesh, so shall wee also victoriously conquer through him, if with patience we perseuere: for heerein hath Christ recouered what *Adam* lost, who receiued concupiscence by Sathans temptations; but Christ hath ouercome the diuell in as great temptations as euer *Adam* was ouercome.

Further, in that Christ is led by the sprit, and the diuell tempteth him: consider what the purpose of them both are, since being opposite one to the other, they both ioyne in this one action. We must learne, that temptations are diuersly spoken of in the Scripture: first, the diuell tempteth; therefore when we are moued to anger, giue not place (saith the Apostle) to the diuell; Ephes. 4. 27. for he bloweth the coales to kindle thy wrath, which is murder two waies: first, either in the vniust matter of it: secondly, or in the immoderate measure of it, and in all things hee as an externall instrument worketh vpon the corruption of our hearts. Secondly, one wicked man tempteth another, as it is said in the Prouerbes: Come, lay thy lot with vs, and we will take a purse, Prou. 1. 14. alluring others by their example to the participation of the same sinne: and these are two causes of temptations without our hearts. But *Saint Iames (chap.* 1. 14.) goeth to a third cause: *Euery one* (saith he) *is tempted of his owne concupiscence*, as speaking of the inward cause that another prouoketh vs by and Sathan worketh vpon, namely, our owne proneneſse and pregnancy to sinne, and the fire that burneth in our breasts, so as euer we must charge and challenge our selues for our sinnes, and

euery temptation is either from an outward prouocation, or in-
4 ward instigation, or both. Fourthly, God tempteth not onely to trie what strength we haue to vse prosperity with sobriety, and aduersity with patience: for this is not enough, though by this he doth manifest what is hidden in the inward minde: but these other inward solicitations come not without God, yet doth hee not tempt (*Iames* 1. 13.) as it is euill, but vseth the ministerie of Sathan two waies: first, toward the elect: then toward the
1 reprobate: toward these, to giue them vp into an euill minde, that sinnes past may bee the punishments of sinnes to come, and the deserts of punishments that are to come; which the Lord doth, as a iust reuenger, and not as any euill author: for to punish sinne by sinne, is but iustice with God. As God willeth,
2. Sam. 16. 22. that *Absolon* shall plague his father by committing incest, to bring *Dauid* to repentance for his adultery; not that he willeth it as adultery, but as a iust plague to him that did it, and to con-
2 uert his seruant *Dauid*. Now for the elect, the Lord letteth the raines loose, that thereby he may manifest their strength, and his owne power in their weakenesse. And by this was made knowen
Iob 2. 10. what excellent graces *Iob* had receiued, when by his extremities and anguishes hee was not consumed, but refined, which otherwise had beene hid; euen as the Pilot cannot shew his cunning but in a storme, nor a man his valour but in a combat. So
Psal. 32. 3. *Dauid* was by affliction brought low, that the Lord might shew the richer mercie in his recouery: that all his children might bee assured to finde the same mercy, though they fall into the same sinne, if they follow his steppes of repentance. So as temptations are sent of the Lord to discouer his graces in them, or their owne wants if they relent, partly to heale their pride, partly to teach them to repent of some sinnes which before were not thought of: and that the Church of God might bee comforted, knowing that in the extremity of a bleeding heart the Lord sendeth compassion. Sathan tempteth *Adam* to proue God a lyer, and to bring him to dishonour, and to bee the instrument of mans damnation. *Adam* tempted himselfe to tast of that which as hee thought should make him God: God tries him by this meanes to make a way for his iustice in the re-

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probate, and for his mercy on the elect: for if there had beene no fall, God had beene neither iust in condemning some, nor merciful in saving others. So heere Christ is caried to be tempted. The purpose of God in this is to confirme it vnto Christ, that he should be of power to destroy and extinguish the power of the diuell, but Sathan fully intended to haue destroied the head, by this meanes to haue hindred the saluation of the members.

For the fift circumstance, which is the aduantage Sathan tooke by Christs fasting: vnderstand first, that it was not the purpose of God nor of Christ himselfe to commend vnto vs his abstinence: for it is no commendation to forbeare when he hath no appetite to eate, but it was to commend his miraculous power, for he was qualified with such diuine vertue, as hee was for the time like an Angell, not subiect to humane desires. 5. occasion taken.

The Papists from hence doe draw the institution of Lent, saying, that all things are written for our instruction: therefore as Christ fasted fortie daies, so must we. It is true, that all things are written for our instruction, but not for our imitation: for he was borne of a Virgin, conceiued of the holy Ghost, transfigured in the mount, hee had a confirmation of his doctrine by diuers miracles, came into the house the doores being shut, commanded the winds, walked on the waters; and must we be like him in these things? No: for all these taste of his Diuinity. But his obedience, his patience, his loue to giue his life for his enemies, his meeknesse, not to breake a bruised reede, his willingnesse to suffer all kind of affliction: these things let vs imitate, for these be fruits of the spirit only. but to fast forty daies and forty nights is no more imitable for vs then it is to be borne of a Virgin. Yea but, say they, it is good by this to take occasion to exhort to abstinence. We answer, it is no reason that because Christ fasted hauing no stomacke, therefore we should abstaine hauing stomake. Againe, in all this time Christ taketh nothing, but they pamper themselues with wines and iunkets, which be as irritable to lust as flesh; therefore theirs is but a mock-fast: for Christ fasted not sparingly only, but abstained altogether. Againe, if they will imitate Christ, they must doe it in the wildernes: and if it be a commandement because Christ did it, why did they it not in *Eliah* and Mat. 17. 2. John 20. 26. Mark. 6. 51. 3

and *Moses* time? If neuer any Iew propoſed to himſelfe this imitation of him that faſted not but by the power of God, much leſſe ſhould we in this follow Chriſt that faſted by his owne power. 5 Againe, Chriſt faſted that Satan might take him in his infirmity; but muſt we doe ſo, to expoſe our ſelues the more to the opportunity of his temptation? God forbid. Yet if we will know what faſting is, we ſay it is a neceſſary exerciſe which our owne calamities doe require, and the deſolations of other churches doe exact: and hee that taketh in more then will well fit him to the duties of his calling, hath ſurfeited.

Now in the faſting of the Papiſts we note foure faults: firſt, they deſtroy the worke of faſting in the bodily exerciſe; which 1 they doe two waies: firſt, by fulneſſe: ſecondly, by delicacy. Se- 2 condly, there is a meere deceit and coſinge in their faſting; for with faſting ſhould bee ioyned praier extraordinary, both for feruency and continuance: which by humbling our ſelues in this ſort doth ſet an edge vpon them, which otherwiſe would crawle vpon the ground, and were not able to pierce the heauens: for if faſting had not this vſe, but that the action would be complete by outward abſtinence onely, then were it a brutiſh faſt; for the beaſts of Niniueh (*Ionah.* 2.) faſted in this ſort. But they doe not ioyne praier extraordinary, that the body may be crucified and the minde humbled, that thus it might bee as a grindſtone to ſet an edge on their ſupplications; therefore theirs 3 is no faſt. Thirdly, all faſting is for the obtaining of ſome grace, or preuenting of ſome danger: but they haue inioyned and appointed ſet daies to faſt on: as if the Phyſition ſhould ſay, ſuch a day he would let bloud, not regarding the preſent ſtate of the patient, wherein hee ſhould rather ſhew himſelfe a Prophet then a Phyſition: euen ſo doe the Papiſts deale in their faſts, either ve- rie ignorantly or prophetically. 4 Fourthly, where faſting is appointed to humble vs, and to confeſſe our vileneſſe by feeling our wants, and to powre foorth our ſoules vnto God: they thinke that hauing pleaſed him by the bare action of abſtinence, they may doe what they liſt, or elſe puffed vp with a Phariſaicall pride of merit, thinking they haue deſerued at Gods hand, they will match their almes with the very bloud of Chriſt, which is moſt

ſacrilegious.

sacrilegious. Of these the Apostle speaketh, 1. *Tim.* 4. 3. that *In the latter times there shall come men which shall forbid marriage and meates, speaking in hypocrisie, &c.* Yea (say they) this is meant of grosse heretikes, which should condemne mariage and meates altogether, as the Marcionists, that said, men and women were coupled for generation of the diuell. This is absurd, for these men speake it not in hypocrisie but in open blasphemy. Yea (say they) but we doe not hold that meates are vncleane in themselues. And yet they forbid it to all men at some times, and to some men at all times. Againe, a Doctor of theirs in approbation of their Lent, saith, that flesh was accursed in the floud of *Noah*, but so was not fish. Yea but God forbad the tree in Paradise and certaine meates vnder the Law, yet were they not vnleane. We answer, that which God hath made lawfull what man can interdict? And as it is Antichristian to command what God forbids, so is it to forbid what God commands. The meates in the Law were forbidden for significations, and they cease: so for meates offered to Idols, for they are abolished: and a man may now eate meate offered to the diuell, for hee cannot pollute it; for euery creature of God is good, and nothing ought to be refused if it be receiued with thanksgiuing, (1. *Tim.* 4. 4.) Againe, if they speake of the quantitie and qualitie it were somewhat, but they doe not so, but all fish and no flesh is lawfull.

Then came to him the tempter, &c. This is the first speciall temptation wherewith Christ was assaulted: as if Satan should haue said, there hath been a voice heard from the aire, that thou art the son of God, and there hath beene a visible cutting asunder of the heauens by a miracle, and by this thou perswadest thy selfe that thou art so; and thou hast fasted heere forty daies which makes thee higly conceited of thy self, yet is it not possible thou shouldst be Gods Sonne, for thou wantest not onely the hoast of heauen to wait vpon thee, which were worthy the glory of the Sonne of God, but thou art so distressed as thou wantest a peece of bread for the strength of thy body, therefore it is vnlike thou shouldest be Gods child, for then hee would more respect thee then now he doth, to leaue thee thus destitute of comfort. Well I know thine

thine infirmity to bee such as bread thou must haue, and being heere where is none but wild beasts, and where no present supply can be made, bestirre thy selfe and be thine owne purueior; and because without bread thou canst not liue bee thou Gods Sonne or no, looke how thou canst furnish thy selfe, whether by miracle or without miracle. Now heere in this desert there is nothing but stones, which if thou beest such a one as thou woldest be thought to be, thou canst change their naturall hardnesse and make them fit for nourishment. Therefore to satisfie me, and for thine owne good, let me see at thy commandement their nature to bee altered and transubstantiate. Our Saviour Christ being well furnished and appointed, not onely with the graces of the spirit but with the word of God, doth not answer whether he be Gods Sonne or no, or whether he can turne those stones into bread or no, but hee ouerthroweth the ground of his reason, that it is not impossible man should liue without bread: as if he should say, Thou giuest the power of sustenance to a peece of bread, but my Father is able by his power and prouidence to sustaine me though I haue no bread: and not onely my selfe am thus perswaded being Gods sonne, but euen flesh and bloud may be able to liue without food if so be it be Gods pleasure; therefore there is no cause why I should worke a miracle, since not only I but many other may bee relieued without these ordinary meanes. And that thou maiest know I haue truth on my side, I speake nothing but scripture, for *Deut.* 8. 3. it is said, *Therefore hee humbled thee and made thee hungry, that hee might teach thee that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord doeth a man liue.* And as for thee, thou goest about to tempt me to haue me vse my liberty in this place; but I discerne thy subtilty, and to doe this thou requirest should be no glory to my Father, nor any confirmation of doctrine heereafter, therefore I will not cast pearles before Sathan.

The words containe two parts; first, the suggestion or temptation: secondly, the beating backe of the temptation. In the first consider, first the occasion Sathan tooke to tempt him, namely his hunger: secondly, the matter wherewith he was tempted:

For

For the first, he tempts him in a matter of food, being hungry. Where learne, that Sathan espieth all aduantages where and when he may finde vs best; and he vseth our present infirmities or conditions of life as the fittest coales to set vs on fire withall. For the rich man is neuer assaulted with the temptation to steale, because he hath enough; nor beggers to purchase, because they want; nor priuate men to peruert iustice, because they sit not in place: but there bee some temptations on the right hand and some on the left, some are tempted by sickenesse to impatience, by health to forget God, by youth to embrace liberty, and by age to loue riches, by fulnesse to lift vp their heele against God; some by penury to distrust him, as if hee had cast off all care of them: some are moued to reuenge by being disgraced, and some to worke mischiefe by being flattered; therefore we must correct such imperfections whereunto by nature wee are most inclined, and not to giue the least aduantage vnto Sathan, least vpon our vnwatchfulnesse we be surprized, for euery one shall finde, that in something hee is not left vntempted; and since temptations come on both sides, wee must arme our selues with weapons on each side.

For the second, which is the matter of the temptation: we obserue a double drift in Sathan: first, to driue Christ to doubt that he is not Gods child because of his present exigent and want: secondly, vpon this to driue him to vse a preposterous miracle against Gods glory, and whereby hee should haue graunted the diuell that he could not haue liued without bread, and by this meanes to haue lost the glory of the triumph.

For the first of these, leauing the particular of Christ the head, let vs see whether the members bee not afflicted with the same temptations. The greatest man the Prophet *Dauid* was mightily shaken with this, when he saw Gods children liue so miserablie, and the wicked so prosperously. The Prophet *Ieremy* (*ch.* 12. 1.) desireth to reason with the Lord about this matter, and bursteth forth with wonder; *Why doeth the way of the wicked so prosper, why are all they in wealth that rebelliously tran'gresse? They are planted and they grow, whereas the godly leade a life fraught and full of sorrow.* And this was the argument of all *Iobs* friends, Psal. 73. 13. 14. 15.

friends, that being so strangely afflicted he must needs be Gods enemy, *Iob.* 8. 20. Indeed if the Lords loue should be measured by outward blessings, the vngodly had farre greater cause to boast, for they weare pride about their neckes as a chaine, and are couered with extortion as with a garment: their faces shine (saith *Ieremy*) and their plants are safely rooted; yea not onely their persons, but their children are like flockes of sheepe in the pleasant field, and like oliue branches at a furnished table: they see their houses established before their faces, and are comforted with the sight of their childrens children: Nay all things fareth well with them, their Cow calueth and casteth not, their heards come in and out with daily plenty, so as with them euery thing prospereth by a proportionable kinde of happinesse. And as they are happie in their liues, so they haue a great priuiledge in the time of death, for they die like lambes, and passe away farre more comfortably to the eye then Gods children; for they die not languishingly, or as the prisoners of death, but they goe to the graue sodainly: yet their wickednesse is such, and their hearts so full of poison, as *Iob* describing their cogitations, saith, they regard not (*chap.* 21. 15.) the Almighty, but say, what is the Lord that they should serue him? And *Dauid* (*Psal.* 7. 5.) sheweth that their mouthes speake blasphemy against the heauens, and their tongues walke freely through the earth, not fearing men.

1. Pet. 4. 17. Whereas on the other side, the iudgement of God beginneth at his owne house, and they drinke the dregs of the cup of sorrow, they are but wormes scarce worthy to creepe in respect of the magnificence of the wicked: they eate the bread of care, and quench their thirst with the water of affliction: they are for their bodies poore, for their credit despised, and for their consciences they haue many combats: the terrors of death doe oft so fight against them, as they are shaken in the foundation of their faith, so as they doubt besides these miseries they sustaine heere, they shall be adiudged to death in the life to come: yea they are hated of those by their name, that neuer saw them by their face: And besides this, amid these waues of their miseries they are tempted yet by Sathan, as that they are but grashoppers, abiected of the world, ouerwhelmed with sinne, which woundeth their

their ſoule to death, and yet they take themſelues to bee heires of heauen, and fellow-heires with Chriſt. Theſe ſeas of miſeries ſhould neuer ouerflow thee which ſting thy conſcience, nor theſe diſgraces outward ſhould neuer ouerthrow thee which touch thy body, if thou wert Gods child, for then ſhould his eye watch ouer thee to eaſe thee. Such is the portion allotted to Gods Saints, ſo as *Dauid* was caried ſo farre in perturbation of ſpirit, that had hee not entred into the ſanctuarie of the Lord, he had vtterly condemned the generation of the godly. Howbeit when we are aſſaulted on this ſort, let vs not bee diſmayed, but let vs know, that herein is wrought our conformity with the Lord Ieſus, let vs & learne the ſame defence that he vſed, not to ſeeke to wind out our ſelues by our owne power or policy, but to rely wholly vpon the Lord, for he hath many ſecret waies to reſcue vs if it pleaſe him to ſhew the power of his prouidence: and by this trouble and depth of ſorrowes we are plunged into, we may the rather aſſure our ſelues that there ſhall be a generall reſtauration of all things, becauſe they are now ſo out of frame; whereas if the wicked ſhould heere bee puniſhed and the godly proſper, we might more call in doubt the comming of the Lord to glory. But now ſeeing things in ſuch a lamentable confuſion, euen this may perſwade vs with *Saint Paul*, that there ſhall come a daie of vengeance for them that liue wickedly; and for them that are now diſtreſſed a day of comfort: for if euery thing ſhould be caried with an euen hand, we might well doubt of an immortalitie. 2. Theſſ. 1.7.8.

For the ſecond drift of Satan, which was to vrge Chriſt vpon this his diſtreſſe to worke a miracle, it ſhall more conueniently be ſpoken of in Chriſts reply.

Now for the ſecond generall point, which is the beating backe of the temptation, we muſt conſider two parts: firſt, that he repulſeth him by alleaging Scripture: ſecondly, the place alleged, in what ſenſe it is to be applied.

For the firſt, vnderſtand that our Sauiour Chriſt might many waies haue ouercome him, yea by the power of his Godhead he could haue confounded him without an anſwer, but it pleaſed him to fight with the weapons of fleſh and bloud, that we

by his example might learne out of the word as out of a schoole of defence to beate backe Sathan. Where obserue, that Christ alleaging Scripture as an instrument to repulse the diuell, that there is no sword of the spirit to driue away temptations so sure as the Word of God, being most necessary for this purpose. Where two sorts of men are iustly reproued: first, they that wring this weapon out of the peoples hands. secondly, they that cast it from them, that are content themselues to abide the blowes, but another must weare the sword.

For the first, they are the prelates of Rome, who in the time that heauen was made a haire-cloth, and Antichrist set foot on the Lords throne, shut vp the booke of God into the rusty scabberd of Bishops houses, where it was kept vnder the bondage of the Clergy vpon paine of excommunication, charging the lay people not to meddle with it: as if it had beene the readiest weapon to haue cut their throats. But since the Sonne of righteousnesse appeared, the Gospell shining in mens hearts, they being ashamed of this, and being perswaded in common equitie that men were not to bee kept from it, they haue published one part of the word the new Testament, not (say they) vpon any absolute necessitie, but to auoid corruptions that may grow by reading other translations, they knowing the people now would not bee made such fooles and babes as they were when there was a generall mist ouer the whole world. But wee doe stand vpon the absolute necessity of hauing the word common, because the danger is common that thereby is to bee auoided: and this for two causes: first, it is necessary that euery one should trie the spirits; so as he must vnderstand more then hee is taught by the mouth of that spirit which should bee tried: therefore they must haue the booke of God, according as the men of Berœa had, *Act.* 17. 11. giuing no further credite to *Pauls* Sermons then they were consonant to the written word.

Secondly, euery Christian is a souldier, and in his baptisme hath taken presse money of Christ, to serue him in this field of the world, against the Diuell our sworne enemy, who worketh outwardly by the glittering shewes of the earth, inwardly by the

the desires of flesh and bloud, adding his owne suggestions to both these. Now the weapons to encounter him are the word as the sword, and faith as the shield. And euery one being tempted in his owne person, the more to offend the enemy and the better to defend himselfe (and since our owne sinnes shall be required at our owne hands) we must euery one take his sword out of the Lords armory, that we may resist in person as we are striken in person. And it was a fearefull thing for them to put out the kandle, while the people were smitten; and a shamefull thing to put out their right eye, that they might not discerne their euill wares they vttered them for their good money. Oh (say they) it is good they should haue them, to keepe them from the infection of other impressions: as if the reading of the Scriptures by the people, were Physicke when men are sicke and not meate when they bee whole; Treacle to driue out poison, and not preseruatiues to keepe from it; as if it had strength to put the enemy to flight, and none to hinder his approach: the contrarie whereof is rather true. For if it bee meete to giue light to the simple, when the heauens are ouercast with the mist and cloudes of heresie, it is much more forcible to shew the way when they are not so clouded. Oh but there be many hard matters in the Scripture, past the common reach. So there bee many easie within their reach: for the Lord hath so tempered them, as some be easie to prouide against penurious stomackes, and some difficult to preuent fastidious lothsomnesse. Yea, as in the most champion and plaine ground of the booke of the Scripture there be some mysteries, as hillockes higher then the rest, so in the greatest and steepest hill thereof there is footing whereby with labour and trauell we may come to that height of it, where wee may see and discouer so much of the land of Canaan and the kingdome of heauen, as our places doe require. Therefore it is well said, that the Scriptures are like a floud, wherein the lambe may wade and the Elephant swim: for the plainer places are to be digested with comfort, and the hidden treasure to be digged out by praier. Therefore saith *Christ: Let him that readeth consider, &c.* Oh but this taketh away the glorie of the Church, when euery one may controule his master, and breedeth here- Mat. 13. 14.

N sies,

ſies, when euery one may maintaine by this his owne opinion. Yea but it is good that euery one ſhold know the truth, that they may follow the ſteppes of their teachers but in the way of truth: and if becauſe ſome haue beene ſeduced, all ſhould be depriued
2. Cor. 2. 16. of this bleſſing, then away with preaching, for it is the ſauour of death to many; and with the Sacraments, for many feede of Chriſts fleſh, but to choke them to damnation: and then away alſo with Chriſt himſelfe, for to many (*Luk.* 2. 34.) he is a rocke of offence, to ruſh their bones to perdition. And if Heretikes haue abuſed the Scripture, this is a reaſon to reſtore it, that they may be againe conuinced by Scripture. And if it be ſufficient to ſay, the diuell alleaged Scripture, therefore hide it from the people: we ſay to this, Chriſt vſed nothing but Scripture, therefore let them haue it: for it is no reaſon to take away the thing for the abuſe of the thing, no more then that a lambe ſhould caſt off his fleece, becauſe the Lion ſometime weareth it: or that becauſe one abuſeth his ſword, therefore none ſhould weare any weapon. For howſoeuer ſome mad-men or quarrellers in the campe may abuſe them to their owne and others deſtruction, yet the Law of not bearing ſword in the field will neuer bee iuſt. And to meet with ſuch an euill by taking away the good, is like vnto thoſe vnskilfull Phyſitians, that rid their Patients of no diſeaſe, vnleſſe they take their liues from them. Yea, but it is dangerous medling. Why then put out the candle, leſt it burne the houſe. Oh, but put not kniues into childrens hands. But there is no ſuch compariſon in the Scripture: it is indeed compared with
Epheſ. 6. 17. a ſword in the hand of a ſouldier: and this is that wee vrge, that euery man may beare his owne ſword, ſince euery one is to fight: and in the iuſtice of the Law of Armes it ſhould bee ſo, ſince wee know not how ſoone we ſhall be aſſaulted: and except they will diſcharge vs of the Lords ſeruice, and ſay that we are no Souldiers to combat againſt the corruptions of the fleſh, and ſuggeſtions of the diuell, it is a wrong not to bee ſuffered, thus to haue the weapon wreſted out of our hands. Yet I cannot but commend the wit of the Clergy, for they had not ſold their wares, vnleſſe they had folded the peoples eies; wherein they haue done like theeues that put out the candle, that they may

rifle

rifle more safely in the darke: so they wisely haue sought their vantage, that their vile filthy merchandize of Masses and such like might bee vented abroad, which would lie rotting at home vpon their hand, if men might be suffered to bring any light with them into their pack-houses. Oh but, they say, they haue kept it but from hogges and dogges. Yea, and from sheepe and lambes too; besides that many are vncleane in their liues, which yet are not hogges. But in this they bewray a cleane contrary spirit to that wherewith our Sauiour Christ was conducted: for hee oft preached in the hearing of knowen hogges and dogges, the Scribes and Pharisees, lest for their sakes the children should bee defrauded of their bread: whereas on the contrary, they depriue the children of their appointed portion, lest the dogges should happily snatch at it: which is no reason that it should bee kept from the iust owners, because there be some vsurpers by. Yea but (saith *Stapleton*) by searching the Scripture diligently, they haue erred shamefully. This is as if one that were to traine vp a child to be an archer, should giue him this precept: that by ayming at the marke most surely, hee should misse most foully. Whereas men haue erred onely because they sought it not diligently enough: and though many haue missed, yet heerein haue they beene brought to a conscience to craue the Lords helpe in guiding their hands, that they may come as neare to the price of Christs glory as may be. Well forsooth, to gratifie the people, they haue now giuen them (as they terme it) the *Rhemish Testament*: but as the cursings of the people haue hitherto pierced their soules, and runne them thorough, for ingrossing into their hands the graine of life: so now they will be as sore and sharpe against them, for selling them such mustie, mildewd, and blasted graine: neither is their impiety lesse now in poisoning them, then it was before in staruing them.

The second sort of men that wring this sword from the people, are they that dare not but allow some instruments for tillage, yet they content themselues with bare reading; as if they would haue a souldier but halfe armed, like vnto the subtill practise of the Philistims, who to keepe (1. *Sam.* 13. 19.) the Lords people alway in slauery, permitted no vse of weapon vnto them

(a few excepted,) whereby they would shew grace vnto them. Heereupon men are to be exhorted not to except against them that come to feed at a Sermon, hauing none at home. For wee ought to learn in this schoole of defence how to handle our weapon: and Seruice is commanded by the law, not to exclude Preaching, but to goe with it: so, as if they come for conscience to heare, and not for contempt to their owne Pastor at home, they are to be permitted without complaint. Heere also are they to be charged, that hauing gifts, and being Christs Lieutenants, yet neglect to traine vp those souldiers that are to serue vnder their band. And by this meanes many of them are strongly assaulted in their absence, taking the fleece and not looking to the sheepe, and sitting to guide the sterne, and yet suffering the vessell to bee blowne about with euery tempest. For it comes to passe oft times, that some of the flocke are taken with the trembling of the heart, and dismaied by the terror of conscience Sathan hath driuen them vnto, wanting a teacher to bridle his rage and to answer his sophistry, and to salue the wound of the distressed: so that their faith is so dangerously assailed, as sometimes they are strangled with despaire: whereas for any thing such a teacher knoweth, his disease might haue beene cured by praier, and for any thing he knoweth, also hee may pay the price of his bloud. Againe, though the iudgement doth not pursue them thus far, yet sometimes through these hot conflicts they grow senselesse leading a long life in feare, and leauing an ill example of a miserable end: whereas if their want of knowledge and experience had beene supplied by the lippes of their guides, there had been great hope they might haue preuailed.

2 Now for them that depriue themselues of this iewell, and fling this weapon from them, saying, that they beleeue as the Church beleeueth, and so hang their faith vpon the hookes of anothers beleefe, and being miserably abused refuse to reade the word, saying, God keepe them from the new and old Testament: for if there bee such bookes they are bookes of controuersie: but thinke if they come to a Masse, it is enough though they beleeue they know not what. It is to bee lamented to see, that they haue thus put foorth their eies, to abuse them after as they

they list. And thus haue they all the secrets of the people brought vnto them by their auricular confessions, keeping their owne iugling and playing fast and loose from the peoples sight, because they hide away the glasse of the word, wherein they might view their owne deformities, and the scabs of their instructers. Which is all one, as if a man being ready to goe a dangerous iourney, wherein he were sure to meet with rifflers, and being well appointed for the purpose, should bee perswaded to goe, but in no case to carry his weapon with him. Wherefore let vs not hang our swords vpon other mens backes, for we shall be iudged according to our owne workes: but let vs still holde the sword in one hand and the shield in the other: for wee are beset on euery side, our sleepe is a thing to tempt vs, single life and mariage are things to tempt vs, yea there is no minute wherin we are not assaulted. Let vs therfore since the Lord hath furnished vs with all things fit for the warre fare, and since Christ hath sanctified by example this weapon of the word vnto vs in the like conflict, let vs apply our hearts to reade it, and striue to haue this light both in our liues and in our mouths: for it is necessary for the king to reade and lay vp, that hee may command not through the pride of his heart things that are vnlawfull: and for the people, lest in too great basenesse of minde, they should obey man rather then God, *Act.* 4. 20. Now for them that thinke Sathan such a babe as he will bee out-faced with a word of defyance, scorning at reproofe, saying: They will shield themselues from Sathan aswell as they that admonish them, the foule feend shall haue no power of them, and yet continue in the obstinacie of their harts, labouring to extinguish the feeling of conscience that they may liue more licentiously, they shall proue that Sathan can beare a few words so he be sure of the soule, for they be but feathers: and it is a lamentable way to defie a Lion, and yet to come within his clutches: thy soule hee will account gaine enough.

But he answering, said: It is written, &c.

Heere followeth the resistance Christ made by the sword of the spirit, to the temptation of the diuell. Wherein are to bee obserued two parts: first, that he vseth the word to beate backe

his fiery dart: secondly, what text he chose and the sense thereof, in which there are two parts set downe: the first, negatiue: *Man liueth not by bread onely*: the second, affirmatiue: but by the word and promise of God, if the meanes faile.

For the first of these consider, hee doth not gratifie Sathan so much, as to tell him whether he bee Gods Sonne or no, neither doth hee worke any miracle as hee could haue done, as well as pay the tribute out of the fishes mouth, *Mat.* 17. *vers.* 27. but he tels him plainely his speech is vntrue; for a meere naturall man may liue without bread, much more I, that haue a priuiledge aboue men by my heauenly generation. Where we learne to haue this resolution, that vsing lawfull meanes how euer things succeed or prosper, that wee stand vpon the promise of God, that wee shall neuer want; a thing which shall continue firme, when the mines of the Indies shall faile: and a promise that no earthly Prince can make, because hee cannot assure himselfe of his owne estate. For he that did raine downe Angels food (*Exod.* 16. 15.) not which they made, but which they did minister: he that could make the shooes of the Israelites not to weare, cause water (*Num.* 20. 8) to issue out of a hard rocke, command the winds to bring quailes in such a multitude, sustaine *Eliah* (1. *King.* 17. 4.) by the ministery of Rauens, that hath at sometime (*Mat.* 15. 36.) fed so many thousands with a few fishes, the same God hath giuen vs his word, that his prouidence shall bee as watchfull ouer vs; not that we should looke to be fed by miracles, or not to vse the meanes to feed our selues, but thinke that corne should grow without sowing, as it did (2. *King.* 19. 29.) in *Hezechiahs* time: but that we may bee assured his hand is not now shortned; for we doe not looke to be rapt vp to heauen as *Enoch* was (*Gen.* 5. 24.) before the Law, or as *Eliah* was (2. *King.* 2. 12.) after the law, yet doe we expect that our soules shall go thither as did *Lazarus*, *Luk.* 16. 22. So though wee are not to expect to bee enabled forty daies to fast, yet hee that did it this once, did it to confirme vs, that the same power of his Father doth still continue. And among all Christs sermons, hee euer tooke most perswasible reasons to make an impression of this in his disciples minds, and to roote out that humour of worldlie

pensiuenesse,

penſiueneſſe, and carking carefulneſſe, that they might come to a meditation of the Lords prouidence. As *Luk.* 12. 22. *Be not immoderatly carefull to heape vp vnto your ſelues riches, for no mans life ſtandeth in his goods*: which albeit in iudgement we diſcerne of, yet in affection we are ouertaken. And to perſwade this, he bringeth the Parable of the rich man, (*verſ.* 17.) who when he had ſpent his care to fill his barnes, and had thought to haue bleſt his ſoule in his ſubſtance, the ſame night was depriued of his life. Chriſt in that place ſhewing all care to be double: firſt, for the backe what we ſhall put on: ſecondly, for the belly what wee ſhall eate, and perſwadeth vs not to diſtruſt the Lord in either: the life is more then meate, therefore he that gaue thee the one being greater, will alſo giue thee the other being leſſe. Conſider the rauens, the Lord feeds them, and can he haue leſſe regard of his children? Inſinuating vnto vs, that wee ſhould not feare the perſecution which is accompanied with ſcarcity, not ſtirring vp men to deſperate courſes to entangle themſelues in needles troubles: but hauing the croſſe laid vpon them by others, not brought vpon them by themſelues, then in a holy reſolution of the cauſe not to feare: for fiue ſparrowes ſhall be bought for two farthings, and yet not a feather of theſe, much leſſe ſhall a haire of thy head, fall without Gods prouidence. Secondly, he perſwades vs by this, that our care can doe vs no good without Gods bleſſing. For apparell, wee ſee the Lillies garniſhed with ſuch beauty, as exceedeth *Salomon* in his glorie: and if hee thus cloatheth the graſſe of the field, much more will he prouide for vs. O that our hearts could conceiue the comfortable ſecurity, that Chriſt giueth vs in reſting vnder the wings of his Father: for he is the ſame God now, no leſſe carefull then he was then, if the fault were not in our infidelity that wee diſtruſt him. But ſeeke (ſaith Chriſt) the meanes whereby ye may come to ſaluation, and all outward things ſhall be caſt vpon you: feare not litle flocke, for he that will giue vs a heauenly kingdome, wherein we may contemplate the glory of God for euer, and hee that hath giuen vs his Sonne out of his owne boſome, when wee were his enemies, and had no grace to aske pardon, how can he now deny vs any thing hee knoweth to be conuenient for vs?

Yet for our comfort let vs know, that none haue this promiſe,
Pſal. 34. 10. but the godly: for the Lions, that is, the tyrants of the Church, they ſhall want and be hungerbit, but the righteous ſhall neuer be forſaken. Many had more oyle then the widow of Sarepta, (1. *King.* 17. 16.) yet hers by reaſon of the promiſe of God waſted not, but laſted longer then theirs: ſo as not ſo much for the quantity as for the qualitie of hauing it in ſome competent certainety, the children of the moſt high ſhall neuer want. Where further we learne to forbeare the vſing of vnlawfull meanes: for wee muſt make that reckening *Abraham* did, (*Gen.* 22. 8.) when *Iſaac* told him, there was wood, but where was the ſacrifice: *God* (ſaith he) *will prouide the Scrifice*: ſo wee muſt ſay, God will prouide to
Rom. 13. 8. releeue our neceſſities. Let vs therefore owe nothing but loue, not borrow where we cannot pay; and if the lawfull ſweat of our browes will not afford it, let vs vſe no ſhifts to diſgrace our profeſſion: for what God hath curſed with his mouth, hee cannot bleſſe in the vſe; therefore it is better to want with his fauour, then to abound without it; and better it is to be the Almighties begger, then the Diuels belly. Whereas wee ſo looke to the meanes on earth, as if there came no bleſſing from heauen: when as wee ſhould in duty firſt lift vp our eies to the Higheſt, that hee would adde his fauour to our labour: for hee can make vs aſwell want in abundance as abound in ſcarcity; the deareſt things a man can haue either for poſſeſſion, as lands; or for affection, as wife in the middeſt of perſecution, if the croſſe be ſanctified vnto vs by the hand of God, in the want of both theſe we ſhall haue an hundred fold more, that is, more peace of conſcienc, more contentation of minde, and more ſweet taſt of the Lords loue, then wee ſhould haue had auoiding this perſecution, in an hundred wiues, or an hundred times more liuing. We being now aſſured of Gods fauour, and being but pilgrims on earth, wee ſhall ſee Chriſt in the heauens with his armes diſplaied to imbrace vs, a ioy ſurpaſſing all that worldly men can conceiue in all their ſuperfluities; this but tickling the ſenſe, and nothing contenting the mind, the other wrapping vp the ſoule in aſſurance of full and perfect bleſſedneſſe.

For the ſecond point, which is the affirmatiue, that is, for the bleſſing

blessing of God, and the way he hath deemed to bee most fit to maintaine our selues, that is his word: we are to learne a double vse: the first, speciall: the second, generall. Speciall in the matter heere expressed for sustenance, that it is the Lord who doth maintaine vs, so as his blessing must be vpon the bread, else it can affoord no nourishment. Whereby are to be reproued those inordinate men, that go vnto their meates like horses to prouinder, and like hogges gathering the mast and neuer looking vp to the tree whence it faileth. They should consider first, that the bread vnlesse it be sanctified (1. *Tim.* 4.4.5.) by God, is none of theirs, for we lost all the benefite of Gods creatures in the fall of *Adam* and can no way challenge them but by restitution in Christ, and this must be by praier. Secondly, if wee would thinke that God could take away the strength from bread, wee would feed more religiously: let vs know that he may rot the graine in the clods, or blast it in the eare, he may restraine the latter raine that it may not yeeld, in the barne vermine may consume it, if it passe the flaile, the mill, the ouen, yet in thy mouth it may be rats-bane and turne to poison, or in thy stomacke it may become the gall of Aspes: for why shouldest thou feede on Gods creatures not acknowledging them whence they come? Set before thee the example registred in the Scripture, *Numb.* 11. 33. quailes came lothsomely out of their nostrels, and they died with meate in their mouthes, hauing fat bodies and leane soules. Therefore let vs pray, that the food wee take may doe vs good, otherwise wee haue no more right to vse them then the Israelites had to the quailes. And as God can turne stones into bread, so can hee also turne bread into stones, for it is not the nature of the thing it selfe simply to nourish without a blessing: but wine which doth comfort the weake, the Lord can make it to the wicked a cup onely to infatuate them, that their account may be the greater for vsurping the Lords creatures. And this is the reason why wee are taught in the Lords praier, to pray that our daily bread may be giuen vs, thereby acknowledging first God to bee the giuer: secondly, that we haue trust that through our praiers onely it shall bee giuen vs: thirdly, that not onely the creatures themselues but the blessing vpon them comes from God;

God; for though our garments were as costly as the Ephod of *Aron*, yet without his blessing they were nothing. For so miserable is our condition, that we are not able to liue one moment without the speciall prouidence of God. For the second vse, which is generall: as it is true in bread so is it in all other things, that without the blessing of God they can auaile vs nothing: when wee are sicke wee seeke like *Asa* (2. *Chron.* 16. 12.) to the Physitian, fixing our eies and fastening our hope only vpon this outward meanes: whereas if the Lord hath called for a plague vpon vs, what man can cure it vnlesse the Lord doe reuoke it? So is it for warres, men may prouide money, munition and horses for the day of battell, but victory commeth of the Lord: for it is he that amazeth the rider, and asswageth the fury of the enemy, and blindeth the wisedome of the Princes of the world, that they shall faile in policy. And *how commeth it to passe* (saith the Prophet *Hagge* 1. 6.) *that ye sow much and reape little, weare much apparell and it doth not warme you, drinke and your thirst is not quenched, but onely that the Lord hath blowne vpon it, hath blasted and not blessed it?* Therefore let vs learne to remooue this fault, that by the secret infidelity of our hearts wee doe not attribute too much to the meanes; for the Lord can feed without bread, but bread cannot nourish without his blessing. The vse then of this doctrine is double: first, for our iudgements: secondly, for our affections. For the first, first we are heereby warranted to pray for things necessary for this life; as *Math.* 7. it is said, *Aske and it shall be giuen you:* secondly, that the expectation of these things from God, and not to haue them without him, is an outward profession that he is onely the distributer of them, and therefore will giue to euery one his appointed portion. Wee may not therefore simply pray for these outward and earthly things but with limitation: first, that they be subiect to the pleasure of God: secondly, that they be desired not for themselues, but to glorifie God and to profit our neighbour. Thirdly, heere is confuted the error of the heathen, that worshipped *Ceres* as the God of corn, and *Bacchus* as the God of wine; which howsoeuer they were the first inuenters of grinding the one and pressing the other, yet both the Corne and the Grape come from God. For the second,

Prou. 21. 31.

second, which concerneth our affections: heere is first reproued couetousnesse in getting, the venome of all vertue, and is contrary to the keeping of a good conscience before God, and desiring of a good name before men, making vs deafe to the noise of infamy. For if the hand of God containeth all, and the blessing of God continueth all, to what end shall we tempt him, or bury our selues as it were in the graues of lust? Secondly is reprehended our vnthankefulnesse in vsing Gods blessings, passing by them with our eies shut, and glorifying the meanes aboue the matter. Thirdly, our diffidence, lest we should lose or want them, for the fountaine of all riches streaming from the Lord, hee can conuey vnto vs whole riuers of them, and measure them vnto vs without stint if we depend vpon his prouidence.

2. temptation

Then the Diuell tooke him vp into the holy Citie, &c. This is the second temptation, wherewith our Sauiour Christ during the infirmitie of his body for want of food was assaulted, where it pleased God to giue Sathan leaue to carry him in the aire after a strange manner, and to set him on a pinacle of the Temple, where he reasoneth thus with him; Thou saist man liueth not by bread only, but by the blessing of thy Father, who can maintaine thee without bread, and heerein thou doest well: now because thou art assured, and doest promise thy selfe that God will neuer destitute the nor forsake thee, shew me thy power in casting thy selfe downe and not hurting thee: the power of thy father is able to do this, thou art heere at Ierusalem the famous city, shew them what thou art able to do, that they may all giue thee the applause and it will be a notable meanes to make them swarme after thee. And because thou maist know, I goe about nothing preiudiciall to Gods glory, or dangerous to thine owne person, it is written that especially thou shalt be protected by Angels, and they shall wait vpon thee to keepe thee from hurt, therfore thou needst not despaire. Now Christ tels him not, that he was not able to doe this, for he would not gratifie him so much, but lets him know that hee wronged the words, and wrested the sense of the place alleaged: for it is not said generally, the Angels shall support him in all things, but they shall defend him in all his waies, that is, such as my Father hath appointed me to walke in: so that if I or

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any other Christian will lay claime to this promise, I must keepe me *in my waies*, and so must they: that is, from this pinnacle I must come downe by the staires, and not throw my selfe headlong, for my father hath appointed me no such way, but this should be an vnlawfull meanes: and to that thou hast brought corrupted, I oppose another plaine place, that I must not tempt God, but keepe my selfe within my compasse, and then I am sure to haue sauegard.

Hence we may gather two parts: first, the temptation: secondly, the repulse. The temptation hath two parts: first, whereto Christ is tempted: secondly, a reason perswading him to yeeld to the temptation.

For the first, generally obserue, that Sathan dealeth by contraries, both with the head and with the members; for when he saw he could not ouercome Christ in the case of famine, to make him despaire of Gods prouidence, now hee laboureth to ouerreach him in a matter of presumption, that hee should trie his prouidence, that since he could not doubt but to be fed without bread, hee might make him presume to bee vp-held without meanes. Euen so dealeth he with vs, either to make vs distrustfull through penury, or proud through plenty; in the time of ignorance seeking to make vs proud through works, and to be in loue with them without faith, and now to stand vpon faith without works; before labouring in zeale without knowledge, and now hunting after knowledge without zeale.

For the second, which is the reason, hee alleageth scripture, namely *Psal.* 91. 11. wherein obserue two things: first, that though scripture heere be opposed to scripture, yet not to withdraw the determination of matters from the booke of God, and to post them off to Rabbins and Councels, for none can better trie the truth then the spirit of truth. Secondly, that it detracteth nothing from the glory of the Scripture, to come foorth of Sathans mouth, nay nothing graceth it so much as this: the reason whereof is, that Sathan knew what baite Christ and all the faithfull would best and sooneste bite at, and in his subtilty if any stratageme could haue preuailed more then other he wold haue vsed it, but hee knew Christ relied vpon nothing so much as the voice

voice of his Father, and therefore he vseth the greatest weapon against the greatest enemy, that hee might shew in pretence to haue as much truth on his side as Christ.

If thou be the Sonne of God, &c. This is the temptation it selfe, wherein consider three points: first, that the diuell transformeth himselfe so farre into an Angell of light, as hee brings scripture: secondly, to examine how rightly and truly hee doth apply it: thirdly, how falsly he doth abuse it.

For the first, *It is written*, saith the diuel, dealing with the sharp, and blading it out with the Scripture: sometimes hee dealeth plainely, and sheweth his hornes as it were by apertly opposing himselfe with violence against the truth: sometimes more priuilie, and shroudeth himselfe vnder pretence of truth, and this two waies: first, by hereticall doctrine and grosse superstition: secondly, by perswading men that he is a louer of the truth, as in this place that hee would perswade Christ to nothing but that he had scripture for. Thus dealt he *Act.* 16. 17. where a woman possessed with a diuell hauing the power of spirituall diuination, hauing seene *Paul* after he had there preached, the spirit in that maide giueth an honorable testimony by a subtill stratageme of Sathan, of *Paul* and *Silas*, saying, *These bee the seruants of the most high God, which shew vnto you the way of saluation*: a strange testimony to bee giuen from the diuell, and farre degenerating from his nature, to giue witnesse of the truth, himselfe being the father of lies; and knowing *Paul* to be a sworne enemy, should yet yeeld voluntarily, and proclaime audience, and ring the bell as it were to gather the people about him, is worth the wonder. But what was his drift and subtilty in this, sauing that by the maides often repeating it and clamorous noising of it, it might perswade the poore disciples and weake followers of the Gospell, that *Paul* and the diuell had both combined and compacted together, as if thereby the Gospell might be brought into suspition to bee but the illusion of Sathan, and light to bee mingled with darkenesse: therefore it is said *vers.* 18. that *Paul* was grieued till he had cast him out: euen so heere to bring the people to suspition that the scripture serueth him as well as Christ, thereby to make vs forsake our hold, and suggesting this, that nothing

nothing hath brought more disparagement to the Scripture then this, that all men of all opinions doe alleage it. Heereupon some take occasion to dispense with their conscience for any profession: so many places one against another, the Diuell alleageth it, Christ alleageth it, what shall we doe? if we goe in either way we may goe a misse, and if we turne on the right hand, for any thing wee know it leadeth to hell. This is most prophane: for whereas they pretend to be abused by this incertainty, they are so ciuill to displease no part, as they are content to take any kinde of tergiuersation or flinching to extricate and shift themselues of the enquiry of the truth: whereas they might feare as well to eate lest they should be choked, and open the gates and leaue watching because the enemy hath so many subtilties as it will be hard to keepe him out. Whereas God doth this to exercise his seruants in praier, and to make them more diligent in searching, and not that we should turne it to a matter of security and idlenesse: these men not being so deuout as they that worship the Sunne and Moone, for they haue some conscience. Wé must know that Sathan is able to pull starres from heauen, as it is in the Reuelation, and hee doth not alwaies speake with the mouth of a Dragon: therefore in these perplexities wee must approch to God, whose promise we haue, *Seeke and ye shall finde, knocke and it shall be opened*: and *Iohn* 7. 17. if any man haue an honest heart and good inclination to liue well, I will shew him, saith Christ, from whence my doctrine is. And the Lord hath promised to be a Schoole-master to the humble, they being not prepossessed with preiudice, and he will giue plentifully and neuer vpbraid. O most bountifull inuitation of our gracious God! whereby wee may bee assured that asking the truth hee will not giue error, and desiring to be conducted in the right way, he will not leade vs into by-paths, no more then asking bread hee will giue vs a Scorpion, but he will vphold vs in the most dangerous temptations, whereas others hauing no desire at least in a single affection, for their malice and preiudice may be iustly damned. 1. *Thess.* 2. 16.

Reu. 12. 4.

Mat. 7. 8.

Luke 11. 12.

But what shall we doe? shall we make them like waxe, flexible to euery impression? or like bels tuneable to the eares of the hearer?

rer? What resolution is there for the conscience, the text cannot speake: It is written, saith Christ, It is written, saith the diuell: if they be written they are both true, and must needs be contrary being cited by enemies. We answer it is true, the letter printed cannot speake, and they that writ it are in heauen. The Church therefore hath prouided certaine meanes whereby a man not preiudicate may know the truth, which bee fixe: first, praier 1 with *Dauid*, that the Lord would open our vnderstandings, Psal. 25. 12. and shew vs the light of his statutes, and the way that wee may choose whereby our steps may be assured. Secondly, wee must 2 vnderstand the words of the place in the originall tongue, of the old Testament in the Hebrew, of the new in the Greeke, for this was the instrument sanctified to that purpose. Thirdly, we must 3 consider the words, what they be by themselues, and what they bee together ioyned with others, whether they bee to bee taken properly or figuratiuely, which shall bee knowen if either they be not proportionable to the analogie and rule of faith, or not agreeing with the circumstance of the place. Fourthly, to exa- 4 mine the drift of the place, what went before and what followeth: as Christ to one asking him how hee should get eternall 5 life, answered, by keeping the commandements; not meaning Luk. 18. 20. thereby that wee must come to it by our workes, as the Papists gather, but he speaking to one that iustified himselfe by keeping Luke 10. the Law, spake after that sort to shew him his wound, namely 26. 29. that that was not the way vnlesse he fulfilled all. Fiftly, by com- 5 paring and conferring of places one with another, the true sense of the Scripture against the Scripture abused, as Christ in this place doth; and as elsewhere, *Loue couereth the multitude of sinnes*, 1. *Pet.* 4. 8. conferre with this, *Prou.* 10. 12. *Hatred stirreth vp contention, but loue couereth all trespasses*: loue being taken for the loue of men, whereby things are qualified, and the best made of the worst, and not for couering of sinnes before God, as the Papists would haue it, but hiding it before men. So *Abraham* was iustified by faith, saith *Paul Rom.* 4. 3. by works saith *Iames, chapt.* 2. 21. *Saint Iames* dealing with them that denied works altogether, *S. Paul* with them that stood too much vpon them; the one speaking how a man might approue himselfe before

fore men to be iuſtified, the other how men are iuſtified before
6 God. Sixthly, approue of no interpretation, nor accept of any ſcripture which is not proportionable to the analogy and agreeable to the rule of faith, which is threefold: firſt, the tenne commandements: ſecondly, the Lords praier: thirdly, the Creed of the Apoſtles. As when it is ſaid, *This bread is my body*, I muſt
4 not take it for the very ſubſtantiall body of Chriſt as it was on earth, becauſe it is againſt my Creed, which teacheth me to beleeue he is in heauen. Againe, if we eate him in the bread fleſh
5 and bone, it croſſeth a commandement, *Thou ſhalt not kill*, for it is cruelty ſo to rend his fleſh betweene our teeth. Oh but how ſhall vnlearned men doe this? Let vs know that God is the teacher of the vnlearned, and he wil not giue a ſtone if we aske food, but he will inſtruct the humble, and in compaſſion will bring them foorth of darkneſſe, if they will confer with the learned, as the Eunuch did with *Philip*, *Act.* 8. 31. and if they will frequent the word preached with the ſame hearts that the men of
7 Berœa did heare *Pauls* ſermons, *Act.* 17. 10. comparing them with the verity of the word written.

2. For the ſecond, how truely Sathan applied the Scripture he brought: the place is taken out of *Pſal.* 91. 11. and though his purpoſe was to abuſe Chriſt hauing no promiſe of protection going out of his waies, yet in this he ſaith truely, that hee applied the promiſe eſpecially to Chriſt the naturall Sonne of God,
1 though it extend to all the faithfull: for Chriſt is that ladder of *Iacob*, *Gen.* 28. 12. whereupon the Angels aſcended and deſcended: and ſo much did he himſelfe tell *Nathaniel* of (1. *Iohn* 51.) that he ſhould ſee the Angels aſcend and deſcend vpon the ſonne of man, for they are ſeruiceable properly to him as the ſonne of God, and of him it is principally true, that the Angels do attend: for though they ſerue vs it is but for his ſake, not that they are inferior to vs in themſelues, but God hauing for his ſonnes ſake made vs heires of glory, and Chriſt vouchſafing vs to bee companions with him in his kingdome, they miniſter vnto vs, and by that ladder doe deſcend vnto vs, hauing of our ſelues nothing.

Further note, that the diuell doth know that Chriſt and all Gods children muſt haue ſufficient ſecurity from God, that walking

walking in their calling, and in the waies prescribed them, they shall be guided by the prouidence of the most high: which is our comfort, that *neither the pestilence that walketh by night, nor the arrowes that flie by day*; neither the dragon, nor the aspe, the open furious, nor the secret malicious tyrant shall once hurt vs: for Sathan knowes and doth heere testifie, that we dwell in the secret of the Highest, and vnder his shadow that shall shelter vs from stormy blasts and boiling heate: and no more shall wee need to feare, then did the heauens when the Tower of Babell should haue beene erected to them: and as easie it is to pull God out of his throne, as to disgrace vs further then he permits: for our saluation is as sure as his owne seate, and as stedfast as if our selues had beene in heauen and seene it written with Gods owne finger. Yea we shall stand like mount Sion, and not a feather of a bird, much more not the haire of our head, nor the hem of our garment shall bee touched or fall without his appointment. Wherefore Sathan sinneth against the holy Ghost in labouring to seduce the faithfull, whom he knoweth he cannot stirre, and when he knoweth wee cannot fall finally, since the Angels haue charge ouer vs, and cannot but be faithful keepers of that is committed to them. And heerein may we embrace the riches of the Lords mercy, who when his owne prouidence might be sufficient to secure vs of our safety, yet to releeue our infirmity, and to support our weakenesse, hath giuen vs the gard of heauen to wait vpon vs: as if one that were to passe the seas, should not onely haue the letters of the Prince for his safe conduct, but should be guarded with his royall Nauy, to assure vs, that doing that we doe by the warrant of his word, we shall neither be persecuted nor molested, but so far as he may haue glory by it, and we reape comfort. Psal. 91. 5. 6. Gen. 11. 4. Psal. 125. 1.

For the third, wherein he doth falsifie the text alleaged: and this he doth two waies: first, by wronging the words: secondly, by wresting the sense: for the *Psalm.* 91. 11. is: *He hath giuen his Angels charge to keepe thee in thy waies*, so as the promise is made with a limitation: that hee keepe him in his waies. Now from the pinnacle of the temple to fall downe is not the way, but hee leaueth out the demonstration of the truth, *(thy waies)* that is, 3. x

thoſe waies that bee preſcribed, as from the Temple to come downe by the ſtaires: by this meanes dealing fraudulently, leauing out the principall. Secondly, conſider the wreſting of the ſenſe: for where this was ſpoken, that Chriſt ſhould depend vpon his Fathers prouidence walking in his waies, hee laboureth to ſecure him generally of the ſame prouidence, though he were out of the way, heereby to ouerthrow him.

Now as hee dealt with the head, ſo hee doth with the members: for pretending Gods protection, hee laboureth to bring men to deſtruction. For predeſtination, hee will tell a man *Eſau* Mal. 1. 3. was hated and *Iacob* beloued before they had done either good or euill; that it is not in the willer nor in the runner, neither in Phil. 2. 13. the affection, nor in the action: which hee doth onely to make vs reſt in the prouidence of Gods predeſtination, without hauing regard to our conuerſation; whereas heereby we ought the more to bee induced to get as many teſtimonies as wee can to prooue, that this election pertaineth to vs, and not to waite till grace ſhould diſtill by diuine influence, or to make the decree of God a meanes of our ſecurity to liue as we liſt; as that being elected we cannot periſh, and being appointed to be damned, we cannot auoid it. So for Iuſtification hee will ſuggeſt: Wee are ſaued by the bloud of Chriſt onely, and when wee haue done all, we are vnprofitable ſeruants; the more we ſinne the more grace Rom. 6. 1. aboundeth, and God hath moſt glory in pardoning moſt offences: Whereas being elected we worke well, not to recompence the goodneſſe of God, but to ſhew our thankfulneſſe. And there is no promiſe where the commandement is not kept: for this is to be performed on our part, elſe God is diſcharged on his part: for being out of our waies the diuell may take vs as vagabonds, the protection of the Lord not extending to vs in this courſe. And thus doth Sathan almoſt labour to peruert all the Scripture, that he may finde vs ſtraying out of our Fathers houſe: as to ſuggeſt, that the Sabbath is made for man, therefore hee Mark. 2. 27. will labour to make vs worke on this day. But let vs not giue eare to him, for this leadeth out of the way. So when it is ſaid: *He that* 1. Tim. 5. 8. *laboureth not for his houſe, is worſe then an infidell*, if hee abuſe any of vs by this, to couet after riches, away with it: for it is ſaid in another

another place : Couetousnesse is the root of all euill, and the desire of riches is simply vnlawfull, (*1. Tim. 6. 9.*) for by this he falleth into many snares.

It is written againe, Thou shalt not tempt, &c.

This is the second generall part : namely, the repulse of the temptation : wherein consider two parts : first, that Christ answereth againe by Scripture : secondly, in what sense the place is alleaged.

For the first, we may obserue and see, it is no disgrace nor disparagement to the Scripture to proceed from Sathan, nor any occasion to make vs leaue our hold : for Christ answereth againe, and striketh with the same weapon wherewith he was stricken ; shewing vs, that it is lawfull to vse a text well against them that doe abuse a text : and if Christs example be our president, then wee may alleage Scripture against depraued Scripture. For the Bee may gather hony on the same stalke that the spider doth poison. And though a swashbuckler kill a man with his weapon, yet a souldier may lawfully knit a sword to his side : and though there be many piracies committed on the sea, yet may the merchants trafficke ; or though some surfet by gluttony, yet may others vse their temperate diet. And if the diuell change himselfe into an Angell of light, shall therefore the Angels lose their light? Or shall *Paul* therfore deny himselfe to be a preacher of saluation, because the Pythonite (*Act. 16. 17.*) spake it? Or because *Caiphas* by the spirit of the diuell (*Ioh. 11. 50.*) said, one should die for the sinnes of the people, must we not therfore beleeue it? And though (*Numb. 22.*) an inchanter wished that his soule might die the death of the righteous, yet is it a praier fit to be vsed of all Christians, though hee sold his soule for gold : *For* (saith hee *Numb. 24. 17.*) *a starre shall come out of Iuda*, a true speech of a false spirit. And heere the diuels owne mouth protesteth, that Gods prouidence reacheth ouer his children, which we may beleeue with comfort, though it proceed from his lying lippes.

For the second, which is the sense of the words : heerein Christ doth plainely shew, that hee abused the place before alleaged, because he inforced the promise contrary to the commandement,

mandement, making it absolute, where it was but conditionall: that the Lord would protect him if he kept him in his waies; and for him to expect the promise if he went astray, were meerely to tempt God: so as the diuell by concealing that part, did poison and adulterate the Scripture.

Now wee must obserue, that God is tempted by man two waies: first, when we doubt of his power, vsing lawfull meanes, and yet we doe not thinke God can relieue vs: as *Exod.* 17. and *Numb.* 20. both the Israelites and *Moses* himselfe doubted there would come no water out of the rocke though it were stricken, whereupon the place was called *Massah* and *Meribah*, Strife and Temptation: for the Lord had told them by that meanes they should gaine water. Secondly, he is tempted, when we neglect the meanes, and yet presume vpon his power, which is most proper to this place. For if Christ heere would haue come downe from the pinnacle headlong and not by degrees, hee had neglected the meanes, and so had beene out of the compasse of the promise. And thus doe we trie whether God can keepe vs when we are gone out of the way; which is as if wee would cut off a mans leg, and send him then on our errand; and clip the wings of a bird to trie whether it can flie: for our presumption can tie vp Gods armes that he cannot helpe vs, and make him brasse, that he cannot raine mercy vpon vs. We know there is a peremptory decree of election and reprobation: what of this? yet we must striue to obtaine the price set before vs, and worke our saluation forth with feare and trembling: for there are none predestinate to life, but they are predestinate to the meanes, faith and repentance, and he shall beleeue and repent that shall be saued, and he that doth not, was neuer elect; and yet we trie whether God can saue vs contrary to the meanes hee hath appointed, by walking in profaneneſſe, and in the works of darkneſſe. But let vs know, that the promise is vpon condition that we beleeue, and that the meanes standeth with the decree, and cannot be separate. Oh, but it is said, *At what time soeuer a sinner doth repent he shall liue.* True: but it is said againe: *Abuse not the bountifulnesse of the Lord vnto thine owne damnation:* For the doore is not alway open, but thou maist knocke too late, and weepe when thou canst get no blessing:

Phil. 2. 12.

Ezec. 18. 32.

Rom. 2. 4.

ſing: for if the ſunne once ſet vpon our ſinnes, or the inheritance be once giuen, then we come too ſhort to expect any ſhare.

Heere wee are to conſider two extremities wee are fallen into: firſt, that wee diſtruſt moſt where wee ought not to doubt: ſecondly, that wherein we ſhould be moſt fearefull, wee are too bold: *Care not* (ſaith Chriſt) *for food and apparell, (Mat. 6. 25.) they ſhall be caſt vpon you*: and yet in theſe things we dare not truſt the Lord without a pawne, for vnleſſe we haue bread, we thinke ſtraightway we ſhall ſtarue: but concerning heauenly things we are more careleſſe, as for the preaching of the word, which is as neceſſary to keepe life in the ſoule, as is food to maintaine life in the body. Without bread a man will confidently ſay he cannot liue, and yet deſpiſing the bread of life, and neuer taſting of it, he will not doubt but hee hath a ſound ſoule, and can retire to the ſong of mercie; as that he truſteth God will ſpare him: when as in truth wee haue no promiſe of mercie, but through obedience to the Goſpell, embracing it by faith, and expreſſing it in our conuerſation. And this is our miſerie, that wee are growen ſo ſluggiſh, that wee dare truſt God with our ſoules without meanes, which is the more precious part, but not with our bodies vnleſſe wee ſee the meanes preſent, theſe being of no value ſaue in reſpect of the ſoule which maketh the whole immortall. Chriſt heere refuſed to fall downe, becauſe there was another way: ſo let vs ceaſe to tempt the Lord by our wicked liues, vpon hope of his patience, or preſuming that in compaſſion he will not fall out with vs, nor take vengeance on our offences: for wee cannot truſt or rely vpon mercie without obedience to his commandement. Example heereof wee haue, *Act. 27. 24.* where *Paul* had a promiſe of the Lord, that not a haire of their head ſhould periſh that went with him in the ſhip: yet when vpon violence of the tempeſt they would haue committed themſelues to the ſea, *Paul* telleth them they could not be ſafe vnleſſe they ſtaied in the ſhippe: for God hauing ſet downe the meanes of their ſafetie, meant to haue their hearts inclined to it; euen ſo he that doth not amend his life, can no more bee ſecure from the ſhip-wracke of his ſoule, then theſe from the daunger of their bodies if they had forſaken the ſhip: or Chriſt to haue had his

Fathers Angels to haue vpheld him if hee had cast himselfe downe.

3. temptation

Againe the Diuell tooke him vp into an exceeding high mountaine, &c. This is the third battery or assault was laid against our Sauiour Christ; wherein are two generall parts: first, the temptation: secondly, the resistance of the temptation. In the first, there are three parts to be considered: first, what was the glorious and glittering sight he shewed Christ: secondly, what was the bountifull offer he made him: thirdly, what was the condition he required in recompence of his roiall liberality. The sight he shewed him is set downe by these circumstances: first, hee lifteth him vp into an exceeding high mountaine that he might haue the aduantage of the place to take the better view: secondly, hee shewes him not some but all the kingdomes of the earth, not in some but in all the glory of them all; and as *Saint Luke* saith, *chap.* 4. 5. in the twinckling of an eye, that the sudden sight might haue rauished him.

obs.

Out of which learne, that before the diuell would propound his purpose and manifest his drift, he vseth an insinuation to prepare Christ, by making an impression in his minde, to haue that moued by the apprehension of the sense, that if it were possible his mind might be insnared. But Christ though he had the naturall faculties of man, yet was he not subiect to mans infirmities. But it is strange to see how forcible this temptation is to the sonnes of men that are but flesh, to shew them but the sight of things, for not onely the minde poisoned with concupiscence corrupteth the sense, but the sense likewise poisoneth the minde, and oft times the Diuell begins with thoughts and fancies represented to the senses. In incontinency thus he wrought with *Dauid*, 2. *Sa.* 11. 2. by casting his eye from the turret to lust after *Vriahs* wife: and *Gen.* 39. 7. *Putyphars* wife saw the yong man *Ioseph* to be faire, and she said, *Lie with me*: and *Ioshua* 7. 22. *Achan* saw a stately garment of a Babylonian, and then coueted, and then tooke it. For sensuality and voluptuousnesse, the eye worketh much vpon men, and therefore in the Prouerbs we are forbidden to looke vpon the colour of wine lest the sight inflame the appetite: and in *Ahab* 1. *King.* 21. 2. it is to be thought

Prou. 13. 31.

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hee often saw *Naboths* Vine-yard, whereby hee was brought so greedily to desire it: yea in most of the sinnes registred in the scripture, this speech (*They saw it*) commeth euer betweene the heart and the sinne; for thus Sathan powreth in poison into the heart by the outward sense, and our looks are as windowes whereat lust is let in, and concupiscence inflamed. Heereupon it is that the Saints of God haue made their praiers, that the Lord would turne away their eies from beholding vanity: and *Iob* made a protestation that he would not wantonly looke vpon a maide. Iob 31. 1. And if these that were so full of the holy Ghost, so painful in crucifying their members, so feruent in praier, and so awfull of God did this, much more ought we that are farre behind them in religious exercises, and farre before them in fleshly desires, haue a steddy hand ouer our selues and our senses, that they bee not caught and insnared. Therefore let vs yeeld nothing to the course of waters, nor seeke to quench the fire with oile, or abate our lust by dalliance. Some haue the eies of the Cockatrice of Egypt, that sendeth foorth poison to infect others, and rebounding backe againe poisoneth it selfe. For him that can scarse stand of himselfe, it is not safe sliding on the ice: nor for a weake braine to come neere an Iuie bush: for in this hee betraieth his owne soule.

For the second, which is the promise hee made him, *All these* (saith he) *I will giue thee*: and lest he might seeme to promise that was none of his owne, it appeareth by *S. Luk.* 4. 6. that he doth not challenge this as his of himselfe, but as giuen him: as if hee should say, They are all giuen me, and I wil giue them all to thee; wherein partly hee saith true, and in part lieth most shamefully. His truth is in this, that he acknowledgeth it to bee bestowed by a higher Lord; but heereby he would insinuate, that they are so giuen, as the Lord hath vtterly renounced and abdicated his care of the world, and hath left the earth to bee disposed by Satan, or the wheele of fortune, contenting himselfe with the gouernment in the heauens. Where learne, that though Sathan doth rule against Gods will, and that he neuer allowed his power, yet hee ruleth not without his will. Heereupon we must vnderstand a double power; the first giuen, the second onely permitted:

Iohn 19. 11. mitted: *All power thou haſt* (ſaith Chriſt to *Pilate*) *is giuen thee of my Father.* But the Diuels power is ſo permitted as it was neuer ordained of God: therefore it is not ſo lawfull as that of Magiſtrates, be they neuer ſo wicked; for this is ſo giuen, as though it bee abuſed yet the authority in it owne nature commeth from God. *Reuel.* 13. The beaſt, that was the Emperour of Rome, came tumultuouſly, and aduanced by warres had his authoritie giuen him from the Dragon. Where wee muſt diſtinguiſh two things: firſt, the ordinance of God commanding ſuch magiſtracy ſo farre as it is preheminence: ſecondly, their Apoſtaſie, their tyrannie, perſecution of the Saints, and their vniuſt comming to that ſeate, was from the diuell. But the diuels power he executeth is no way lawfull as from God, for he neuer commanded it; ſo as he is a meere vſurper: and according to this is the lieutenancy of Sathan, which God doth ſuffer but not ordiane, namely that princely imperious popiſh Prieſt of Rome, neither Magiſtrate nor Miniſter, and hath no power but from ſathan, and is abſolutely as vnlawfull as the Diuels. Where further conſider, that there is nothing ſo euill but it is by Gods decree, though not allowed, and it is good there ſhould be euill. And though the diuell as hee is the Diuell ruleth not well, yet it is to Gods glorie, for the exerciſing of his children by the buffetings of Satan to humble them, leſt they ſhould waxe proud, and for the condemnation of the reprobate by the ſuggeſtions of Sathan to ntangle them, that they might not eſcape the iuſtice of God.

The ſecond thing Sathan aſſumeth to himſelfe is moſt falſe, namely, that they were his to diſpoſe; for ſince they were neuer giuen him, he cannot aſſigne them ouer, for hee hath gained no intereſt by vſurpation. And this is true that *Nabuchadnezzar Dan.* 4. learned by liuing among beaſts: *Now* (ſaith he *verſ.* 31.) *I ſee by experience which I could not before iudge of, that the Lord of Lords diſpoſeth of kingdomes.* But it may bee thought a ſtrange impudency in the diuell, to goe about to perſwade the Sonne of God that he could giue theſe things, for ſcarce any of vs would thinke his ſouereignty ſo great. It is true, Chriſt could not by this proffer bee ſeduced; but a great part of the world doth thinke, that

that hee can disposse of the comforts of this life, which is proued by the meanes they vse to come to these blessings, vsing leud practises and vnlawfull meanes, not for a kingdome but for a trifle; which they would neuer doe, if they were not perswaded the disposition of these inferiour things were turned ouer to the Diuell, for God giueth nothing as a blessing, but by a lawfull course: so as vsing Sathans meanes how can wee thinke it commeth from God? And that such is our iudgement also, appeareth by the prouerbe, *Hee that liueth an honest man shall die a begger*; and what is this but to giue ouer the gouernement to the Diuell of these earthly things? And though they aske their dailie bread of God, yet they testifie that this their God is Sathan. For note the meanes they vse. For kingdomes, can a man perswade himselfe that God setteth vp Princes, and that promotion commeth neither from the East nor from the West, and shall he aspire to it by treason? For authority; can a man thinke that to come to a place is in the disposition of the highest, when he is aduanced by bribery and corruption? He that thinks to win somewhat from a Prince by flattery, perswadeth not himselfe that God can dispose of Princes harts. And he that comes to a liuing by simony, thinks not that the holy Ghost hath appointed him there; nor he that increaseth his wealth by vsury, holds not that riches come from the Lord; for all these meanes hath his mouth cursed.

Further, for the promise, hee will giue him all if hee will giue him but a knee, a small matter; and if he would acknowledge him a benefactor, he would gratifie him as a person worthy, with all he shewed him. Now how euer Christ was not ouercome with this, yet it mightily preuailes with the sonnes of men. Looke into all particular places, and we shall finde he hath many to crouch to him for a great deale lesse then this was: *Iudas* will betray his master for thirty peeces of siluer, *Mat.* 26. 15. *Doeg* will flatter *Saul* 1. *Sa.* 22. 10. and speake all euill of *Dauid*, in hope of preferment: *Absolon* will seeke his fathers life, to step into his throne, 2. *Sa.* 15. 2. *Ioab* will kill *Amasa* (2. *Sam.* 10.) to get but the chiefe captainship of the guard. And *Abimelech* will slay threescore and ten men (*Iudges* 9. 2.) to make himselfe way to the Crowne. This made *Balaam* (*Numbers* 24.) that hee would faine haue cursed,

that

that he might haue been aduanced: and *Diotrephes* (3. *Iohn* 1. 9.) to hinder preaching that he might be chiefe: and the Disciples to fall out (*Luke* 9. 46.) among themselues who shall be chiefest, one desiring to sit on the right hand, the other on the left, that they might be iolly fellowes. But neuer any tooke the Diuell so much at his word as the Hierarchie of Rome, who from God had nothing giuen them but the Word and Sacraments, but from Sathan hath had his staiers and degrees to ascend into the mountaine; first God hauing prouided men should bee Pastors ouer the people, it was appointed by man that there should bee superintendents ouer the superintendents, that is, Bishops, ouer Pastors, which was thought good to appease the dissention of the church, and to aduance men for the excellencie of their gifts. After was deuised that some should bee ouer the Bishops, as Archbishops, deuised at first by singular policy, that as Bishops in their Dioces were ouer the Pastors, so these should bee ouer them, to deale with them as they did with the Pastors. After was inuented that some should bee ouer them, and then was the Church giuen to foure Patriarkes which were to haue as ample authority ouer them as they had ouer the Bishops, and these were placed in euery corner of the Church, namely at *Alexandria*, *Antioch*, *Constantinople* and *Rome*. Heereupon by reason of the multitude of matters brought to these foure, Sathan withdrew them from their studies, being so instantly importuned as they were. From hence they being in such eminent places, and bearing the name of great professors, the Emperours growing to bee Christians indowed them with great substance, called them to be of their Councell, and gaue them much worldly wealth, as to great men of the earth; and when they began thus to negotiate in the world they despised preaching. After when they were inriched and brought thus farre *ad gloriam mundi*, to behold the glory of the earth, then Sathan wanted no more then to see which of these would fall downe first and haue all: at the end the strife grew betweene *Constantinople* and *Rome*, as Patriarkes of the East and West Churches, and after some buckling Rome preuailed, partly by the absence of the Emperour, partly by the diuision of the Empire

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in the East, partly in that it sought it more ambitiously than the other, and partly for the fulfilling of the Prophesie, that the seat of the Beast should bee built vpon the seuen hils. And how was this done but by *Phocas* that killed his Master *Mauritius*? whereupon afterward partly by worldly power, disposing of Emperours, and the yoke of conscience thinking them *Peters* successours, he was *stupor mundi*, the wonder of the world, hauing power in the peoples vnderstanding, both in hell, heauen, earth, and purgatory; and when he came to rule in all these, then was this fulfilled heere spoken of, *Fall down and worship me*. And this hath also infected the Churches of the Protestants, as one Bishop *Bennet* hath written, namely the Diuell hath shewed them the fat Bishopricks, Deaneries, and Parsonages of the land, and hauing once gotten them at this lift, hath brought them to disclaime and renounce the simplicity of the truth, and leauing their calling to betake themselues to the glittering shew of the world, and to be fed and fatted with ambition.

For the third, which is the condition hee requireth for his liberality: he will not giue it for nothing. Where note, that the Diuels promises are faire, but there is some cursed condition tied and annexed to them. He will giue *Absolon* a kingdome, but he must rauish his fathers concubines: he will get *Doeg* a place in the Court, but he must persecute the Church: *Caiphas* shall be chiefe Priest, so he will betray Christ: *Pilate* shall bee a Iudge, if he will be *Cæsars* friend: *Balaam* shall be highly promoted, if he will but curse the people: and Christ shall haue the whole world if he will but bend his knee to him. He will promise, a merchant shall be made an Alderman, if he will but continue his vsury: a Lawyer shall be made a Iudge, if he will not sticke at a little bribery: a scholar shall haue great preferment, if he but follow his counsell: at first to preach pleasingly, not to do it often, for then he shall be stale, to come vp only in famous places, especially at Bethel the Kings Chappell: so as the country must not content him, he must preach like a Clerke in his Greeke, Hebrew, and Latine, that the people may rather admire him, than vnderstand him: thinke hee hath knowledge, rather than get any for themselues: for Sathan cannot abide to haue them learned, hee must

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2. Sam. 16. 22.
1. Sa. 22. 9. 18
Luk. 23. 2.
Ioh. 19. 12.
Num. 23. 11.

must defend all things not onely to bee well established but well executed; to beware lest he gall men in authority; and howsoeuer in the pulpit he may generally glaunce at abuses, yet after to shew himselfe plausible, and to make himselfe deafe when he heareth an oath. Thus doth the diuell indent with men, and thus is wine
Amos 2. 12. giuen to the Nazarites, as *Amos* speaketh, and vnlesse thou wilt suffer God to be dishonored, and thy soule hazarded, he will giue thee nothing.

But it may bee said, It is a shamefull thing to demand this of Christ, so may it seeme of vs; for no man will professe to worship the diuell. But this cannot be denied in action, howeuer it be in words: for if a man worship him whom hee serueth, and serueth him whom he obeyeth, as *S. Paul* saith *Rom.* 6. 14. And if wee may measure the worship by the fruits of worship, he that by praier expecteth not a blessing, by loosnesse of life giueth himselfe to vncleanesse, and from the poison of his heart profaneth the Sabbath, doth worship the diuell greatly, though hee crie neuer so much against it: for none will sooner defend her honestie then a strumpet, nor giue bigger words then a coward. Yea some are so fully possessed with him as they doe not know it; and those diseases are most dangerous that are not felt. Now the diuell is worshipped two waies: either by idolatrie in iudgement, as in grosse superstition: or by idolatrie in affection, as they that make their belly their God: for the couetous man is an Idolater, *Ephes.* 5. and so is the voluptuous man, *Phil.* 3. yea if we plant our hearts any where but in heauen, we commit Idolatrie.

Now for the resistance of the temptation, it hath two parts: the first, generall: the second particular. First, answering by the
1 detestation of the person, *Auoid Satan:* for because he had dealt more shamefully in this temptation then in the others, he giueth
2 him a more sharpe answer then before. Secondly, he descendeth for the instruction of the godly, into a more particular answer: I must worship God.

Out of the first, learne the wisdome of our Sauiour Christ, who dealing with a most malicious enemy, would not multiplie words or argument with him, but answereth him with one onelie word of detestation, *Auoid Sathan.* For the blasphemous may

not

not bee reaſoned with, if they ſhould, it would make them but burſt foorth into greater outrage againſt the peareles and matchleſſe wiſedome of God, giuing vs likewiſe by this anſwer ſecretly to vnderſtand, that whoſoeuer goeth about to withdraw vs from God, is of the diuell: ſo likewiſe are they that ſeeke by reaſon to diſſwade vs from the ſhame of the croſſe: Therefore (*Mat.* 16. 23.) when Chriſt indeuoured to preuent the ignominy ſhould come vpon the croſſe, and to make his diſciples and the reſt vnuanquiſhable when it ſhould come, it is ſaid there, *Peter* tooke him aſide, and vſed reaſons to diſſwade him from ſuch vncomfortable ſpeeches; whereupon Chriſt not mildly but ſharply, being diſpleaſed with this carnall exception of his, bids him *auoid Sathan*: that is, as a great enemy to him and others. And ſo whenſoeuer fleſh and bloud ſhal take exception againſt the myſtery of godlineſſe, it is thus ſharply to bee reproued. Hereupon (*Rom.* 3. 31.) exceptions being taken, that the law ſerued to no vſe, becauſe Chriſts obedience had abſolutely purchaſed our pardon, the Apoſtle in like wiſdome of the ſpirit of God, anſwereth not onely by a ſimple deniall, but by a deniall with a deteſtation: *God forbid*: as that it is blaſphemy to be of ſuch opinion. And ſometime to this phraſe the Apoſtle addeth more, as *Rom.* 3. 8. not replying one word, but onely ſaith, *their damnation is iuſt*, rather ſetting before them their curſed end, then conuincing them by reaſon: for as *Salomon* ſaith, *A foole may not bee anſwered in his folly.*

Out of the ſecond anſwer which Chriſt maketh, for our inſtruction and ſatisfaction, obſerue, that God muſt haue both all outward and inward worſhip, ſo as it is impious to thinke a man can keepe his ſoule for God, when hee humbleth his bodie to ſtrange gods: and in this hee doth withdraw his reuerence from his owne religion, either through feare or profaneneſſe reaching foorth part of the worſhip to another: But wee muſt know God will haue both, and in creating both hee challengeth both, beſides that of them both hee hath made but one man which cannot be diuided, but goeth together. For we are not baptiſed in our bodies onely, but in our ſoules: our ſoules only were not redeemed, neither ſhall they onely bee ſaued, but the whole

whole man. If the bodie then be the Lords both by creation and by redemption, let vs giue testimony of his worship in both, otherwise it is as if a woman should protest she loued her husband at the heart and in her soule, and yet should prostitute her bodie to vncleanesse: but wee are espoused and maried to the Lord, therefore let vs keepe both for him vnspotted.

Lastly, out of the diuels argument, let vs learne to feare and serue the Lord: for if gifts may draw on worship, as he pretendeth by his proffer to Christ, then hath the Lord offered farre more largely for vs: *I will giue thee* (saith he) *eternall life*, and it is no aduantage to winne the world and to take the diuels offer, and after to lose our soules. But let vs set God on our right hand, in him we liue, in him wee haue our being, it is hee that feedeth vs with naturall and supernaturall things and blessings, godlinesse hauing the promises of this life and of the life to come: hee will make vs heires of the earth, the world standing for our sakes, we shall be heires of heauen, Christ hauing prepared places for vs in his fathers house, yea fellow heires with his owne Sonne, tasting of no other loue, nor feeling any other glory then his Sonne hath; and therefore in the iudgement of the diuell hee shall worthily bee damned that refuseth so large an offer at Gods hand, who giueth and neuer vpbraideth, pardoneth and neuer repenteth.

1. Tim. 4. 8.

Ioh. 14. 2.

Ioh. 17. 24.

Then the diuell left him, &c.

This is the third part, namely, the issue and euent of the temptations had and sustained by Christ, set downe in two things: first, that when the diuell could not ouercome him, he left him: secondly, that the Angels attended and ministred.

For the first, by this vnderstand that as Christ was tempted for vs, and in our flesh ouercame for vs in his person, so wee haue good and comfortable security, that vsing the same meanes hee did, according as we shall be enabled, and through the grace of the same spirit, wee also shall ouercome the Prince of darkenesse: for wee must not thinke our selues freed from these assaults, the life of a Christian being a warfare, the world the campe, the first registring and inrolling of vs being in baptisme, where we tooke a vow to be true to the Lord Iesus: Christ is our victorious Captaine,

taine : our enemies are, the world without vs, the flesh within vs as accessaries, and the diuell as principall, besides temptations on both hands. Now the power we haue to repell these, is the sword of the spirit, the word of God : the schoole where we learne this defence, is the Church of God, where we finde weapons both offensiue and defensiue, a shield of faith to defend our selues, and a sword of the word to offend the enemy. And this may bee our comfort, his rage will haue an end, and his malice shall not preuaile : but as *Saint Iames* saith : *If we resist him, he will flie from vs :* that is, he will hasten as fast away, as he came fiercely toward vs, for heere is promised victory to all that striue in feare. Iames 4. 7.

For the second generally we note, how it pleased God by wisdome and dispensation to dispose of the exinanition, (as I may so tearme it) or the impairing and abasing of Christ, while he was in the flesh : that in the midst of the greatest ignominy and reproch, yet he bore some marke and badge of his notable and diuine power, whereby by the eies of faith hee might bee discerned to be the Sonne of God. His baseneſſe appeareth in this : that he liued in the wilderneſſe, he was assaulted of the diuell, he had no company but beasts, hee was hungry and had no food but stones, Sathan was busie with him to make him tempt his Father; and in all this there was nothing but ignominy and extreame baseneſſe. But after all this there breaketh foorth like the Sunne through the clouds, a matter which maketh him knowen and discerned to be more then a man, that the Angels come to doe him seruice. And thus did it euer fall out, that hee was neuer brought so low nor so neare the ground, but there did at last shine forth an impregnable worke of his diuinity : hee was borne in a stable, his Cradle was a Manger, there was lodging in the Inne, but none for *Mary*, yet was there then a starre in the heauens, to signifie to the Wise-men the birth of this noble personage : hee was baptised by *Iohn* his seruant, but a voice was heard from heauen, and the holy Ghost was there by his solemn presence. He had no possessions of his owne, but was maintained by the almes of deuout women, but out of them had hee cast Diuels. Hee must paie tribute, but hee will fetch it out of the fishes Mat. 22. Mat 3. 15. 16. Mat. 17. 27.

fishes mouth: in the end hee was taken with a band of men, but when he spake (*Ioh.* 18. 6.) they reeled backward and none durst lay hold on him: he was whipped and ill intreated, but twice before had hee whipped the money changers out of the Temple, and none durst open their mouth against him: he was condemned to die, but the Iudges wife dreamed and was troubled, being perswaded of his innocency, and *Pilat* himselfe acquitted him. When he was going to the crosse he was so worne as he was not able to beare it, but he was able to beare the wrath of his Father. He was hanged betweene two theeues, but he saueth one of them. And howsoeuer sometimes he was called *Belzebub*, yet *Belzebub* confesseth him often to bee the Sonne of God: thus was euer his humility qualified with some testimony of his diuinitie.

Mark. 11. 15. Mat. 27. 19. 24. Mat. 27. 32. Luk. 23. 43.

In that it is said, *The Angels came and ministred vnto him*: note, that howsoeuer they bee ministring spirits, to giue vs security of the Lords protection, though his promise were sufficient, yet by speciall prerogatiue they are attending on Christ, to whom alone they owe and doe their homage. And besides learne heere the time when we are to expect this ministery of Angels, not vntill we haue fought the battels of the Lord, then to succour our faint spirits, and to releeue our distressed hearts they are sent as comforters vnto vs. And thus when *Abraham* held in his body an anguished soule, and in his hand a bloudy knife to haue fetched the life of *Isaac* from him, then was the window of comfort opened, and then had God prouided another sacrifice. When *Iacob* was wearied and benighted, (*Gen.* 28.) hauing for his bed the earth, and for his pillow an heape of stones, then standeth the Lord about him and blesseth him: and when *Eliah* is forced to flie to preserue his life, and yet ready to die for want of food, then doth the Lord awake him by his Angell, and bid him eate, 1. *King.* 19. 5. And when Christ had finished the combat and wonne the field, then the Angels come to waite vpon him: so as wee may not thinke to beare away the victory without blowes, nor to be comforted without sorrowes, nor to bee refreshed without want.

Gen. 22. 11.

MATH.

MATH. 4. *verſ.* 12, 13. 14. 15. 16.

12. *And when Ieſus heard that Iohn was committed to priſon, he turned into Galile:*
13. *And leauing Nazareth, went and dwelt in Capernaum, which is neere the ſea in the borders of Zabulon and Nephthalim.*
14. *That it might be fulfilled which was ſpoken by the Prophet Eſaias, ſaying,*
15. *The land of Zabulon and the land of Nephthalim by the way of the ſea, beyond Iordan, Galile of the Gentiles:*
16. *The people which ſate in darkneſſe ſaw great light, and to them which ſate in the region and ſhadow of death, light is riſen vp.*

HEere followeth the real execution of Chriſts office, and what hee did after *Iohn* was in priſon: For now was the time that the day-ſtar going away, the Sonne of righteouſneſſe might appeare. In the words there are three things to bee conſidered: firſt, the cauſe why Chriſt returned into 1
Galile, the very place where that *Herod* dwelt that committed *Iohn* for reprouing him of his adultery. Secondly, that hee lea- 2
ueth Nazareth his owne place: the reaſon whereof is giuen by Saint *Luke, chap.* 4. 29. becauſe they ſought to breake his necke. Thirdly, the cauſe of his going to Capernaum, to fulfill *Eſay* his 3
Propheſie, that thoſe quarters ſhould firſt bee made famous through Chriſts doctrine and miracles, being the firſt that were caried away into captiuity.

Now firſt it ſhall not be amiſſe, ſince wee ſee *Iohn* in priſon, to 1
ſeeke out the cauſe of his commitment, which though it bee not

heere expreſſed, yet it is in the 14. chapter of this Euangeliſt ſet downe vpon another occaſion, that *Herod* thought the ſoule of *Iohn Baptiſt* to be gone into Chriſt: howbeit S. *Luk. chap.* 3. 19. vpon this very occaſion, ſheweth the cauſe to bee for reproouing *Herod* for taking his brother *Philips* wife. Where note, & behold as in a mirror, the wonderfull reſolution of a Chriſtian ſeruant of God, that durſt tell a king to his face of ſo enormous a crime. And if *Iohn* liued now, howeuer many might haue commended his zeale, yet moſt would haue condemned his diſcretion, that durſt aduenture himſelfe ſo far: for he was growen into high fauor with the king, as appeareth *Mark.* 6.20. *Herod* would heare him often, acknowledged him to bee godly, reformed many things, and granted many things at his requeſt: ſo that heerein men now adaies would call in queſtion his diſcretion, that hauing ſuch intereſt in the king, he would not ſpare him in this one vice, but muſt needs lance this ſore; whereas if he had but ſtopped his mouth in this one, hee might haue continued ſtill and done much good. But *Iohn Baptiſt* durſt not conceale any part of his ambaſſage. The imitation of which preſident will be thought to be preiudiciall to the ſerpentine wiſedome of theſe times: for now it is thought good aduice, not to wake a ſleeping Lion, nor to put our hands into the hiue, leſt we be ſtung: but to beware of *vae vobis* leſt wee come *coram vobis*; not at all to reproue, leſt wee bee ſtriken. Which is contrary to the wiſedome of *Iohn*: for though there were none left but Chriſt, yet hee ſpareth not his meſſage, nor is aſhamed to tell *Herod* of that ſin he ought to be aſhamed to commit: and away with this idoll diſcretion, which marreth all, euen as the image in *Daniel, chap.* 3. 1. which was ſet vp in Dura. *Nathan* (2. *Sam.* 12. 1.) muſt tell *Dauid* of his adultery to his face: and *Paul* aduiſeth (1. *Tim.* 5. 20.) thoſe that ſin to rebuke openly, that the reſt may feare: which being ſealed by the canon of the Apoſtle prooueth, that men muſt not onely rebuke in generall, but in particular. And if *Paul* had need of the prayer of the Epheſians, *chap.* 6. 19. that he might ſpeake boldly, much more haue wee that ſtand in ſuch feare to be bound for our ſpeech: for by this courage and boldneſſe ſhall wee eſtabliſh our doctrine in mens conſciences.

Secondly,

Secondly, in this example of *Iohn*, note, as his constancy to speake boldly, so his persecution to suffer extreamly: and this is the portion allotted to all Gods Ministers. If *Eliah* speake the truth in reproouing *Ahab* 1. *King.* 19. 8. he must flie to the mount Horeb to saue himselfe. If *Amos* preach at Bethel the destruction of *Ieroboams* house, *Amos* 7. 12. he must go to his tar-box again. And if *Michaiah* (1. *Kings* 22. 17.) tell the king truly he may not go to battell, he shall be sure to eat the bread of affliction. If *Hanani* tell *Asah* (2. *Chronic.* 16. 9.) thou hast done foolishly not to rest vpon the Lord; to prison with him. If *Zachariah* (2. *Chron.* 24. 20.) tell *Ioash* he shall not prosper if he forsake the Lord, and that he doth ill to put downe religion, he shall be slaine euen in the court of the Lords house. *Ieremy* must to the dungeon, *Esay* to the saw, *Iohn Baptist* to the axe, if they bee so quicke sighted and so hot spirited as they cannot winke at sinne. And *Reuel.* 11. 3. of two Preachers, out of whose mouthes shall proceed fire, though in the eies of the Lord they be as Oliues dropping down most comfortable iuice, yet at last the Beast shall get them and ouercome them, they being stronger in the spirit, but he in the flesh, and he shall kill them, and they shall not be buried, and the people shall send gifts one to another, saying the Prophets are gone, now making merry, as that they might sinne without controlement, and giuing applause to that beastly tyranny was shewed on them.

Let vs further consider the indignity offered to this man, borne a Prophet, whose father was stricken dumbe by a miracle, the Bridegroomes friend, yet was hee not condemned by publike sentence, nor at the desire of the people, but by the request of a harlots daughter, executed in a priuate place. Could the Sun shine vpon such a King as could breake foorth into this impiety? And how could the Lord spare his wrath and not powre it forth, that such a famous seruant of his should bee taken away by such an infamous death? But howsoeuer wee may after a sort confesse that our bodies are in the Princes power, yet this may comfort vs, that not the life, no nor the haire of a Minister shall perish without the pleasure and permission of God. To day, to morow and the third day Christ shall preach, let the Fox do his worst; & Luk. 13. 32.

when his time is come their malice shall put him to death also. Thirdly, note Gods prouidence, that both *Iohn* and Christ may not be clapped vp together, but God euer will haue some left to carry his message. When the three children (*Dan.* 5.) were in the fire, *Daniel* was at liberty in the Court: and when *Daniel* was in the Lions denne, the three children were in credit in the Court. When *Iohn* is fallen, Christ riseth. When *Herod* (*Act.* 12.) had imbrued his hands in bloud, putting *Iames* to death, hee thought to haue done the like to *Peter*, but the Lord sent his Angell to vnshackle him, for they must not both goe to the pot together. And when the Temple of God by the inuasion of Antichrist is become a slaughter-house of the Saints, yet the Lord (*Reu.* 11.3.) had a number left, namely two witnesses at the least, one to comfort another, for the propagation and publishing of the truth: so as we may be assured, though the Lions of the field roare and rauin neuer so much, it is not possible all the true preachers of the Gospel shal be abolished: but as their bloud
Psal. 116.15. is pretious in his eies, so out of their ashes will he raise vp others that shall hold the cup of his indignation euen to the mouthes of Princes.

Further obserue, how the Lord esteemeth the tyranny and cruelty of men in this kind toward his Ministers: for *Luk.* 3.20. it is said that of the euils which *Herod* had done, hee added this aboue all, to impriſon *Iohn*: so hainous a thing is the persecution of the Gospell in the sight of God, and much more of them that are his Embassadors; and therefore this is noted 2. *Chron.* 16.12. to be the captaine sinne of *Asah*, that hee put *Hanani* in prison; so beautifull be they in the opinion of the Almighty, for he priseth the death of these Saints at a high rate: as may bee seene first in their often redemption from death, as *Paul* escaped *Act.* 23. when the people had sworne to slay him: and *Peter* was loosed from his chaines when the gouernours had conspired against him. Secondly, it may bee discerned in the precious reward of it, *Blessed be they that die in the Lord.* and *Stephen Act.* 7. 60, is said but to sleep when he had been stoned of the Iewes, his spirit being receiued of the Lord Iesus. And thirdly it is manifested in the seuere reuenge of their death, the Lord first hauing

giuen

giuen an expresse commandement, not to doe his Prophets any harme: secondly, shewing it by practise, he reproued, nay he slue many mighty Kings for their sakes, euen *Herod* the King for *S. Iames* his sake. Psal. 105. 5.

Lastly obserue, that Christ was not dismaied by this example of *Iohns* imprisonment, but staied in the same mans gouernement, according as *S. Paul* saith, *Phil.* 1. 13. My bands in Christ haue not made others fearefull, but they are famous in the Court of the Emperour. Yea therefore is *Iohn* imprisoned, to embolden Christ the more; so as we are not to be discouraged by persecution, but rather confirmed that the same God that hath beene strong in them to make them beare it with chearefulnesse, will also bee so in vs; for these things turne to the furthering of the Gospell.

For the second point, namely Christs leauing of Nazareth: learne generally, that plaine dealing breeds danger, for when Christ began to reproue them for their ingratitude in despising his miracles, and to tell them that if he preached among the heathen he should be better entertained, alleaging the examples of *Elias* and *Elizeus* that could doe more good out of Israel than in Israel, then they sought to breake his necke by casting him downe a hill. After this maner when *Paul* (*Act.* 22. 21.) told the Iewes that he was warned by God to get him quickly out of Ierusalem because they would not receiue his witnesse, and to depart to the Gentiles; in detestation of this doctrine and in hatred of his person, and in a stubburne kind of pride, that would neither themselues receiue the truth, nor suffer others to doe it, they threw dust into the aire, and bound him with thongs to haue whipped him: which must nothing discourage the Ministers of these daies, to be the lesse plain harted or true tongued; for as the curse falleth if they preach not, so doth it likewise if they doe it negligently: and what greater negligence can there be, than to deale doubly betweene God and the people, crying peace when the sword is at their elbow?

For the third, namely why he went to Capernaum: it was for the fulfilling of a prophesie, *Esay* 9. 1. 2. that as the enemy began to waste there first, so they first should be in their posterity blessed,

sed, that the Sunne beames should rise in their horizon, qualifying the grieuousnesse of their affliction with the greatnes of their consolation, that Christ should beautifie them with most miracles. The words containe two parts: first, an exact description of the place wherein this light should appeare; where onely note, that the place first smitten is first comforted, such a remembrance hath the Lord of our sorrowes, as to lighten that heart with the first ioie that was cast downe with the first griefe. Which may teach vs to stop our mouth, and not to grudge at the Lords hand, for he weigheth our miseries as in a ballance, and keepeth our teares as in a bottle, and will in his time measure out light vnto vs that were first compassed with darkenesse. Secondly, the words 2 containe the declaration and maner of the comfort brought to this place, amplified by the gainesaying of the contrary: the misery they were in both for body and soule till the Gospell appeared, which is set downe by two metaphors or borrowed speeches most vncomfortable to the nature of man, the one from darknes, the other from death, which in the Ebrew is called the darknesse of darkenesse; then their deliuerance is compared to light which is most chearefull.

Now first for their estate wherein they were before Christ came, it is said in darknesse, and this is two fold: the first outward, palpable, materiall, bodily, earthly darkenesse, when the heauens are ouerwhelmed with clouds, the Sunne gone downe, the Stars hidden, the Moone not risen, and neither fire nor candle to bee 2 gotten. The second is inward, inuisible, insensible, spirituall, hellish darknesse; and this is more dangerous than that darknesse of Egypt where for three daies none could see another, *Exo.* 10. 22. Yea it is like that *Iob* speaketh of *chap.* 10. 22. I shall goe into the land of darknesse where is no life, nor order, but light is their darknesse; and of this spirituall darkenesse it is to be vnderstood heere, whereunto is proportionable the light heere mentioned which should guide them to the way of peace, which should scatter the mist of their ignorance as the Sun doth the foggie mists of the day. And this misery of their soules is expressed by outward things, which wee vnderstand and know to driue vs to a more deepe consideration of their estate.

Now

Now all outward darkneſſe is two fold: either intrinſicall or within, when there is an indiſpoſition in the inſtrument, either naturall or accidentall: or elſe when there is a want of a *medium* or a meane, that they may carry and tranſmiſſe the obiect to the ſenſe, as the light of the aire, or of the candle or ſuch like; for be the eie of it ſelfe neuer ſo good, in a dark place it can ſee nothing. To the firſt of theſe that haue the fault in their eye, and which being ſet in the Sunne can ſee nothing, the night is as the day, and the day as the night. Now as the light of the body is the eie, ſo the light of the ſoule is the iudgement: and as to the blinde the Sunne is as darkneſſe, ſo to them that bee not enlightned in iudgement, the light of the Goſpell is but as a cracke of thunder to the deafe. Of theſe the Prophet *Eſay* ſpeaketh, *They haue eies and ſee not*, great mercy is offered, but they haue no grace to beleeue it. For the other cauſe of darkneſſe, when there wants a perſpicuity of the *medium*, though the eies be neuer ſo cleere, yet in darke places they cannot ſee: euen ſo many haue eyes, that is, a deſire to ſee, but they want light, namely the meanes, which is the preaching of the Goſpell. Now ſome there are that bee in double darkneſſe, that haue neither eies to ſee, nor light in the aire, and this kinde is eſpecially meant in this place. Eſay 6.9.

Further, as in darkneſſe all things are of one colour, ſo in the inward man when ignorance poſſeſſeth the minde, praying and curſing is all one: and as in darkneſſe a man is in fearefull horrour many times and amazed, ſo is it not poſſible that any ſhould haue peace of conſcience that wanteth meanes to bee brought to this light. Heereupon follow ſuch enormities as are committed, becauſe men in the darke know not what they doe; and this is the cauſe that the land is charged with ſuch monſtrous impieties as challenge God of his iuſtice to be auenged. And as hee that is blinde ſwalloweth many a flie, ſo hee that is blinde in ſoule ſwalloweth many a Cammell: Faith, Blood, Wounds, &c. are nothing; but they thinke to waſh it away with the common holy water of England, God forgiue me, or, I cry God mercy.

The ſecond metaphor or borowed ſpeech is, that they were in death. Now there is a double death, naturall and ſpirituall;

2 and this latter is double, either in the corruption of sinne, or in
1 2 the damnation of sinne: the first in this life, as that he that walketh
Ephes. 2. 1. Colos. 2. 13. on his legs may be starke dead in his soule: as it is said, We were dead in our trespasse before Christ quickned vs: and this kinde of death is meant heere. Whereby we see, that they that be vn-
1 profitable in their profession of godlinesse, are dead: and also
2 that there is a first resurrection in this life of the soule by the sound of the Gospell as the instrument, and the power of the holy Ghost, as the efficient. For the metaphor opposed to this, which is light, as without this our life is without comfort or safety. so without the light of the Gospell (which is the candle to goe to God) our soules are void of comfort and security. And to such things as are most necessary for the maintenance of our life is the Gospell often compared, that we might esteeme it at least equall
1 with the other which we cannot want. In *Amos chap.* 8. 11. it is compared to bread, the staffe of mans strength: *Iohn* 4. 10. to
2 water, that cleanseth corruptions: in *Deu.* 32. 2. to raine, that
3 maketh the earth fruitfull: *Marke* 9. 49. to fire, that quickneth
5 the benummed: *Luk.* 14. 34. to salt, which seasoneth our corruptions, and drieth vp the rottennesse of our hearts: *Marke.* 4.
6 14. to seed, for none are borne againe without the immortall seede of the word preached: and as no corne can grow where there was none sowen, so no grace can spring in that heart where the Gospell is not planted. Therefore as we all expect a ioyfull resurrection of the body by the power of Christs death from putrefaction, so let vs labour that our soules may heere be raised vp by the power of his word from vncleanesse: and as we all hope to taste of the Lords glory in his kingdome, so let vs all striue to partake first of his grace in his Church. And our Christian affection in this may be knowen by these two qualities: first, if wee
1 mourne for the darkenesse of others: secondly, if we reioyce for
2 the light our selues haue.

MATH.

MATH. *chap.* 4. *verſ.* 17, 18. &c.

17. *From that time Ieſus began to preach, and to ſay, Amend your liues, for the kingdome of heauen is at hand.*
18. *And Ieſus walking by the ſea of Galile ſaw two brethren, Simon which was called Peter and Andrew his brother caſting a net into the ſea, for they were fiſhers.*
19. *And he ſaid vnto them, follow me, and I will make you fiſhers of men.*
20. *And they ſtraightway leauing the nets followed him.*
21. *And when he was gone forth from thence he ſaw other two brethren, Iames the ſonne of Zebedeus and Iohn his brother in a ſhip with Zebedeus their father mending their nets, and he called them.*
22. *And they without taryng leauing the ſhip and their father followed him.*
23. *So Ieſus went about all Galile, teaching in their Synagogues, and preaching the Goſpell of the kingdome, and healing euery ſickneſſe and euery diſeaſe among the people.*
24. *And his fame ſpread abroade thorow all Syria, and they brought vnto him all ſicke people that were taken with diuers diſeaſes and torments, and them that were poſſeſſed with diuels, and thoſe which were lunaticke, and thoſe that had the palſie, and he healed them.*
25. *And there followed him great multitudes out of Galile, and Decapolis, & Ieruſalem & Iudæa, and from beyond Iordan.*

OVR Sauiour being entred into his office, and hauing laid the foundation of his Church by gathering of a people, and preaching vnto them the doctrine of repentance, knowing that he was not to ſtay long after the execution of his office, which was three yeares and more, euen in his entrance

trance and beginning he calleth out and gathereth some whom he would traine vp in the ministery, that after his departure his sheepe might not bee without guides, but that they might proclaime the same message of saluation which he before had done; and he taketh them of base and mechanicall trades, that their message might not bee suspected, and that the power of God might the more appeare in these weake instruments. In the words there be three parts set downe: first, the summe of Christs
1 2 Sermon: secondly, a destinating and appointing of certaine men to the office of Apostleship, that they might bee made fit through his instruction, from *vers.* 18. to the end of *vers.* 22.
3 Thirdly, the effect that followed of his teaching and miracles, namely a frequent concourse, and great multitudes of people sought after him.

1. For the first, because it hath beene handled before at large in the sermon of *Iohn Baptist*, onely obserue that the Gospell teacheth the same lesson, and giueth the same instruction to all kinde of men: for whether it bee preached to them that bee poisoned
1 with hypocrisie, as were the Sadduces, or puffed vp with pride, as
2 were the Pharisees, or to them that be starke dead in their soules,
3 and know no more of Christ than of the man in the Moone, such as were these people of Capernaum, it applieth the same medicine of repentance and amendment of life, beginning first at the heart, whence springeth sorrow, and where lurketh lust, and then taking hold of the life, as that it be fruitfull in good works.

2. For the second, it is set forth and described by foure circum-
1 stances: first, the place where this was done, by the sea: secondly,
2 the names, and conditions, and qualities of them that he called,
3 they were paires of brethren and fishermen: thirdly, to what hee destinateth and appointeth them, to the fishing of soules: fourth-
4 ly, their ready obedience to follow his heauenly voice without any consultation with flesh and bloud.

1. To passe ouer the first, because it is of no great consequence
2. for profit: for the second, who they were that were called (brethren). Where the holy Ghost doth in some proportion figure
1 out and set foorth the brotherhood and fraternity should be among the Ministers, that they should be as dearely beloued one

of

of another as brethren, as louing as *Ionathan* and *Dauid*, 1. *Sam.* 20. 17. their soules cleauing as it were together, yet so as *Paul* may admonish, yea and withstand *Peter* (*Gal.* 2. 11.) if hee walke not with a right foote, and this without any breach of charity. Their condition was to bee fishermen, which may seeme a great disparagement to the Sonne of God, to chuse such base instruments, and to haue beene more proportionable to his maiesty to haue called foorth the Priests, and the Pharises, the great men of the Church. But wee must vnderstand, that that is highest with God which men most disestimate; and by fisher-men hee will confound Philosophers, and worke more by them than euer he did by Angell, for they conuerted the whole world. We admire the conquests of *Alexander*, that with forty thousand men subdued all Asia, if hee had come with more wee had not so much magnified his victory, but if hee had ouercome with fewer, wee had much exaggerated and doubled his honour; but if hee had done it with twelue men, we would haue deified him. Yet Christ by these twelue Disciples, not armed with any might or maiesty to shew, subdueth all the power, not of the world alone, but of the diuell, and this within forty yeares. One of these fisher-men catcheth in his net all Asia, another Italy, another Egypt, another the Scithians and Indies, and vanquished onely by the word without sword, and this at such a time when Rome was in her greatest pride, all arts most flourished, Magicke and coniuring most practised, and all the Emperours of the earth sworne enemies against it, they yet entred through the legions of souldiers, through the prohibition of lawes, into the courts of Emperours, and made them submit their Scepters to the Crosse of Christ. Now in victories souldiers haue a part of the praise, but heere the Lord of heauen hath all the glory, for it was meerely miraculous: and thus doth hee purchase himselfe rich praise by weake instruments. He encountred *Pharaoh* not with men but with lice, *Exod.* 8. 17. for the baser the instrument the greater the glory: and so was it more glory to God *Exod.* 14. 21. in striking the sea but with a rod to bee a pauement for his owne people, and a deuouring depth for his enemies, than to haue caused the Israelites to haue turned backe, and to haue ouerthrowne the

the Egyptians by violence.

Further obserue, that though Christ chose fishermen to be his his followers and disciples, which were altogether ignorant, yet that simply in it selfe learning is better than ignorance, as we may see, *Act.* 22. 3. by *Paul* brought vp at the feet of *Gamaliel*, and by his precept to *Timothy*, (1. *Tim.* 4. 16.) that he should take heed to continue in learning.

3. For the third point, that they were appointed to fish for soules: let vs consider the Metaphor and proportion of these things, how neere they resemble one another: the world is the sea, the ship the Church, the net the Gospell, the fish the soules of men, the fishermen the Ministers, the bait the preaching of the word. And as they take sometime fish sometime frogges, so doe men preach to good and to bad; and as when the net is drawne out, the good fish is kept, and the drosse cast in againe: euen so shall the Angels do at the last day, when there shall be a generall visitation, euery true professor shall bee reserued to glory, and hypocrites as frogges shall be cast into eternall iudgement. And as while they be in the sea none can discerne, whether they be good or bad: so till the net be drawne vp, many may be taken to bee good Christians which be accursed reprobates. And as *Peter* (*Lu.* 5. 5.) fished all night and caught nothing, yet at Christs request cast in his net againe, so when men haue spent all their spirits and reformed nothing, yet at Christs commandement wee must fish still, and shall catch most when wee looke not for it. And as fishermen are euer mending their nets, so the Minister is euer to attend on exhortation, meditation and such like, for the taking of such the Lord hath appointed. And as if the net be broken the fish goe out, so when men are negligent the people stray.

Further in the word, *fishers of soules*, two things are insinuated: first, what the purpose of Ministers must be, not to fish for benefices and preferment, but to labour in a desire of their heart to winne soules. Secondly, the care of the people, that they suffer themselues to be caught; the hooke is sharpe, but the baite is sweet; and as no fish is taken without the net, so ordinarily none are saued without the word; and as vnlesse the fish bite, they

they ſtay in the ſea ſtill: ſo if we do but nibble at the Goſpell, we ſhall continue in the ſea of the world ſtill, and ſo ſhall neuer bee bleſſed.

Secondly, obſerue in the ſpeech of Chriſt, he doth not ſay; I doe make you, but *I will make you fiſhers of men*: that is, I will traine you vp to bee competently fit for that worke I call you for. Where they are conuinced that place men in the Church before they bee ſufficient; for hee muſt haue no hand laid on him till he be qualified, ſaith *Paul*, 1. *Tim.* 5. 22. and hee muſt be able to bring foorth of his ſtore new and old, ſaith the Goſpel, and hee muſt not bee placed in hope hee will proue ſufficient; for while the graſſe groweth the horſe ſtarueth, and while hee is furniſhing himſelfe the people periſh. *Saul* (1. *Sam.* 9. 16.) being but a ſhepheard, was ſuddenly by Gods ſpirit qualified for the ciuill gouernment. For the Lord neuer commanded any, but he enabled him firſt; neither hath he leſſe prouided for them that ſhould haue the adminiſtration and cuſtody of ſoules. *Moſes* (*Exod.* 4. 11.) had a tongue made him before he went; *Eſay* had a coale from the altar before he ſpake; Chriſt had his grace increaſed (*Luk.* 2. 52.) when he began to preach; for it is ſaid, he grew in wiſedome, and was corroborated in ſpirit; and when he elected his Apoſtles, he praied to his Father a whole night, that he would direct his choice; and (*Iohn* 20. 22.) when he had breathed on them the holy Ghoſt, yet hee charged them to ſtay at Ieruſalem till they had receiued more grace, and then (*Act.* 2. 3.) the holy Ghoſt came down vpon them in clouen tongues to ſpeake to all nations; and fiery, that they might be zealous, and then they were fit. In the old Teſtament the Prieſts were firſt anointed, that God might teſtifie by that oile their inuiſible grace; and in the new Teſtament hands were laid on them to ſignifie, that that hand which had called them to this great office, would alwaies bee ready to protect them. Who would chuſe a Captaine that neuer ſaw the enemy in the face? or ſend him of an embaſſage, that knew not how to deliuer his meſſage? And yet is the Lords embaſſage committed to them that haue no language; whereas the ſhepheards of Gods ſheepe muſt bee watchfull to defend their charge from wolues, carefull to bring them

Mat. 13. 52.

Eſa. 6. 6.

Luk. 24. 49.

them home that ſtray, and skilfull to heale them that are wounded. Make no young plant (*1. Tim. 3. 6.*) a Miniſter, ſaith *Paul:* and though *Paul* himſelfe (*Act. 22. 13.*) was ſuddenly called to preach, and *Amos* from his ſheephooke, (*Amos 7. 15.*) to propheſie, let vs know that the Lord that called them, had power to giue them gifts in a moment: for he hath the fulneſſe of the holy Ghoſt to diſpoſe at his pleaſure: but men that want this power muſt trie the gifts firſt, and the Church muſt allow of none, vnleſſe they be perſwaded he be ſuch a one, that if Chriſt were on the earth, he would giue his conſent.

Thirdly, learne by the word *Fiſhermen*, that the miniſtery is no eaſie, nor idle, but a laborious office: wherein they muſt alwaies be either caſting their nets, or mending their nets, or ſorting the fiſh, trauelling ſore both night and day. As *Peter* could anſwer Chriſt (*Luk. 5. 5.*) *We haue trauelled ſore all night, and caught nothing:* ſo as they that thinke much to take this paines, are not fit for this calling.

4. For the fourth, which is their obedience: it ſheweth that it was more than the voice of a man, that thus wrought vpon their conſcience: for he ſecretly and inuiſibly ſpake vnto their hearts by his ſpirit, and he might as eaſily haue drawen *Caiaphas* as *Cephas*, if it had beene his pleaſure: for he mollifieth the ſoule on the ſudden, and can open the doores of death with the leaſt breath of his mouth.

Secondly learne, that no affection or delight ought to make vs to forſake, or driue vs from following Chriſt in our calling. Theſe men we ſee left their father whom they loued, and their nets by which they liued: and (*1. King 19. 19.*) *Elizeus* left his oxen and made haſte after *Eliah* had caſt his mantle on him. And (*Mat. 8. 21.*) one whom Chriſt called, would but haue done his duty to haue buried his father, and was not permitted. Howbeit heere men muſt beware of two extremities: firſt, that they frame not excuſes, but willingly leaue their nets when they are called. Secondly, that they leaue them not till they be called, and leape into the Miniſtery of themſelues, being as fit for it as a blind man to be a painter.

For the laſt point which is the effect that came of Chriſts teaching

teaching: it is said, *The multitude followed him*, where learne, that when the Gospell is fresh and greene, and first flourisheth, men are very greedy to taste of it: but if it continue long among them, euen Manna proueth horsebread, and men are soone weary of it. For so it fell out with this people, against whom *Mat.* 11. 23. Christ denounceth a fearefull iudgement for their vnbeliefe, making them worse than Tyrus and Sydon, which were before condemned. Whereby we may see, how dangerous it is to grow cold in our first loue of the truth, and to suspect them that in a preposterous zeale will seeme to run after Christ, bragging with the yoong man in the Gospell, that they haue kept the commandements, and yet know not the least point of charity, how to distribute to the poore.

LVKE 11. *vers.* 24, 25, 26. *Mat. 12. 43.*

24. *When the vncleane spirit is gone out of a man, hee walketh through dry places seeking rest: and when he findeth none, he saith, I will returne to my house whence I came out:*
25. *And when he commeth, he findeth it swept and garnished:*
26. *Then goeth he and taketh seuen other spirits worse than himselfe, and they enter in and dwell there, so the last state of that man is worse than the first.*

IN this text there bee fiue points to bee obserued: first, what is meant by the going out of the spirit: secondly, his behauiour after his departure, namely, that there is a restlesse desire in Sathan to reenter into his former habitation: thirdly, the fit opportunities hee obserueth for the regaining of his possession: there be two set downe in this place, hee stayeth

staieth till he finds it swept and garnished, and a third is expressed *Mat.* 12.44. he findeth it empty: that is, deuoid of all cares, quiet, and swept of the grace of God, and yet notably garnished with hypocrisie: fourthly, the vehement inuasion he maketh at his re-entry, that hee will so garrison and lay such munition about the house, as he will neuer be dispossessed againe, for he bringeth seuen spirits worse than himselfe, the Lord doth so darken the hart of that man, that was for a while enlightned: fiftly, the lamentable and damnable estate of such a man: his end is worse than his beginning.

For the first, how Sathan is said to be cast out, wee must vnderstand: so cast out, as he still continueth in: for if he were once vtterly dispossessed, then could he neuer returne againe. And this kind of casting out heere meant, is matched with diuers other places of the Scripture; as *Heb.* 6.5. It is impossible, that they which haue tasted of the good word of God, if they fall away should be renued againe. And *Heb.* 10.25. If wee sinne willingly after we haue receiued the knowledge of truth, there remaines no more satisfaction or sacrifice for sinne: and 2. *Pet.* 2. 21. It had beene better neuer to haue knowen the way of truth, than after they haue knowen it to turne from it. If a man then may know the truth and yet forsake it; bee enlightned, and yet fall away; be sanctified, and yet crucifie Christ againe: by the same reason may Sathan be cast out of a man, and yet continue in that man. For when these tearmes be thus vsed, either of casting out Sathan, or of letting in the truth: and yet by the sequel of the words vsed by the spirit, we see the ruine of such men set downe, wee must neuer take it for any effectuall working of the spirit of God, but onely of the greatnesse of the Lords mercy offered them in the outward meanes of their saluation, namely, in the word and Sacraments to cast out Sathan: according as it is said, *Luk.* 10. 11. The kingdome of God was come neere them, but not at them: or as (*Luk.* 17.21.) Christ speaking to the Pharisies, saith: The kingdome of God is within you, as if he should haue said, Ye looke about for a Messias, as if hee were absent, but he is euen among you, and in the middest of you, though not by spirituall operation. So that obserue hence, that

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as often as we partake of any of the Lords graces, it is to cast out Sathan, and to root out his kingdome in vs, though we receiue it not with that effect it should haue: and therfore though that for a time Sathan seemeth to haue lost his dominion in vs, yet by the vnright receiuing of Gods blessings, and the vnreuerent vsing of them, he doth still continue in vs.

Againe, so far Sathan may be said to be cast out of a man, and 2
yet he a reprobate, as the spirit may be said to bee quenched in a man, and yet he a Christian: and that the comfort of a Christian may be much abated and sore eclipsed, if we will not beleeue it. *Dauid* may wel perswade vs, who found such leanesse and emp- Psal. 32. 4.
tinesse of grace in him, as if he had beene but newly entred into the schoole of Christ; when after his long profession of God, & yet after a tedious hypocrisie had ouergrowne his soule, he cried out, (*Psal.* 51.) *Lord create a new spirit in me*, as if he had not had it before: euen so may the vncleane and euill spirit bee like the snow hidden in the thicke clouds, and as fire raked vp in the ashes that the heat when it breaketh foorth may be the greater: for euen in the powers of thy body and soule, there may be an interruption of the soueraignty of sinne for a season, leauing notwithstanding some grosse sinnes of a wicked conuersation behind him, that when he wandreth abroad, he may make thee know he hath a home in thy heart, and that this abatement of his power in thee for a time, may make thy sinne at length more vgly and enormous than before.

Againe, Sathan may be cast out in the iudgement of the man 3
himselfe, the Lord giuing him the spirit of slumber, that he perswadeth himselfe so: or in the iudgement of the Church Sathan may seeme to be cast out, when in all outward exercises of religion he conformeth himselfe like a Christian: for who would haue thought otherwise of *Iudas*, being a disciple and one of Christ his scholars, till the Lord discouered his hypocrisie? Yea Sathan may seeme both to the man himselfe, and to the Church to bee cast out, and yet not to be so indeed: as appeareth *Luk.* 8. 18. where it is said: *Euen that shall be taken away which hee seemeth to haue.*

Lastly, as the vncleane spirit may bee said to come into a man 4

when he was in him before, becauſe in comming in, there commeth in a more forcible and ſtronger illuſion of Sathan than there was before: as (*Luk.* 22.3.) it is ſaid, that Sathan entred into *Iudas* before the Paſſeouer, and we cannot thinke that the ſpirit of God was in him before: for he was a thiefe, and carried the bagge, and paid himſelfe for the carriage: and yet (*Iohn* 13.27.) it is ſaid preciſely, that Sathan entred into *Iudas* after the ſoppe, meaning, by entring in a greater power than there was before. Euen ſo he may be ſaid to go out, and to be caſt out, when hee is not let in for a time, that after he may be giuen vp into a reprobate ſenſe: for it was but a weake kind of Sun-ſhine that euer appeared in his life.

Hence obſerue, that ſo much is Sathan caſt out of vs, as ſin is caſt out of vs: for Sathan fighteth againſt vs with two weapons: firſt, with that he found within vs, which is fleſh and bloud: ſecondly, by that he brought vpon vs, which is death. Why then the ſpeciall weapon wherewith he ſtriketh vs being our corruptions, they muſt be cut off and caſt away, or elſe Sathan himſelfe is not vanquiſhed. If thou therefore wilt ſaie hee be caſt out of thee, ſhew what alteration there is in thy life, and what change in thy affections; if the greateſt part be not pietie in religion, and puritie in conuerſation, be ſure Sathan hath more weapons in thee than God: for as Chriſt ſaith, *Ioh.* 8.44. *Yee are of the diuell, for yee do his workes.* And therefore euery one muſt make this examination with himſelfe, that if of a deſpiſer and vnreuerent ſpeaker of the word of God, he doe not now ſhew his words to be ſuch as may giue grace to the hearers. Sathans weapon ſtill remaineth in him: for this is the argument Saint *Paul* vſeth, *Rom.* 6.19. As when we were ſeruants to vncleanneſſe we did commit iniquitie; ſo now being ſeruants vnto righteouſneſſe, we muſt haue our fruit in holineſſe of life, that our end may be ſaluation.

2 Secondly, obſerue ſince Sathan may be caſt out of thee in thine owne iudgement, and in the opinion of thoſe with whom thou liueſt, and yet be beſieging thy ſoule with hypocriſie; that thou muſt labour to get good euidence of the ſpirit of God, that thou art Chriſts: which eſpecially thou ſhalt performe by winning

ning the ſpirit of humilitie to dwel within thee. For if thou doeſt publikely vaunt and bragge how fruitfull thou art in thy profeſſion, and how farre thou haſt runne in a ſhort time in Chriſtianitie, when thou art not called thereunto by God, but thruſt forward in the pride and vanitie of thine owne heart, then maiſt thou with the Phariſee (*Luk.* 18:14.) depart home puffed vp in thy ſelfe, and ſeeming to others like a painted ſepulcher, when as within thou art nothing but rottenneſſe, and farre from being iuſtified before God. This did *Salomon* in his wiſedome finde in his time, which made him leaue it as an example for vs to learne by, *Prouerb.* 30. 12. that there was a generation pure in their owne eies, and yet they were not waſhed from their filthineſſe; ſuch as would carrie a glorious ſhew that they had taſted of the tree of life, and ſuch as in preſumption of their owne ſtrength, will knocke at heauen gates as due to them by deſert, when (alas) the Lord neuer knew them. Howſoeuer therefore euery Chriſtian is in dutie to ſit in iudgement vpon himſelfe, yet let him know, that he muſt ſolemnly keepe this Court in his owne conſcience, and there let him ſuruey and examine his maners and his members, his wit and his ſenſes, how he hath vſed them: and in this triall let him make the law of God his Iudge, for that ſhall cut him to the quicke: and by this ſhall he truely ſee, whether Sathan be truely caſt out of him or no. For Sathan will teach thee to hide thy ſinne, but the law will diſcouer it to thy face: if thy ſinne be ſeene, he will double it with this temptation, that thou ſhalt diſſemble it: but the law will ſet thy ſinnes in order and in a ranke before thee. If he cannot teach thee thus to beguile thy ſelfe and God, yet will hee mooue thee to excuſe and leſſen it: but the law ſhall ſhew it thee in ſuch a glaſſe, as ſhall truly ſet foorth the vgly ſhape of it. And if when thou haſt made this perfect law of God to be thy Iudge, thou canſt likewiſe make Chriſt the anſwerer of this Iudge, and canſt walke cloathed with his garments of innocencie, humilitie, and obedience, as with the garments of our elder brother, and out of a cleane and pure heart and affection, canſt ſend foorth the fruits & actions of thy life, then maiſt thou aſſure thy ſelfe Sathan is ſo caſt out, as he ſhall neuer haue power to returne to thee againe.

3 Thirdly obserue, since Sathan may seeme to be cast out for a time by an interruption of the power and strength of sinne in a man, which at length breaketh in vpon him like whole flouds of waters: that therefore if wee will haue Sathan effectually cast out of vs, we must learne not to discontinue some sinnes, and to retaine others; not to rake vp some in the imbers, while wee suffer others to racke our soules; for one sinne nouriſhed and maintained is sufficient to keepe possession for Sathan. But we must loath and detest all manner of sinne with an absolute and perfect hatred, or else his weapon is not taken away: for what praise is it for a rich man not to fall to theft, a sin whereto he is not tempted; or for a begger not to slip into briberie, a sinne that is kept farre from him; or what is it to keepe thy body cleane from filthinesse, if thou defile thy tongue with euill speeches? It was Mar.6.20. nothing for *Herod* to heare *Iohn Baptist* gladly, since he kept his bed polluted with incest, for the sweetnesse of this sinne did so possesse him, *Matth.* 14. 3. that for *Herodias* the strumpets sake *Iohn* was bound and beheaded. A liuely example wee haue of this (2. *King.*5.18.) in *Naaman* the Syrian, who vowed vnto the Prophet to worship none but the Lord: heere was Sathan cast out of him in good measure: *Yet when I go* (saith he) *with my master into the house of Rimmon, and hee leaneth on my hand, and I likewise bow there, the Lord bee mercifull vnto mee in this point.* So he will continue still an example of idolatry in the seruice of a superstitious master, which is a sufficient hold for Sathan to get into his soule againe, and euen in this did hee carry a weapon to kill himselfe, for Christ died not that wee should die to some sinnes, but to all sinnes, and if wee make exception of any one, we are guilty of all: as S. *Iames* saith *chap.* 2.10. if we faile in any one point we are guilty of all: and therefore (*Ezech.* 18.21.) the wicked are admonished to returne from all their sinnes, and to walke in all the waies of the Lord: *In omnibus sine exceptione, quamuis non in omnibus cum impletione*, in all without exception, though in all we cannot with perfection; for repentance must not be to some dead workes but to all, with a full purpose of our heart to renounce all sinnes. I speake not of infirmities, but of presumptuous and cryi ng sinnes, that we do not blesse our soules

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in any such sinne, for if we doe, it is Sathans ladder to clime vp againe, though for a time he be cast downe, that is, neither so forcibly felt, nor so visibly seene in thee.

Fourthly obserue, that Sathan in policy will bee content not to shew himselfe alwaies in thee as he is, but sometime euen to transforme himselfe into an Angell of light, and hee will not grudge at thee though thou remit somewhat of thine enormities and grosse sinnes, so he may retaine somewhat to himselfe: hee cares not to be cast out of thee in idolatry, as that thou shalt not bow thy knee to *Baal*, so hee may bee kept in thee by Atheisme, to say with the wicked in thy heart, *There is no God.* He was well pleased that *Iudas* should become a Disciple of Christ, learne of Christ, follow Christ, so couetousnesse might so possesse him as to sell his master for money. Hee cared not though *Abimelech* entertained *Abraham* the seruant of God (*Gen.* 20. 14.) with the best of his land, when he had once drawne him to consent to adultery with *Sara* his wife. A most liuely example of this we haue in the bodily *Pharaoh* of Egypt, *Exo.* 8. *Moses* had a commission from God that hee should goe three daies iourney with the children of Israel, to celebrate a feast vnto the Lord. Go (saith *Pharaoh*) *vers.* 25. but first doe sacrifice vnto the Lord in this land: *vers.* 26. No, saith *Moses*, that were abhomination to sacrifice beasts to them that worship beasts. *vers.* 28. Go, saith *Pharaoh*, but not farre: *vers.* 27. No, saith *Moses*, I must goe three daies iourney. *Chap.* 10. 11. Go (saith *Pharaoh*) ye and the men, but leaue the children: No, saith *Moses vers.* 8. yong and old must goe. *vers.* 24. Goe all, but leaue your cattell and your sheepe behind you: somewhat hee will crosse the commandement of the Lord: *vers.* 25. No, we must haue all, for we know not what neede we shall haue of sacrifice. Thus we see how Sathan deales in sinne by conditions and limitations; for hee will suffer himselfe to be dislodged of ignorance by a generall knowledge of the truth, and if hee cannot send forth error to corrupt our knowledge, if he can but worke by worldlinesse to prophaine it, he will not greatly care, for this shall bee as a cable rope to pull him in againe. We must therefore learne to incounter this spirituall Pharaoh if wee haue a desire to goe out of Egypt, that is, Mat. 26. 15.

to be deliuered from eternall darkneſſe, with *Moſes* his courage: and if we gaine by our courage as *Moſes* did, let vs follow on ſtoutly to keepe the ground and commandement which is ſet before vs. Sathan will if hee can retaine ſome ſinne, and make thee reliſh ſome iniquitie; but if thou preſerue any works of the fleſh for him, thou carieſt a moſt fearefull weapon to deſtroy thy ſelfe.

Againe, ſince ſo much of the vncleane ſpirit may be ſaid to be gone out of a man as admitteth any participation of the ſpirit of God, and ſince euen the reprobate may partake of all the graces of God, *Heb.6.5.* ſauing one grace, to bee made new creatures, leſt this doctrine not rightly vnderſtood, might ſhake the foundation of ſome weake Chriſtians, wee will ſet downe certaine markes to diſtinguiſh betweene Sathans going out of Chriſtians and out of the reprobate, ſince the holy Ghoſt may bee and is communicated euen to them. The difference then ſtandeth in two points, for the graces of God in theſe be different: firſt, in the meaſure of grace, being greater in the elect than 2 in the reprobate: ſecondly, in the obedience and working, whereby the elect ſhew themſelues conformable to the grace, and ſo doe not the reprobate. Now there be two kind of graces, wherein the meaſure is greater in the children of God than in 1 the reprobate; and yet the firſt of theſe is really communicated to the wicked, that is, the enlightning of the minde; for the reprobate are indeed enlightned in the knowledge of God, & (as *Heb.6.5.*) do taſte of the good word of God, but not effectually as the elect do. And though the Lord doth not regard the quantity but the ſubſtance of this enlightning, ſo as ſometimes there may be more light in a reprobate than in the childe of God, yet for the moſt part the elect haue receiued a greater meaſure of this grace. For the reprobate (as *Mark.8.24.*) be like the blinde man, who at the firſt putting on of Chriſt his hands, ſaw men like trees, that is, a ſhape aduanced vpright: but the elect, as *verſ.25.* are like vnto him when the Lord had laid his hands the ſecond time vpon him, for then he ſaw cleerely a farre off. So as the hypocrite may goe thus farre, hauing not a vaine but a vaniſhing light, *Non enim gratia vana eſt ſed euaneſcens*: to walke for a time

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in the light: as *Iohn* 12.35. *Yet a little while the light is with you:* and as *Iohn* 5.35 for a season to reioice in this light: but that is onely spoken of the elect, which is (*Malac.*4.2.) that vnto them that feare the name of God shall the Sunne of righteousnesse arise, and health shall be vnder his wings. And as it is in the Prophet *Esay, The Sunne shall neuer go downe, nor the Moone be darkned*, that is, their light shall neuer be put out. Againe, the reprobate may conceiue and retaine a knowledge of reconciliation, but it is a confused knowledge; but the elect hath a more particular knowledge, that he can receiue it to apply it to the reforming of his life, whereas the other haue it onely to make them vnexcusable, or to make them burst foorth into some confession of their sinne without repentance. Examples hereof we haue: *Esau* (*Gen.*27.38.) losing the blessing wept: and *Peter* (*Luke* 22.62.) losing Christ by his denials, wept bitterly. Heere are teares alike, but not in trueth alike. So (*Math.*27.3.) *Iudas* betraying Christ, saith, *I haue sinned:* and (2.*Sam.*24.10.) *Dauid* numbring the people against Gods commandement, said, *I haue sinned:* here is repentance in both, the worke alike, but the faith vnlike. So as the reprobate haue a common beginning with the children of God, vnder the veile and couering of hypocrisy; but they can neuer come to that height wherin the elect do stand, as (2.*Cor.* 3.17.) to behold the Lord with open face, or to be transformed to his image: or as *Reu.* 1.7. to haue receiued that true eie-salue, as to see Christ comming in the clouds with comfort: or as it is said in the Prophet *Ieremie*, that true anointing of the Lords grace, which neither wasteth with time, nor decaieth in vertue. Esay 66.23.

The second grace which is diuers in substance, is adoption, which no hypocrite can perswade himselfe to haue in such measure as the elect may: for indeed this spirit of adoption is alwaies denied them. And this may bee knowen by two parts that are to bee performed: first, by praier to GOD: secondly, by affections towards GOD. For the first, it is impossible for an hypocrite to praie aright; hee may babble, or vse the externall gesture in prayer, as the Phatisee did in the open streetes, yea Sathan may suffer 2. 1

him to vtter ſome words without feeling, ſometime ſo farre as
Mat. 27. 4. 5. to condemne his owne ſinne, as *Iudas* did his ſelling of Chriſt, but yet his conſcience neuer diſalloweth it: for this is an inſeparable marke ſet vpon the praiers of the elect: *Rom.* 8. 26. Neither haue any this ſanctified ſpirit to pray as they ought, but they which are of God. And as *Galath.* 4. 6. For that aſſurance in praier whereby wee crie Abba Father, the reprobate cannot poſſibly haue, nor feele that force in praier: for as the Apoſtle there ſaith, it is proper onely for the ſonnes of God. The reaſon
2. is, becauſe the reprobate want the ſecond grace, which accompanieth and watteth vpon the ſpirit of adoption, that is, good affections toward God: for hee doth but diſſemble his loue of God, that hee might ſtill continue as a bay tree euer floriſhing;
Iames. 2. 19. the reuerence that he yeelds him is but in hypocriſie; and the obedience that he giueth him, is but conſtrained as is the diuels. Howbeit with the elect it fareth farre otherwiſe, for their praiers are auailable, becauſe they are taught of God, and their affections are good, becauſe they are changed by his ſpirit: and they can come to God as children to a father, only loking to ſpeed in the name of father: for this ſheweth reconcilement after our firſt enmity, and ſetteth foorth more ſound loue than nature can affoord. And this his loue draweth our feare to offend, and our care to pleaſe: and we doe lift vp our voice with an aſſurance
1. Ioh. 5. 14. 15. we ſhall be heard, becauſe we humble our ſelues in a deteſtation of our ſinnes, and with a reſolution to be obedient to his commandements, which the reprobates cannot doe: for though the Lord doe often euen ſhew mercy to them in their praiers and other Chriſtian exerciſes, ſo as they may thinke they haue their ſinnes forgiuen, as he did to *Ahab*, (1. *King.* 21. 27. 29.) who hauing ſolde himſelfe to worke wickedneſſe in the ſight of God, vpon the iudgement pronounced againſt him, ſitting but within the ſhadow of praier and faſting, was ſpared that the euill ſhould not fall in his daies; yet can they not poſſibly loue the Lord of heauen but in a confuſed ſort, nor come before him but with a ſlauiſh feare.

But it may be ſaid: If the Lord ſheweth mercie to hypocrites and yet their praiers not auaileable, it may be thought the Lord

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is deceitfull. No: for the hypocrite is taken with the sweetnesse of the Lords mercy, but he not apprehending it as hee should in obedience, it proueth to him but a decaying sweetnesse. Neither yet doth this any whit proue the will of God to be changeable, though after his mercy disclosed he doth withdraw it from them: for they relie onely and stay themselues vpon the present mercy not seeking further: euen as *Esau*, who so he might presently haue to fill his belly, cared not for his birth-right: whereas the elect ground themselues vpon Gods mercy in all maner of tempests, and doe gather together as many remembrances of it as they can, in any of their afflictions: after the example of *Dauid*, who (1. *Sam.* 17. 37.) armeth himselfe against *Goliah*, vpon the remembrance of the Lords mercy formerly shewed him, in deliuering him out of the paw of the Lion, and of the Beare. Neither yet doth the spirit of God at all deceiue the reprobate: for the Lord did not so extend his mercy as to take them to bee his, and keepe them as his; but did cast that seed into them to make them without excuse, and to double their damnation, in that they loued darknesse more than light, so as for their ingratitude it was taken away. Gen. 25 34. Mark. 4.5.6.

Now for the second difference, which is betweene the elect and the reprobate, which is discerned by the working of this spirit: it is to be obserued, that it worketh more effectually in the elect than in the reprobate: for the grace offered them doth but puffe them vp with a dexterie of wit, and volubility of speech, that they can conceiue and speake something of the Lord, as the Pharisees could in Christ his time: but this grace worketh farre otherwise in the elect, and by no comparison: for the Lord doth not onely enlighten the iudgement of his chosen to make them know his Gospell, but changeth also their affections, to make them worke foorth their saluation with feare and trembling. And as it is *Ezechiel* 18. 31. they shall haue a new heart giuen them, to walke in the commandements of the Lord: and as *Dauid* speaketh, *Psal.* 40. 6. 7. 8. they haue a new song put into their mouths, and the Lord hath so prepared their eares as they can say: Here I am O Lord, I desire to doe thy will, for thy law is written in my heart: And they bee such of whom 2.

Esay

Esay 50. 5. saith, the Lord hath opened their eares, therefore they are not rebellious. But otherwise it is with the hypocrites: for though their eares be opened, yet they are rebellious; and though the word of God be in their stomackes, yet like dogges they cast it vp againe, and doe not shew themselues pliable to the grace of God.

2 *He walketh thorow drie places.* This is the second part spoken of at first, namely, that when Satan is gone out of a man he hath a restlesse kind of desire, & euery place is to him as a wildernesse, vnlesse he may returne whence he came, for he walketh through drie places, that is, his operation and power being interrupted in that man, all other places are as irkesome and vnpleasant.

Out of this generally obserue, that whether Sathan be really
005. 1. cast out, or onely so dispossessed as the power of his subtill illusion is made lesse, that is, whether the iudgement be onely enlightned, or with the light of iudgement the affections be also changed, which is the effectuall casting out, it doth so prouoke Satan, & distemper him, as he will assault that man more fiercely than he did before in his time of ignorance. And if he be cast out by a true enlightning, then he is more busie than with hypocrits: for being Sathan, that is an enemy, he is an enemy to God, because he disthronized and threw him out of heauen, and he doth therefore most oppose himselfe against Gods children, because he cannot assault the person of God: and yet we see how hee assaied it to God in the flesh, *Luk.* 4. 2. Againe, as hee is an enemie
Ioh. 16. 11. to God, so he is said to be the Prince of the world, and therefore would draw all to be vnder his scepter: and he can finde no rest in a Papist nor in an Atheist, for he knoweth there is a canker al-
1. Tim. 4. 2. readie growen vpon their consciences, which onely must be seared by the hot Iron of the Lords wrath, for they are already so hardned in prophanesse, and so rooted in the obstinacie of their errour, that he is sure enough of them. But his labour and rage is to assault professors, such as haue a true knowledge of the true God, and especially such as beare true affections toward God, and whom hee seeth to yeeld obedience to the Gospell of Christ. A liuely example and figure of this we haue in *Pharaoh*, who while the children of Israel (*Exod.* 5. 7.) continued in Egypt,

Egypt, onely oppreſſed them with heauy burdens, but then moſt fiercely and deadly purſued them when they were gone out of Egypt. Euen ſo let euery of vs aſſure our ſelues, that the further wee be from the regiment and dominion of Sathan, and the more excellent ſeruants of God we be, the more will Satan buffet vs and vexe vs. This is that Chriſt forewarned *Peter* of, ſaying, that Sathan deſired to winnow him like Wheate. And why him aboue the reſt of the Diſciples? Firſt, becauſe he was one whom Ieſus loued: ſecondly, on the confeſſion of whoſe faith hee ſaid hee would build his Church. And this is the condition of all true Chriſtians, that when Sathan is effectually to be caſt out and diſlodged, it cannot be but by violence, for he will not onely winnow vs that we ſhall feele the fanne to grate vs, but euen the flaile to bruiſe vs. Example whereof we haue in the dumbe man in the Goſpell, who before Sathan would leaue his fort and habitation, was ſo tormented, that he fomed, raged, and was euen rent in peeces: ſo as hee is not to bee encountred with a falſe alarme, or with one hand; but in this combat betweene vs and him we muſt prepare our ſelues to great temptations, and carie *Iob* before vs as our patterne, in the ſubuerſion of whoſe faith and conſtancie in the loue of God the diuel tooke more delight, than in compaſſing the whole earth; yet was he faithfull to the end, whereby he obtained the crowne of life.

Luk. 22. 31.

Mark. 9. 18.

Iob 1. 7.

Further, obſerue hence the wiſedome and policie of Sathan, that his purpoſe is alwaies to be ſome where, yea and hee foreſeeth his future place before he will leaue his former habitation: as *Math.* 8. 32. he would not go out of the men whom hee poſſeſſed before hee had libertie to goe into the ſwine, and would bee in them rather than no where. For Sathan being by nature a deſtroier, ſeeketh oftentimes by the loſſe of goods and ſubſtance to draw mens faith and feare from God, as hee aſſaied in *Iob, chapter* 1. *verſ.* 15. 16. 17. by his oxen taken by the Shabeans, by his ſheepe deuoured with fire, and by his Camels led away by the Caldeans, to driue him to impatiencie againſt God. But yet becauſe the ſhaking of a mans eſtate in ſubſtance pierceth not the ſoule ſo deepely, nor withdraweth

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not the heart so swiftly from God, as the sinne and corruption seated in himselfe, therefore his trauell is to keepe the cup foule within, and to haue still some foule blood lurking in our veines which in time may breake forth to some distemper: not but that thou must expect when thou art called to feele thy sinnes, and hast withall this grace to see some comfort of Gods mercy, to bee so haled and pulled betweene these two, as thou shalt haue many perplexed feares, many troublesome garboiles, and infinit great temptations when sinne is to be cast out of thee: and seeing so many difficulties thou shalt stand appalled to be restrained from the loose custome of thy former sinnes. But as the siege is great which is against thee, so must thy encounter and resistance be fierce against him, and not done percunctorily or slowlie as the sluggard riseth in the morning, *Prouerb.* 6. 10. with a little raising of his head, and folding of his hands to sleepe againe; thinking that if thou beest not so euill in thy life, nor so malicious in thy heart against God as others, that then thou art good enough, and hast sufficiently profited in the schoole of Christ: for thy luke-warmth in religion is lothsome to the Lord, *Reu.* 3. 14. and a strong stirrop for Sathan to get vp to thy soule againe. And therefore consider, and thou shalt find whether he bee truely or hypocritically cast out of thee, consider whether thou feele not foule and grosse temptations to beset thee: for if Sathan labor not mightily in this, thou art not called: for if thou be a despiser of the word, or nourisheſt any such enormous fault as seemeth sweet to thy taste, Sathan hath thee at commandement; what needeth he tempt thee when thou temptest thy selfe? Not that he that falleth into temptations and fulfilleth them is the best Christian, but hee that hath no rubbes set in his way to stumble at, and findeth euery thing plaine and easie, may know
Math. 7. 13. he liueth in the broade way that leadeth not to heauen: for hee that is most vexed, and hath felt most suggestions, and yet hath resisted them, may assure himselfe that Sathan is cast out: for flesh and bloud cannot bee cured but by temptations, as *Paul* witnesseth of the Churches of *Macedon*, 2. *Corinthians* 8. 2. whose ioy abounded in their great triall of affliction. And as the same Apostle testifieth of himselfe, 2. *Corinthians* 12. 7.

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leſt he ſhould be exalted aboue meaſure, the meſſenger of Satan was ſent to buffet him: which though Satan doth it of malice, yet the Lord doth it to humble vs: for if he ſhould at once caſt Satan out of vs, then the wild beaſts of pride and of not feeling the infirmities of our brethren, would deuoure vs: euen as *Deut.* 7. 22. the Canaanites were rooted out but by little and little from among the Iſraelites, leſt the beaſts of the field ſhould haue increaſed vpon them.

I will returne, &c. and when he commeth he findeth, &c. This is the third point, ſet downe in this parable that ſetteth foorth the enlightning of hypocrites to their moſt iuſt condemnation, namely the meanes and the fit occaſion Sathan eſpieth to ſurpriſe againe that man out of whom he was caſt. There be two ſet down here, the firſt ſwept, the ſecond garniſhed, and the third is ſupplied, *Mat.* 12. 44. He findeth him empty, that is, void of the graces of God, and fitter ro receiue Sathan after his enlightning then he was before. It is a metaphor or tranſlated ſpeech taken from trauellers or gueſts, that deſire to be entertained with cleanlineſſe. For ſo it is with Satan, that when thou art filled with all bitterneſſe, gall of heart and hypocriſie, then art thou a clean habitation for him, and the fuller of ſinnes the fairer and fitter; not that Sathan doth delight in cleanlineſſe, but that thou art to him moſt neate and handſome when there is in thee the ſuperfluitie of all wickedneſſe, and when thou art become a moſt excellent and perfect hypocrite, as that thou canſt pray at Church & couſin at home, pretend kindneſſe to thy brother, and yet eat him thorow with vſury, the ſweeter dwelling is there for Sathan in thee. 3

Hence let vs obſerue for our comfort, that this cannot bee meant of the true children of God: for it is impoſſible that Sathan can find the ſoule of a Chriſtian empty, that is, depriued and void of the whole grace of God. For an abatement of the ſpirit of God muſt not be taken for an emptineſſe, as *Epheſ.* 4. 30. it is ſaid the ſpirit may be grieued: and 1. *Theſſ.* 5. 19. it is ſaid, it may be quenched, and many of the graces of God in his children may be empty, that is, there may bee no feeling of them for a time: but the choſen of God cannot cleane fall away, nor

nor the image of God be cleane defaced in them, for then could they not be brought home againe, vnleſſe Chriſt ſhould ſuffer againe, which cannot be, *Heb.* 10. 10. Againe, in the greateſt ſins when men haue deſerued the greateſt puniſhments, yet we preſume they haue ſome of the good ſpirit in them, as *Paul* did of the inceſtuous perſon, 1. *Cor.* 5. 5. whom he willed to be ſeparated for a time that his fleſh might be tamed; which ſheweth the Apoſtle had ſome hope, he had the ſpirit: for if all in him had beene fleſh, then ſhould he not haue beene excommunicate by the cenſures of the Church, but wholly cut off from the Church, and accurſed. *Dauid, Pſal.* 51. praieth to haue a cleane heart created in him, verſ. 10. 11. not to haue it taken away, which ſhewes he felt it, therefore hee praieth not there for the holy Ghoſt ſimply, but for ſome graces of the holy Ghoſt, as for a ſtable ſpirit that he fall not againe, for that grace he had not before; and after he praieth, *Lord giue me peace,* ſo as hee had not the peace of conſcience before: and when he ſaith, *Take not thy ſpirit from me,* that is, though his ſinne had deſerued it: euen as wee praie, *Lord be not farre from vs,* not that the Lord is at any time abſent from his Saints, but that wee feele it not at that time ſo comfortablie as wee deſire: ſo *Dauid* praieth, *Lord giue me a free ſpirit,* that is, that hee might praie more feruently then he did before; for except he had had indeed the heat of the ſpirit, it is impoſſible hee ſhould haue yeelded obedience to the chaſtiſement of God: or for *Peter* to haue wept in his heart at the rebuke of Chriſt, except hee had ſome ſeedes of the ſpirit of God in him. Howbeit we may not be drawne by this to preſumption, to thinke it maketh no matter how wee liue; for as the children of God haue the inuiſible marke of the earneſt of the ſpirit, ſo muſt they alſo beare the viſible marke of zealous profeſſion and honeſt conuerſation. For if wee doe not cheriſh the ſpirit of God by good emploiment and ſpirituall gaine, that wee grow from faith to faith, it is a ſigne that the ſpirit of trueth is not in vs: ſo that we muſt not flatter our ſelues becauſe there cannot bee indeed an emptineſſe, but with Saint *Peter* (2. *Peter* 1. 5.) we muſt ioine vertue with faith, and with vertue knowledge, and

Mat. 26. 75.

with

with knowledge temperance,&c. For if we ſtay at the firſt ſtaire we ſhall neuer be able to aſcend to the Saints of God; and if growth and increaſe be not in vs, we are but idle and vnfruitfull in the acknowledging of Chriſt. The reaſon is, becauſe being elect when wee receiue grace of God, wee receiue withall grace to employ and vſe it, that it may abound (alwaies excepted the ſtorme and tempeſt of an afflicted conſcience) for that time, for the Lord if he ſee vs proſper with one grace, hee will giue vs more: and if we thriue not with a graine of faith, he will take all from vs; ſo as though thou canſt praie, yet vnleſſe thou canſt praie better, with more feruent zeale, and powre out thy ſoule more fully before the Lord than before, it is nothing: for the firſt grace to pray onely was but giuen thee as an hypocrite to make thee vnexcuſable. Mat. 25 16.

Further obſerue hence, that Sathans fitteſt garniture and beſt entertainment is hypocriſie, to make thee pretend holineſſe when thou intendeſt nothing but wickedneſſe; and this hypocriſie ſtandeth in two things: firſt, in not doing that which God hath commanded: ſecondly, in doing it otherwiſe than God hath commanded. If thou falleſt into the firſt, thou ſheweſt thy ſelfe rebellious: if thou ſlip into the ſecond, thou diſcouereſt thy ſelfe to be preſumptuous; for what art thou that dareſt oppoſe thy ſelfe againſt the law of the Eternall? If he tell thee thou ſhalt not eate of the forbidden tree, thou oughteſt not ſo much as to looke on it, leſt the luſt of thine eie betray thy heart, and the deſire of thy heart doe beguile thy taſte. If he preſcribe thee a rule and a courſe wherein thou ſhalt walke, thou muſt not (as *Numb.* 22.18.) for a houſe full of gold go beyond the word of the Lord, to do more or leſſe. And therefore if wee will not be hypocrites we muſt arraie our ſelues with a contrarie garniſhment, caſting downe (as 2. *Cor.* 10.5.) euery thing that is exalted againſt the knowledge of God, and bringing into captiuitie euery thought to the obedience of Chriſt. For as Satan delighteth to haue his houſe garniſhed, and the fuller of ſinnes thou art the fitter for him: as that if the cup be full of extortion, if it be faire without *Mat.* 23.25. he makes thee thinke thy ſelfe a great Scribe. So alſo there is a furniture the Lord delights in, namely ſanctification: *obſ.* 2

and

and (as 2. *Cor.* 7. 1.) to keep our soules clean: for since Sathan will needs be doing, and willingly contenteth not himselfe to get the borders, but hee will assay to take the arch city, wee that are the children of God must keepe him occupied in some out-house or outward member at the most, and aboue all striue to shut him out of the bed-chamber, and from ruling in the heart, bearing a religious care to follow the waies of God, and to be garnished in humility to receiue the riches of the Lords graces, not excepting against any thing the Lord willeth, but shewing our selues reformable to all.

He taketh seuen other spirits worse, &c.

4 As Sathan at his returne findeth the field well growen, and the heart of that man fuller of sinnes than before, so the fourth thing followeth, namely, what meanes he vseth not to be turned out againe, hee bringeth seuen spirits worse than himselfe: by this meanes so to rampire this his fortresse, as to make it his continuall mansion; not to make him twofold worse as Proselites, but seuen times worse like Diuels. Wherein obserue, that God in iustice is prouoked to reuenge himselfe vpon ingratitude for his graces, according to the proportion of the grace that was offered; so as Sathan vpon the contempt of the grace giuen, shal preuaile more than before: which the Lord doth as a iust reuenger of sinne: for Sathan is chained, that without his permission he can do nothing; and the Lord is alway present *vel per gratiam vel per vindictam*, either by grace to preuent thy sinne, or by reuenge to punish it: and therefore thou that hast spurned at the riches of the Lords mercy, that hast thought Manna to be lothsome, and syncerity in religion to be burdensome, the Lord shall so punish thee, that the sinnes past shall bee the punishments of sinnes to come, and the deserts of punishments that are to come. For if wee thinke not the hearing of the word and receiuing of the Sacraments to be speciall meanes to bring in Sathan, looke *Luk.* 13. 26. and it will make vs take heed, whether we come to them of conscience or of custome: for Christ may teach in our streets, and wee may eat and drinke in his presence, and yet not know vs to bee his: for it is said. To him that hath profited shall more grace bee giuen; but if thou hast onely heard, that grace which

Mat. 23. 15.

of 1.

which thou haſt ſhalt thou be ſpoiled of. And it fareth with the word as with the raine, that neuer falles vpon the ground, but it maketh the earth more barren or more fruitfull: ſo the word of God neuer returneth in vaine, but euery man is made thereby either to ſauour damnation or ſaluation, as Saint *Paul* ſpeaketh. Euen ſo it is alſo of the Sacrament: for though Chriſt was kinde in giuing the ſoppe to a traitor, yet wee ſee (*Iohn* 13.2.) that after the ſoppe giuen, Sathan entred into *Iudas*. For the more familiar and the better acquainted wee are with the beſt of Gods graces, the more ſhall our paine and torment bee for our prophane vſe of them. Heb. 6.7. 2. Cor. 2. 16.

Secondly, in that it is ſaid, *Seuen ſpirits woorſe*, wee muſt vnderſtand a verie forcible ſeducing and great power of Sathan: for heere is put a certaine number for an incertaine, *ſeuen ſpirits*, that is, an infinite number of enormous ſins, expreſſed in diuers places of the Scripture, as *Acts* 5.3. it is ſaid, Sathan had filled *Ananias* heart, that he ſhould lie vnto the holy Ghoſt: and *Act.* 8.23. of *Simon Magus*, that he was in the gall of bitterneſſe, and in the bond of iniquitie: and *Act.* 13.8. of *Elymas* the ſorcerer, ſuch an enemie of righteouſneſſe, as the leaſt occaſion will moue him to ſinne: and hauing (as *Eph.* 4.19.) their hearts paſt feeling, haue giuen themſelues to all wantonneſſe: and ſuch as (*Reuel.* 22.11.) being filthie, will be more filthie. Now if any ſhould expoſtulate and queſtion, why the Lord will ſuffer this, where hee once beſtowed his graces: wee anſwer, if the Lord do gather where he ſowed not; if he take away the talent for not vſing it to gaine, by a ſpirituall trafficke, then what ſhall his caſe bee, that caſteth the pearles of his graces to ſwine? Againe, as *Rom.* 1.20. the Lord did iuſtly condemne them, that onely had the law written in their hearts, and had no other ſpectacle than the booke of heauen and earth, and thereby did ſee his power and iuſtice in adminiſtring theſe inferior things which hee had created: if I ſay, (as *verſ.* 24.) he gaue them vp into a reprobate ſenſe, what ſhall become of thoſe that haue the booke of the Goſpell, and haue acknowledged the Lord, and yet haue troden him vnder foot, but that they be giuen vp into a triple reprobate ſenſe, ſince the Gentiles were caſt away onely for deſpiſing him in Obſ. 2. Mat. 25. 24.

his creatures, and yet we despise him in his Christ?

obs. 3. Further, in that it is said, *Seuen spirits woorse*: obserue, that there is a difference of sinnes, sinners, and punishments: for it is said, they be woorse, yet the first was said to be vncleane: which we note, not that wee should learne to extenuate any sinne: for thought idle words be but an vncleane spirit in respect of whoordome which is worse, yet shalt thou be iudged for them aswell as for this. In *Mat.* 5. 22. there is a difference of sinnes and punishments set downe, whosoeuer is angry with his brother vnaduisedly shall be culpable of iudgement: but he that saith Raca, shall be woorthy to bee punished by a Councell: but who so shall say, Foole, shall be worthy to be punished with hell fire: So as we see, though some sinnes be more sharply punished than others, yet the least is culpable of iudgement. So *Dauid*, (*Psal.* 1. 1.) pronounceth blessednesse to him, that, first, hath not walked: secondly, that stands not: thirdly, that sits not in the seat of the scornefull, that is, hath a resolute purpose to despise the spirit of grace, harder shall it be for him than for the other: and as the Apostle Saint *Iude v.* 7. harder for them than for Sodome, and yet they be in hell. For as all haue not the same spirit of grace in like measure: so is it of the vncleane spirit which raigneth more in some than in others. Withall obserue the speech of S. *Paul*, *Eph.* 4. 30. who after warning giuen not to grieue the spirit, setteth downe how one sinne increaseth another: as first, let there be no bitternesse: secondly, a degree further, a heating of the blood by anger: thirdly, wrath, more then anger, that is, into a further distemper: fourthly, loud speaking, that is, crabbednesse or brawling: fiftly, blasphemy, slandering, backbiting, and open reuiling: sixtly, malice, when a man will keepe it in his heart. And all these by degrees do grieue the spirit, let vs not therefore yeeld a little to the course of the waters, least some streame carrie vs away.

obs. 4. Lastly, since we see what is in an hypocrite, that is, *seuen spirits woorse*, an infinit number of enormous and notorious sinnes: examine thy heart whether thou hast contrary affections to an hypocrite, or els assure thy selfe thou art one too. For the Lord setteth downe their sins for vs to take heed by: and their punishmens for

for our example. As they then haue ſeuen woorſe ſpirits, ſo muſt thou labor to haue ſeuen better ſpirits: for if thou do not increaſe in zeale, in thankfulneſſe, and in humility, nor haſt greater grace now, than thou hadſt when thou firſt began to beleeue, thou art not the Lords: for if thou wert, hee would haue multiplied his mercie vpon thee, as hee doth his iuſtice in ſending ſeuen woorſe ſpirits to them that deſpiſed him. And this is proued, *Matth.* 25. 28. the talent that was taken away, was not giuen to him that had fiue, but to him that had ten talents; ſo as to him that hath ſhall more be giuen, and the more we haue, the more delight will the Lord take to load vs: as *verſ.* 29. *To him that hath ſhall be giuen*, and he ſhall haue abundance. Wherefore commend me to thy conſcience by this token, if the grace of God be not increaſed, in the end it will be taken away: which is prooued *Reuel.* 22. 11. *He that is righteous muſt be more righteous*: the reaſon is rendred by Saint *Ioh.* 1. 4. 4. *Becauſe he that is in vs, is ſtronger than hee that is in the world.* Why then as they grow dailie more wicked, ſo muſt wee grow more godly, the rather becauſe hee that hath the ſeuen candleſtickes, that is, Chriſt, that hath the fulneſſe, and is the diſtributer of all the graces of God, will giue liberally to vs, whom he hath vouchſafed the name of brethren.

So the laſt ſtate of that man, &c.

This is the fift point ſpoken of at the firſt: how Satan whom hee firſt trained on in hypocriſie, neuer leaueth till hee hath brought him to confuſion. Anſwerabale to that, 2. *Peter* 2. 20. If they be tangled againe, and ouercome of the filthineſſe from which they were at firſt eſcaped, the latter end is woorſe with them than the beginning. And this is true, whether we reſpect this life or the life to come: for firſt, while they carried a face and countenance of religion, they were wrapped vp in the generall praiers of the Church: but when the maske of hypocriſie is taken from them, and their leproſie appeareth, they are ſingled out as the enemies of God, and his iudgements haſtned vpon them at the intreatie of his ſeruants. Secondly, while they liued in their hypocriſie, they were quiet within themſelues, and they had good hope the night wold neuer haue come: but when they de-

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part in the open contempt and hardneſſe of heart, then they find their conſciences open to condemne them, and hell gates open to let them in. Thirdly, their end ſhall be worſt at the laſt iudgement, when the leaſt part of the Lords wrath ſhall be bigger than all the torments they felt before, when his iron rod ſhall bruiſe them, and they ſhall be beaten with woorſe than Scorpions. But now with the godly ſhall it fare otherwiſe, whoſe end ſhall be better than their beginning, whether wee meaſure the bleſſings they haue heere, or which ſhall be reuealed to them hereafter, as *Iob* 42. 10. 12. when the Lord had turned away the captiuitie of *Iob*, hee bleſſed his laſt daies more than the firſt, and gaue him (as the text ſpeaketh) twiſe ſo much as he had in outward things, and when he died full of yeeres, he gaue him ioies without compariſon, without meaſure, and without end.

ROM.

ROM. *chap.* 8. *verſ.* 1.

1. *Now then there is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh but after the ſpirit.*

THE Apoſtle beginneth this chapter with a concluſion full of all comfort, depending vpon his former treatiſe and diſputation: for before he ſhewed what our eſtate was in the marriage with our firſt husband, which was the (fleſh,) namely that while we liue at the becke and commandement of our corruption, and can no ſooner haue a motion to ſinne, beating as it were in our pulſe, but wee bend our deſires and conſent to encourage it to the fruit of actuall ſinne; that all this while ſo long as we giue wine, as it were, to ſtrengthen ſinne in the conception, wee are no better then in the ſtate of damnation. But when being diuorced from the fleſh, wee are by the power of the ſpirit vnited vnto Chriſt; which not onely keepeth vs from that bondage of ſinning whereto wee were at firſt enthralled, and vnder which wee were ſo forceably held as we were conſtrained to ſinne by violence, but alſo ſo killeth that enuenomed fleſh of ours, that there is as it were a new creation in vs, the ſtrength of Chriſt diſpoſſeſſing and diſarming the ſtrength of ſinnefull fleſh, and wee are ſo changed both in the outward and inward man as all is become freſh and new, our thoughts, our wils, our affections, our endeuours ſeruing and performig their duties to God in the newneſſe of the ſpirit, not in the oldneſſe of the letter: then when Chriſt hath thus ſanctified vs, and wee liue ſanctifiedly in him; when his ſpirit hath rifled the corrupted corners of our hearts, and planted the flowers of grace where before grew the weedes of concupiſcence; then

neither is there any hell to swallow vs, nor any feare of condemnation to torment vs, nor any sinne so to presse vs downe, but with the wound we receiue the cure, nay before wee are smitten wee haue our Sauiour Christ our most approued Physitian and salue, who when we are left more then halfe dead by the sting of sinne, like the mercifull Samaritan doth lay vs in his owne breast & bosome, powreth the oile of his owne blood into our wounds, and deliuereth vs ouer to be cherished, preserued and guided by his owne spirit.

Luk. 10. 34.

This verse standeth on three parts: first a description of the persons that are and shalbe preserued from damnation, set downe indefinitly, yet restrained to a particular: all those, and those only and alone that are in Christ, and no other. Secondly, by what meanes this preseruation from hell is wrought; namely by our being in Christ, not by our being neere Christ. Thirdly, to take away the strife which commonly is in the world, because (forsooth) all will be Christs, he setteth downe a visible badge whereby to discerne whether we be truly married to Christ or no. For if we rather desire the flesh pots of Egypt, then the Manna in the wildernesse, and being drawen a little from the custome of sinne by the impulsion of the spirit, wee make more haste to returne backe to our vomit, then to follow hard toward the marke, for the price of the high calling of God in Christ, then is not Christ in vs nor wee in him, and being out of him there is nothing but condemnation, and we are alreadie in the iawes of the Lion.

Phil. 3. 14.

Out of the first, obserue, that saluation is not appointed for all men; for all pertaine not vnto Christ, as himselfe saith, *Luk.* 12. 32. mine is a little flocke, and *Iohn* 10. 26. those that beleeue not, are not of Christs sheepe, but those that be his, heare his voice; putting a difference betweene beleeuers and those that are in truth no better than Infidels; which is more liuely expressed by the reward, verse 28. I giue them (that is, my sheepe) eternall life, and they perish not. What becommeth then of the other? They are, as *Iude* 6. reserued vnder darknesse vnto the iudgement of the great day, and the cup of vengeance and condemnation cannot passe by them, because the wrath of God was neuer satisfied for them: so much also is signified by Christ,

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*Mat.*7.13.14. There be two waies in the world fitting with the twofold condition of men, the one ſtrait and narrow, the other wide and broad, thoſe that in this life loue not to be pinched and crouded, but to haue their walkes eaſie and their roomes large, their feete leadeth them to deſtruction; and of this kinde (ſaith hee) there be many. Let vs not therefore vainely nuzzle our ſelues in this opinion, that heauen ſhal hold vs all, for Chriſt, as *Iohn* 10.9. is that ſtraite dore by which wee muſt enter; and though goates may heere feede with ſheepe, and rares may grow vp with corne, yet when we come to the fold and to the haruеſt, our ſhepheard knoweth who are his, and giues them onely entrance, and our Lord who is the husbandman gathereth only the graine, and ſcattereth the chaffe as before the wind; for condemnation is the inheritance of all ſuch as haue not Chriſt for their head, and he is head to none that haue not their life from him, and none liue in him but they that are ruled by him, and hee ruleth none but by the ſcepter of his word, within the reach whereof few deſire to be drawen, but all almoſt doe ſeeke how to ſlip the collar, as if the patient ſhould onely diſlike that medicine which would rid him of his diſeaſe; yet ſuch are moſt in the world that hate to ſee Chriſt in the glaſſe of his word wherin he is moſt perfectly to be beholden, and therefore no maruell though condemnation as a cloud doe couer ſo many.

Secondly, let vs obſerue, and as it were with teares of thankfulneſſe acknowledge and reuerence the ſpeciall and ſpirituall loue of God, that hath ſo magnified himſelfe vpon the borders of vs Chriſtians, that when wrath had ouerſpread the earth, and the curſe of God for diſobedience had runne through the end of the world, and that we were beſmeared and miſſhapen with ſinne as vgly as the Ethiopian, and condemnation as due to vs as to them that alreadie hang in hell, yet hath the Lord preſerued vs, not from a bodily death, as *Exod.* 1.17. the midwiues did the yong Iſraelites, but from the ſpirituall fire of hell which ſhould haue tormented our ſoules, and this meerely through Chriſt that loueth vs; for though the firſt and originall cauſe of our ſaluation bee the loue of God, yet this is conueied to vs through his Sonne, the Lord being as tender to vs as a father is to his childe, Mal.1.5.

onely through the obedience of that child and Sonne of his, the Lord Iesus: and therefore most fitly hath the Apostle deliuered heere this bridge of condemnation to bee broken downe, that wee haue now no passage to hell, through the forme and vertue of our liuing and being in Christ: for there being but two impediments to our saluation, first, the destroying of Satans power in vs through sinne, secondly, the appeasing of Gods anger towards vs for sinne, Christ hath remoued both these: First, in breaking the Serpents head, *Gen.* 3. 15. and himselfe possessing the hold which Satan kept, namely the Temples of our bodies: And secondly, in treading the wine-presse of the wrath of God, *Rene.*14.19. that what possibly could in iustice be exacted of vs, that himselfe paied in his owne body and person, suffering for the time the paines and pangs of hell: therefore there can no condemnation remaine for vs, our debt being already paied to the vtmost farthing; which ought to stirre vp our hearts to the praise and thankfulnesse of so good a God, that passing by thousands that lay polluted in their blood no worse then wee, hath thus gratiously visited and receiued vs to mercy.

For the second, which is the meanes whereby we are fenced and freed from this condemnation, namely through Christ, we are to note two things: First, how we are said to be in Christ, and Christ in vs: Secondly, what profit we receaue by this coniunction. For the first, it is such a mystery as mans imperfect wisdome and shallow reach cannot sound the bottome nor come to the depth of it, but shall heereafter better be knowen by our fruition of it, then now it can be by the description of it: howbeit so far as this secret of God is opened vnto vs in the booke of God, so farre may we seeke, and no further. Now this vnion betweene Christ and vs is expressed in the Scripture two waies: first, plainlie: secondly, by way of comparison: the first is set foorth by Christ himselfe the master of all truth: First as a thing to be felt and discerned euen in this life, as *Ioh.* 14. 20. At that day (saith he) shall ye know that I am in my father, and you in me, and I in you; that is, though yee shall lose the comfort of my presence bodily, yet I will leaue you such a spirituall pledge of our coniunction, namely my spirit, as you shall know and perceiue I am

onely

onely absent from you in the flesh, but am still with you to aide and succour you: secondly, it is plainely set foorth as a thing to bee perfectly inioyed in the life to come, as *Ioh.* 17. 23. where Christ maketh it part of his praier for all belecuers, That as thou, O father, art in me and I in thee, so they may be also one in vs, I in them and thou in me, that they may be made perfect in one; which places proue the vndoubted truth of this point, that Christ and we are ioyned together, for otherwise it had not stood with Gods iustice to haue punished Christ in our flesh, nor to haue accepted our obedience in Christs person, if wee had not beene in him and he in vs; for it was not possible for the flesh of man so wilfully sinnig against the expresse commandement of his maker, to haue approched vnto God, without the suffering and crucifying of the flesh of man in Christ Iesus; neither had this punishment sufficed, had not Christ in our flesh by his obedience recompensed our breach of this law of God. And yet because this is the anchor of our hope, the ground of our faith, and the security of our happinesse heereafter, the spirit doth more neerely bend it selfe to our capacitie, teaching vs this heauenly mystery by seuen earthly comparisons: First, *Rom.* 13. 14. It is Saint *Pauls* precept to put on the Lord Iesus Christ; wherein he compareth Christ to a garment; which hath two properties, first to couer our nakednesse, secondly to keepe vs warme; thus as we put on our apparell to couer the shame and to hide the nakednesse of our bodies, so wee should put on the robes of Christs righteousnesse to couer the deformity of our sinfull soules: and as by our garments our heat is kept within the body, whereby our life is preserued; so by our putting on of Christ we that otherwise should be frozen in our dregges receiue a spirituall warmth, wherby the life of our soules is kept in and maintained: and as while our garments are on vs wee are said to bee in our clothes, but being cast from vs wee are euen ashamed of our selues and vnquiet till we haue got some other couering or place to hide vs in; so while we are couered with Christ we are said to be in Christ; but if we lay him aside, then are we laid open to the shame of the world, to the rage of Satan, to the tyranny of sinne, and to the wrath of God. Hence arise many fruitfull meditations for our particular instruction.

ction. First, that we thinke it a matter of more neceſſitie to be clothed with Chriſt then with our earthly garments, and that we are neuer fully apparelled till wee haue put him on. For by how much the ſoule is of more value then the body, ſo much ought our care to be increaſed rather for the furniſhing of the one then of the other, in this reſpect alſo that the ſoule is the defence of the bodie, that if we be ſound and ſincere within and haue ſpiritual heat at the heart, there are no outward diſcomforts of pouerty, reproch or perſecution that can at all diſmay vs. This *Dauid* hath taught vs out of his owne experience, 1. *Sam.* 17. 38. 45. who went againſt *Goliah*, not in the kings raiment, though that was offered him, but clothed himſelfe with armour of better proofe, *the name of the Lord of Hoſts*, who cloſed his enemy in his hand of farre greater ſtrength than himſelfe. Naie to perſwade and prouoke vs vnto this, wee haue example euen in the time of Chriſt, *Matt.* 14. 36. that as manie as touched but the hem of his garment were made whole of bodily diſeaſes; and if there were ſuch vertue in his apparell, how much more ſtrength and power is there in himſelfe to cure all ſpirituall diſeaſes of the ſoule, and to keepe the body from ſickneſſe alſo, vnleſſe by ſickneſſe and infirmitie we ſhall thriue and proſper toward God? Secondly, when thou putteſt on Chriſt be ſure thou weareſt him as thine vppermoſt garment both on thy body and on thy minde; for that that is aboue the reſt, is beſt ſeene, and let the world thinke of thee as it will, it ſhall be thy true glorie to haue Chriſt ſeene in thy attire, that thou goeſt comely and not vainely and gariſhly; to haue him ſeene in thy ſpeech, that it be not wanton and blaſphemous, but ſuch as may giue grace to the hearers and tend to edifying; to haue him ſeene in thy behauiour and in all the actions of thy life, that others by thy light may bee drawen out of darkneſſe, & that glory may bee giuen to thy father which is in heauen; for if thou ſhalt think to weare Chriſt, as we ſay next the skinne, and ſhalt put any garments ouer him, thou deceiueſt thine owne ſoule, and couereſt thy ſelfe but with the luſts of the fleſh and the pride of life which will lead thee to deſtruction, for as *Paul* ſaith *Col.* 3. 9. 10. wee muſt put off the old man with his works, and put on the new which is renewed in knowledge after the

the image of him that created him. Thirdly, when thou putteſt on Chriſt thou muſt take heed thou putteſt him not vpon thy head, or vpon thy hands, or vpon any one part of thy body, but he muſt be ſo put on as hee couer thy whole body from the head to the foote, for if the diuell finde any part vncouered hee will poſſeſſe that, therefore S. *Paul Epheſ.* 6. 11. bids vs put on the whole armour of God, that wee may be complet ſouldiers, for if we be vnarmed in any part we may receiue a wound in that part, which may be dangerous to the whole body; ſo as if wee weare Chriſt onely in our mouthes that wee can talke religiouſly, and haue him not in our feete to keepe vs from running aſtraie to wickedneſſe, or haue him onely in our thoughts and not in our actions, or in ſome of our actions and not in all, then are wee not couered with Chriſt at all, for ſaith the Apoſtle *Epheſ.* 4. 15. wee muſt in all things (not in ſome) grow vp into him which is the head, that is Chriſt. Fourthly, when thou haſt once put on Chriſt thou muſt neuer lay him aſide nor put him off againe, for he is a garment that neuer weareth, he is yeſterday, to day, and the ſame for euer, and his yeares ſhall not faile, *Hebr.* 1. 12. thou haſt the ſame need of him and vſe of him in the night as in the day, in thy reſt as in thy labour, in thy health to proſper thee, as in thy ſickneſſe to comfort thee, in temptations to ſtrengthen thee, as in peace of conſcience to ſecure thee, for there being no time free wherin we are not ſubiect to fal, we can at no time want his grace which muſt be our ſtay and ſufficiencie: *Peter* may well teach vs the vſe of this leſſon by the danger himſelfe was in, *Matt.* 26. 70. by ſhaking off this garment in the high prieſts hall, for he would needs before them all denie, & double it by an oth, that he knew not Chriſt: ſo as if Chriſt in mercy had not ſtucke cloſe to him, and kept himſelfe on, *Luk.* 22. 61. by turning backe and looking on him, wee ſee how euen in a chaſe and when there was no eminent perſecution ouer him, *Peter* had caſt him aſide as if hee had neuer receiued any former good by him; which muſt make vs feare and tremble to giue ſuch a gueſt no better entertainement, and ſuch a garment no ſafer keeping, ſince onely in the robes of Chriſt wee receiue our bleſſing, and for his ſake alone are beloued.

2. Cor. 12. 9.

The

The second comparison is, 2. *Cor.* 13. 5. Know yee not that Christ is in you, or dwelleth in you, except yee be reprobates? Where Christ is compared to our dwelling houses, that as wee dwell and abide in them, so doth Christ by his spirit dwell and abide in vs. And 1. *Cor.* 6. 19. Your body is the Temple of the holy Ghost which is in you, which ye haue of God. And 1. *Cor.* 3. 16. ye are the Temple of God, and the spirit of God dwelleth in you. And 2. *Cor.* 6. 16. Ye are the Temple of the liuing God, as God hath said, I will dwell among you and walke there. And *Iohn* 14. 23. If any man loue me, he will keepe my word; and my father will loue him, and we will come vnto him and dwell with him. By which places appeareth, how these earthen vessels of our bodies are honoured by being the habitation of God and of Christ: that as by the former comparison wee are said to bee in Christ by putting him on vs, so by this Christ is said to bee in vs by his dwelling and abiding with vs. Out of which wee must learne, first, to keepe our selues vnspotted of the world, because we are to entertaine so great a Prince as the Lord Iesus: for if we thinke all our labour too little to cleanse & beautifie that roome wherein the Kings of the earth shall sit, who are taken out of the same lumpe our selues are; how much more must wee striue to haue all our members kept chast and sanctified, which are as it were so many seueral roomes for him who by his heauenly generation is the Sonne of God, the fathers Counseller, and the Prince of peace? Secondly, by this dwelling of Christ with vs we are assured that wee are his, for no man will willingly dwell in a house whereof he is not owner, especially the heire of the whole world whom the heauen of heauens is not able to contain, would not set vp his throne and seat in our soules if he did not delight in vs, neither could hee take any pleasure to lodge with vs if wee were not his; which may be our vndoubted comfort, that Christ possessing the fort and castle of our bodies, it is not possible for Satan either by deceitfull policy to surprise vs, or by his fiery darts to sting vs, or by his subtile illusions to ensnare vs, or by his bitter and cruell inuasions to vanquish vs; for, as *Ioh.* 10. 28. we are the sheepe of his pasture, and none can plucke vs out of his hands.

Eph. 2. 22.

1. Cor. 6. 20.

Esay 9 6.

The

The third comparison is in 1. *Peter* 2.4. where Christ and his members are resembled to a building, for as a building cannot be firme and sure except it be built vpon a strong foundation, no more can we stand one minute, if we be not built vpon Christ: and as the foundation and the rest of the worke make but one building, so is it betwixt Christ and vs, he being the chiefe corner stone elect and pretious, & we being liuely stones whereby wee are made a spirituall house vnto God by Christ. Hence learne first: That all our strength and sufficiency is from God; for if we will be a building of our selues, and lay our foundation in our owne righteousnesse, a little sprinkling of persecution will wash vs away, as it did, *Mat.*7.26. wash away the house that was so foolishly built vpon the sands: but in Christ alone we liue, moue, and haue our being; it is he that can command the Sea to be as a pauement for *Peter* to walke on, *Matt.*14.29. who at the sight of a winde arising, through weakenesse in himselfe is forced to crie, Master saue me; yea when as his disciples stricken with the feare and force of a storme, challenged him as if he cared not though they perished, he then being through their praiers awaked, rebuked the windes, and commanded the sea to be still, and it was so. Now if *Peter* that had such strength of faith as that the Church should be built vpon his confession, and the rest of the Disciples that were so continually taught of Christ, felt no power in themselues to resist the feares of the flesh without the hand of God, much lesse are we able to set one foote forward toward the way of heauen, or to draw one foote backward from the way to sin vnlesse wee lay the foundation on our rocke Christ Iesus, who hath measured the heauens with a span, holdeth the windes in his fist, and hath founded the deepes of the earth, that whatsoeuer falleth on him shall be broken, and whosoeuer resisteth him shall be dasht into peeces. Secondly, obserue that we are no further the house of God then we doe build vpon Christ, and that since the foundation and the building make but one worke, our praiers and all our other seruice of God must be offered vp vpon the golden altar, which is Christ: that as *Pauls* reioicing, *Galat.* 6.14. was onely in Christ crucified, so may ours be, resting our selues wholly vpon him, and placing our whole

Luk 8.22. Mark.4.39.

Reu.8.3.

contentment

contentment in him, for as he is the ſtrength of the building, ſo is hee alſo the honour of the building, wee being without him a ſinfull nation and a people laden with iniquitie, but through him, 1. *Pet.* 2. 9. a choſen generation, an holy nation, and a people ſet at libertie, to ſhew foorth the vertues of him that called vs. Let vs therefore beware we dawbe not our ſelues with vntempered mortar bringing in the ſtubble of mans merit or inuention to make vp this frame, no not ſo much as to haue any corner in this houſe, that is, not the leaſt member of our body nor the leaſt power of the ſoule, to leane vpon the arme of fleſh, or to be ſupported by the wiſedome of vaine man, for this were to ſettle part of the building vpon a rocke, and the reſt vpon the ſands, which will ouerthrow all, for the whole man muſt be built vpon Chriſt, and he muſt be the corner ſtone, to ioine both the bodie and ſoule, the fleſh and the ſpirit vnto God. For as the gold is neuer ſaid to be purified till all the droſſe be ſeuered from it, ſo is it not ſufficient to haue as it were ſome of our affections refined and the reſt to remaine droſſie and polluted, but if we will be wedges of gold for the Lords vſe, and veſſels of honour for his houſe, Chriſt muſt be in euery part of vs to ioine vs to himſelfe that we may be holy euen as he is holy.

The fourth compariſon is, *Epheſ.* 1. 22. 23. where God is ſaid to haue giuen Chriſt to bee the head to the Church which is his body. In which place Chriſt is compared to a body, that as the members are knit and vnited to the body, ſo are all wee as members ingrafted and incorporate into the body of Chriſt; and as the members being thus vnited are ſaid to be part of the body, ſo we being ioined vnto Chriſt are ſaid to be Chriſts; and as the heat and life which is in the body, is diſperſed and diffuſed into euery member, euen ſo the life & the graces which are in Chriſt are through this coniunction made proper and communicated euen to vs; & as the life in the body cannot be maintained without food, no more can the life in the ſoule bee held and kept in w thout her feeding on Chriſt; and as the body hath naturall inſtruments, as the hands and the mouth to receiue her ſuſtenance, euen ſo the ſoule hath her members and inſtruments, as praier, faith and hearing the word, whereby ſhe receiueth her ſpirituall nouriſhment

nourishment to eternall life. Hence let vs raise this vse: First, that since our bodies are the members of Christ let vs not make them the members of an harlot, 1. *Cor.* 6. 15. but as in the time of our ignorance we vsed them to vncleanneſse and to profaneneſse, so now being free from sinne through Christ let vs make them seruants vnto righteousneſse in holineſse, *Rom.* 6. 19. For, as it were an vnnaturall part in the hand to striue to pull out the heart, or in the teeth by tearing the flesh to make the rest of the body deformed; euen so much more vnciuill and beastly is it in vs, to flie vpon the Lord Iesus, and to rend his name in sunder by our othes and blasphemy, and to lend as it were our forces to his enemies that doe inuade his Church, our selues being not onely faint-harted, but falſe-hearted, to fight for him who fought so many combats for vs with Sathan, and wrastled so strongly with the wrath of his father: which otherwise had fallen vpon vs, whereas now in recompence of his grace and fauour towards vs, we should sift as it were our armory to finde out the best weapons of perfection for the defence of him, and of his truth, and should keepe such a continuall harmony in our life, as if our eies were only giuen vs to behold him wounded for our sinnes, and now aduanced for our sakes, our tongues onely lent vs to set foorth his praise, our eares to heare of his godneſse, what he hath wrought for the sonnes of men, our feet to carry vs into his sanctuary, where we may more neerely approch to him in his word. Finally, all the parts of our thoughts, of our affections, of our actions, to be imploied and taken vp wholly to his aduantage. Secondly, let vs learne hence that as the life is conueied into the inferiour members from the head, euen so our life is hid in Christ, and wee hold it onely from him: for as the Apostle saith, *Ephes.* 1. 12. without Christ, we are aliants from the common-wealth of Israell, strangers from the couenants of promise, and without God in the world: which must teach vs, not to auoid, but rather to embrace those meanes wherein the life of Christ is made manifest in vs, which principally is by our inward worship of God, which is performed foure waies: First, by our obedience to his lawes: Secondly, by our patience in afflictions: Thirdly, by our humility in our giftes: Fourthly, by our

affiance in the Lords assistance. All which were performed by our head Christ: for he submitted himselfe to his fathers will, euen to the death of the crosse, he was reuiled, yet answered not againe, as a sheepe before the shearer, so opened hee not his mouth, he taught humility to others, and often humbled himselfe before his father; he could by praier haue obtained twelue leagions of Angels to rescue him, such confidence he had both in his fathers loue and power; but he knew there was a greater worke to be done, his testament to be sealed with bloud for our redemption; for we were before but rotten and corrupted members of sinnefull *Adam*, till by being made one with him we were brought into his maruellous light: therefore as the head hath the gouernement of the members, so let Christ haue the rule and dominion ouer vs, that we may runne when he calleth, stoope when he smiteth, stoppe our mouthes when he afflicteth, debase our selues till he exalteth, and not at all to distrust in his deliuerance.

Fiftly, this vnion of Christ with vs, is set foorth vnder the estate of marriage, *Ephe.* 5. 30. For we are members of his bodie, of his flesh, and of his bones. That as there is an inseparable bond in marriage betweene a man and his wife, so is there betweene Christ and the Church his spouse; and as the woman was taken out of the side of man while he was a sleepe, so was the Church taken, as it were, out of the side of Christ while he fell a sleepe vpon the Crosse; and as the woman is not married to the goods of the man, nor to his lands, nor to her dowry, but to the man himselfe, and so hath power and interest in his body; so are not we married and ioyned to the gifts and benefits of Christ, but to Christ himselfe; for it is improper to say we are in the graces of Christ, but by our being in Christ we are partakers, and are interessed in all the benefits of Christ; euen as the woman by her marriage is in her husbands goods. Hence obserue, first, that all that are elect are onely flesh of Christs flesh, and none other; for though *Adam* was in the flesh foure thousand yeeres before him, yet was Christ the lambe, slaine from the beginning; so as by their faith in the vertue of the promised seed, which is Christ, were the Patriarkes and the rest saued, that were before him, as

Iohn

Iohn 8. 56. it is said by Christ, Abraham reioiced to see my day, and he saw it. And though Christ was made of our flesh, as *Phil.* 2. 7. He was found in shape as a man, and not we of his, yet this must be vnderstood spiritually and mystically, and not grossely and carnally; for then will the reprobates steppe in and say, that they are of Christs flesh and so challenge saluation: but note, though all men and women are of one flesh, yet betweene man and wife there is a neerer bond, not that the woman is of her husbands flesh only, as she is of all other mens, but that she is also in her husbands flesh by reason of the sanctified ordinance of God, and so is she not in the flesh of other men: so fareth it betweene Christ and man; all men are of Christs flesh, because he took vpon him the true substance & nature of man, but yet none are in the flesh of Christ, but those that by his spirit are ingrafted into him. This then being a speciall prerogatiue to vs that are elect, let vs labour in our liues to shew foorth the fruits of Christs flesh, that we may shew we are bought from men, by following the lambe whithersoeuer he goeth, by hauing no guile found in our mouthes, nor pollution in our bodies, but keeping our selues pure virgines, and vnspotted, as being the first fruites vnto God. Reuel. 14. 4.

Secondly, obserue that if we will be flesh of Christs flesh, and will be ingrafted into his body that we may die vnto sinne, then must we first consider where Christ is: secondly where our affections are; if they be heere vpon earth, then doe we seeke Christ on earth, when we know hee is gone into heauen. But from whence hath he deliuered vs? From hell. Then must we take heed we doe not the workes of hell and of darkenesse. And then whither hath he brought vs? Where he is, that is in heauen: Then if we will say we are married to him, and that he was crucified for our sinnes, and hath crucified sinne in vs, and freed vs from sinne, Sathan, and condemnation, let our conuersation be where his body is, for where the dead corse is, thither will the Egles resort, and where the husband is, thither will the wife haste to see him, and to liue with him; so that as Christ died in body, so must we die in spirit, that his spirit may haue his full worke in vs to raise vs vp to heauenly meditations. Thirdly, we must learne, that betwixt the corporall and spirituall marriage Ioh. 14. 2.

there is great difference, for the woman for certain causes may be diuorced from her husband, and he being dead she may as lawfully keepe herselfe a widow as marry againe; but in this our spirituall marriage there is neither diuorce nor widowhood, for as soone as we are diuorced from the flesh and the lusts thereof, we must not stay and remaine a widow, but we must presently marry with the spirit of God and the fruites thereof, and he shall remaine our husband for euer. Howbeit we must know we haue no liberty to marry with our second husband the Lord Iesus, vntill we be deliuerd from the whole body of sinne and the powers thereof, as lust, sensuality, and such like; and the meanes of this our freedome and deliuerance is in the body of Christ; so as vnlesse the body of Christ hath destroied sinne in our naturall bodies we are not conioined vnto him. We must then consider what there is in this bodie of ours, which is a body of sinne, *Rom.* 6. 6. And in this body of ours there are three things: First, condemnation for sin: Secondly, disobedience by sinning: Thirdly, the corruption of nature which causeth this disobedience. In the second place we must consider, how we are deliuered from these three, and how they be taken from vs. The first, which is our condemnation, is taken away by the satisfaction of Christ for our sinne: the second, which is our disobedience, is taken away by the righteousnesse of Christ, free from sinne; and these things are without vs: but the third, which is, the corruption of our nature, is taken away by the powerfull working of Gods spirit within vs; so that except we haue this third thing, the spirit to abolish sinne in vs, we are not yet flesh of his flesh, and so none of his spouse: For, as for Christs satisfaction for condemnation, and his obedience for our rebellion, the very Turkes may hope for their saluation as well as we; therefore it must be the slaying of sinne by the spirit that must assure vs of our coniunction and marriage with Christ: for if corruption remaineth whence springeth disobedience, then there remaineth for this disobedience condemnation, for euery sinne committed by them that are regenerate is as it were the bringing foorth of a bastard vnto God, which we know how much he abhorreth.

Sixtly, this our coniunction with Christ is set foorth *Ioh.* 15. 5.

vnder

vnder the parable of the vine to which Christ is compared, and we to the branches; for as the branch cannot beare fruit of it selfe vnlesse it grow vp with the stocke, no more can we except we grow vp in Christ; and as the branches receiue sap from the root whereby they fructifie, so we being ingrafted into Christ receiue life from him whereby we are fruitfull in good workes; and as the branches seuered from the body of the tree doe fall away and perish, so if we once wither away and the graces of God decay and wax cold in vs, drinking in the raine and yet not bringing foorth herbes meet for the dresser, then are we neere vnto cursing and our end is to be burned. Out of which learne, that if thou carriest in thy life onely leaues as it were of thy profession, as the figge tree did, that seemed greene a farre off and goodly, and art not fruitfull in thy conuersation to walke as one redeemed out of darkenesse, thou art but as a branch broken off, and as a blade that withereth before the time of harueſt, for, as *Rom.* 11. 16. If the roote be holy, so are the branches, and if the ground of thy heart be seasoned with the graces of God, it will spring foorth into all thy members. Heb. 6. 8.

The Seuenth comparison, is *Ioh.* 6. 56. He that eateth my flesh, and drinketh my bloud, dwelleth in me and I in him. Where Christ is compared to flesh and bloud, which we must not vnderstand of materiall but of spirituall eating, which is comprehended by faith, wrought in vs by the spirit, reuealed to vs by the Sonne of God, deliuered to vs by the word of God, and sealed vnto vs by the Sacraments: Since then our feeding on Christ doth draw such fruit after it, & bring such efficacy with it, let vs labour to meet him in those meanes himselfe hath ordained, namely, in his word and sacraments, the one being the storehouse of his promises, the other as it were a patent of confirming them to vs vnder the seales left vs by the King of heauen, that as these infirme bodies of ours cannot be supported without the staues of bread and drinke, the one to kill the hunger, the other to stanch the thirst, wherewith our natures are assaulted; so we may perswade our selues that our soules for their cherishing and refreshing, doe require the like necessity to be fed with the flesh and bloud of Christ, that we may grow vp perfect men in him,

and be freed from the scorching heat of desperation, whereinto we may easily fall through that streame and current of sin wherewith we are carried in the whole course of our lines, and from which wee cannot be saued but through the sprinkling of that blood which was shed for vs vpon the Crosse.

Now for the second point, which is, the profit and benefit we receiue by this Coniunction, it is twofold: first, that Christ hath taken our sinnes, and the punishment of our sinnes vpon him; for he being without sinne, was made sinfull for vs, was wounded for our transgressions, and, as 1. *Pet.* 2. 24. bare our sinnes in his body on the tree, that by his stripes we might be healed: secondly, that by his death we are made partakers of his obedience, and the reward of his obedience, which is, eternall life, and of his graces, and the glory for his graces, which is eternall glory. Touching the first profit, it is double: First, he tooke our sinnes vpon him: Secondly, the satisfaction of our sinnes, which is death, the first by imputation, the second really and sensibly, for being clothed with our flesh, and appearing in our persons, he became the child of wrath, subiect to the euerlasting curse of God, for so are we all by nature, in which nature of ours he representing vs, became vile before his father in respect of vs. But now for the punishment of sinne vpon him, that was not imaginarie, but true and sensible both in soule and body, so extreame as in anguish of spirit he was driuen to crie, My God, my God, why hast thou forsaken me, yea: the death he endured was in it owne kind accursed, as it is written, *Deut.* 21. 23. Cursed is euery one that hangeth on the tree, yea: looke what miseries, what wants, what dangers he did vndergoe and taste of, from his birth to his ascension into heauen, the same he suffered and slept in onely for vs, which cleareth the iustice of God that a righteous man should smart for vs sinners, because we are in him and he in vs: which I vrge the more, that we may see the great price the sonne of God paied for our redemption, to stirre vs vp to a better and deeper consideration of it, he being the only shepheard that euer gaue his life for his sheepe, the only lambe which being vnspotted in himselfe did euer take vpon him the scabbes and vlcers of the whole flocke, the onely man full of sorrowes and

experience

experience of infirmities, whom the world iudged as plagued & smitten of God and humbled, yet was it onely for our iniquities that the chastisement of our peace might be vpon him. Therfore as *Esay* 53. 11. let him see the trauell of his soule, that is, the fruit of his labour, and the efficacy of his death, in the saluation of vs his people. For the other profit it is also double: as first we are made partakers of his graces: secondly, of the glorie for his graces. And this standeth also with the iustice of God, that he being in vs and we in him, God must needs with him giue vs all things also. Now the graces we taste of by this coniunction are twofold, first by imputation, which is his satisfaction for our sinnes, we being starke bankerupts able to pay nothing; and the benefit of his obedience, we being rebellious bastards able to fulfill nothing: secondly, in our selues, but drawen and derived from Christ the fountaine, as the change of our affections, reforming of our iudgements, renuing of our minds, mortification & a sanctified life; and these graces did farre more abound in Christ then euer they did in *Adam* in his integrity, for he was flesh made but after the image of God, wheras this flesh Christ had the God head dwelling in him bodily, & as *Col.* 1. 18. had in all things the preheminence that we might tast of the fulnes of his graces as far as is fit. And for the second much is the glory for his graces, namly eternall life, of this hee hath also made vs partakers, ye as if he had no other errand to heauen, he saith, *Io.* 14. 32. I go to prepare a place for you in my fathers house. Therfore let vs not say in our hearts, that is, let vs not doubt but assure our selues that as Christ is ascended, so shall we, and it is no presumption to beleeue that the Lord for his Sonnes sake will saue thee: for he hath first giuen thee his word and promise, He that beleeueth and repenteth shall be saued, so as if thou canst apply repentance to thy selfe thou maiest challenge him on his word; and secondly, thou hast his oath hee sware to *Abraham*, that his seed through his faith should be blessed, and this hath Christ sworne againe; Amen, Amen, he that beleeueth, is already translated from death to life; shewing the certainty of it by the maner of speech, as if it were already done: and if thou wilt relie vpon neither of the former, he hath thirdly left thee a pawne, that is, his spirit to guide

and conduct thee in the right way, that though thy selfe cannot be in heauen as yet, yet thy affections may be in the bosome of Christ, and that thy faith in his resurrection may assure thee of thy incorruption, and thy comfort in his sitting at the right hand of God, may rebound backe vpon thy owne soule in being an vndoubted testimony of thy exaltation and aduancement heereafter, for where Christ is, there, by reason of this coniunction betweene thee and him, thou must needs be also.

Hence ariseth a most comfortable instruction for an afflicted conscience, for Sathan will lay a whole scrowle of particular sins before thee, charge thee that there be many omitted wherein thou hast offended, that corruption is so worne into thy bones, and lieth so low at the heart, as it cannot be taken forth but must needs rankle to damnation, and that thy sinnes are in their number so many, and in their weight so heauy, as there can be no ease nor satisfaction for them. Thou must confesse thou art indeed in thy selfe a worme vnworthy to creepe vpon the earth, but in Christ, as bold and strong as a lion, yea if thou canst appropriate the sufferings of Christ to thy selfe in particular, as the Gospel propounds them generally, thou maiest answer that by the purity of his birth, the obedience of his life, and the bitternesse of his death, he hath clensed thee from thy sinne wherein thou wert conceiued, made vp the breach of thy rebellion, and ransomed thee from the cruelty of that second death, whereinto thou wert plunged by thine actuall pollution; & this thou knowest because thou art one with him, and he with thee. True indeed, sathan will confesse that Christ took our flesh vpon him, as himself said in the Gospell, that he was come before his time to torment him; but yet he will suggest that Christ being but one, his satisfaction can be but for one, and he will tell thee in this truely, that the sinnes of all men are infinite, and the wrath of God for them is infinite, for which the satisfaction of Christ must bee as infinite, which (saith he) cannot be. To which answer, that as by the first *Adam* all men are made sinners, so by the second *Adam*, which is Christ, all that beleeue are made righteous; and as *Adam* can damne all that shall be damned, for all in him did eate of the forbidden fruit, so Christ can saue all that shall be saued, for all in him are brought

brought againe into the Paradiſe of God. In *Rom.* 5. 14. and 1. *Cor.* 15. 22. *Adam* is ſaid to be a figure of Chriſt, wherein they agree in this: that as *Adam* gaue as much as he had to his poſterity, ſo doth Chriſt proportionably giue that he hath to thoſe that be his; *Adam* gaue ſinne and death, Chriſt giueth life and grace. And they diſagree in three reſpects: firſt, we receaue ſin from *Adam* by nature, but we receaue not the graces of Chriſt and life eternall by nature, but by imputation and by grace only, and not by imitation, for we cannot imitate Chriſt in euery thing: ſecondly, by *Adam* came only originall ſinne, not actuall; but Chriſt hath ſatisfied for both theſe, for all that were before him, and ſhall come after him, being true beleeuers: thirdly, the graces of Chriſt doe farre exceed the ſinne of *Adam*, elſe would Sathan perſwade thee thou art halfe ſaued, and halfe damned, for if the vertue thou haſt by Chriſt were but equall with the corruption thou haſt by *Adam*, it could not produce ſo incomprehenſible a worke as thy ſaluation is, and therefore *Rom.* 5. 17. it is ſaid: If by the offence of one death raigned through one, much more ſhall they which receiue that ſuperfluity or ſuperabundance of grace raigne in life through one, that is, Chriſt: thereby ſhewing that the righteouſneſſe of Chriſt, made ours by grace, is of greater power to bring life then was the ſin of *Adam*, to bring death to his poſterity. Therefore ſeeing through faith God reuealeth to thee theſe riches laid vp for thee in Chriſt, bend thine eie toward him, and he will ſo ſupply thee with ſpirituall wiſdome, as thou ſhalt anſwer with eaſe and comfort the ſophiſtry and deceits of Sathan who willingly would plunge thee into terror and trouble of conſcience. Reu. 2. 7.

Which walke not after the fleſh, but after the ſpirit. Vnto ſuch as thus walke there is no condemnation: and this is the third thing ſpoken of at firſt: namely, that a ſanctified life muſt be the ſure euidence of our ingrafting into Chriſt, for howſoeuer the ſpirit which is within vs teſtifieth thus much, that we are Chriſts and Chriſt is ours, as 1. *Cor.* 2. 10. The things which God hath prepared for them that loue him, he hath reuealed to vs by his ſpirit; and *verſ.* 12. We heaue not receaued the ſpirit of the world, but the ſpirit which is of God; yet becauſe through ſelfe loue no man will

will say but he hath the spirit, therefore steppes in the other testimony of holinesse of life, and this is visible, reall, vndeceiuable and true, as 1. *Ioh.* 3. 6. 8. Whosoeuer abideth in him sinneth not, and he that committeth sinne is of the diuell, which place we must not vnderstand simply of sinners, for all of vs are so, but of such as fauour themselues in their sinnes, blesse their soules in them, make a trade of sinning, and persist in it; so as we that are made mystical members of Christ, must labour to extinguish the life of any grosse sinne, and not to make them the members of an harlot, of an vsurer, of an Idolater, of a flatterer and such like, for being ingrafted into Christ, it is as odious in Gods sight for vs to commit these sinnes as if Christ should commit them, and by them without repentance we doe rend our selues from Christ, for the Sonnes of God are led by his spirit, *Rom.* 8. 14. And they are led by it that liue in it, *Gal.* 3. 25. And this life is knowen by the effects, that is, by walking in the spirit. And they walke in it that fulfill not the lusts of the flesh, *Gal.* 5. 16. And they fulfill them not that haue crucified the flesh; *vers.* 14. And they onely haue done this that cease from sinne, 1. *Pet.* 4. 2. with a full purpose of heart to liue better; for as the dead body hath no breath, so must sinne haue no strength in vs: and he that doeth not this is a reprobate. I speake not of a finall reprobate, but of a reprobate for the time, for such stand in the state of condemnation. But if we labour to liue godly as neere as we can after the example of Christ, and make holinesse of life as the load-star, whereby we may be seen to direct our iourney toward heauen, then this doth knit vs in the perswasion of our vnion with Christ, prouided alwaies that there be speciall repentance for speciall sinnes, extraordinary repentance for extraordinary sinnes, great repentance for grosse sinnes, and daily repentance for daily sinnes. Threfore let euery of vs examine our selues what sinnes remaine in vs vnrepented, and what vnsubdued, what be blushing and shamefast, and what be crying and insolent sinnes; and let vs take the same course with them all, cast them from vs and purge our selues cleane of the leauen of Sathan, for a sinne suppresst and not destroied, will at lengh breake forth to the hinderance of our walke in the spirit, and if we be stopt in this course, then so

long

long do we ſtagger in the aſſurance of our being one with Chriſt, which is the only helmet of our ſaluation.

Secondly, obſerue hence the order the ſcripture ſetteth down, namely that firſt we muſt be in Chriſt, which is the cauſe, and then we ſhall walke after the ſpirit, which is the effect, euen as iuſtification goeth before ſanctification, our ingrafting into Chriſt being our iuſtification, and being ſo, it cauſeth holineſſe of life, ſo as both muſt goe together, making no difference betweene faith and a godly life in the perſon, but onely in the properties and maner: and therefore if it be asked; who ſhall be ſaued? Such as leade a ſanctified life. But if how we ſhall be ſaued, the anſwer is, by the merits of Chriſt apprehended by faith; ſo as by faith wee are ſaued, for the fruit maketh not the root good, but the root the fruit, the ſtreames are not the cauſe of the fountaine, but the fountaine of them, and the ſtreames are but the effects, euen as breathing is the effect of life; ſo we are not ſaued becauſe of our workes and walking in the ſpirit, but becauſe of our faith, for workes are the fruits of faith, yet we ſhall receiue according to our workes, 2. *Cor.* 5. 10. and ſhalbe recompenſed for them, not for the dignity of the worke, but in the benignity of the Lord, who hath accepted our perſons in Chriſt: and therefore *Tit.* 2. 11. 12. the Apoſtle doth not ſay, Becauſe we deny vngodlineſſe therefore the grace of God hath brought ſaluation, but ſaluation being offered in the Goſpell, we muſt thereby learne to be profitable ſchollers in holineſſe of life. So *Mat.* 11. 28. Chriſt doth not call vs to eaſe vs of our ſinnes becauſe we liue godly after his example, but faith being wrought in vs by the power of his calling vs, we then liue godly; euen as the thiefe vpon the croſſe, *Luke.* 23. 40. was no ſooner called but he brought foorth fruit, his confeſſion being a token of his faith. So we muſt firſt be within the couenant of God, and then we ſhall walke in the couenant, as *Gen.* 17. 1. God ſaid to *Abraham*, I am ſufficient, therefore walke before me, ſo that he made not his couenant with him to be his God becauſe he walked before him, but firſt he made his couenant with him, that being aſſured of his protection he might more chearefully walk before him; euen ſo fareth it with vs, we are firſt made members of Chriſt, and then being vnited to his

his body we must shew forth the life of Christ in our cõuersation. And here we must further learne to answer two obiections: First, the carnall man will say: Christ hath satisfied for his breach of the law and supplied the imperfection of his obedience, therefore now he may take his swinge in sin, as *Pro.* 7. 18. the harlot entised the yong man to take his fill of loue. But we must know, Christ hath not satisfied for vs to liue as we list, nor redeemed vs from darknesse to light that we should runne to darknesse againe: for a pardon is not giuen to a traitour that he should offend againe, neither doth that pardon serue for offences to be committed after, but so oft as he offendeth so oft shall he be punished, or else he must haue so many pardons; so Christ hath satisfied once, and that hath taken away the guilt of al that went before; but if we presume vpon this to sinne againe, either we must looke for more satisfactions, which cannot be, for there is but one sealed with blood, or else we must suffer so many punishments as we commit sinnes. Secondly, it will be said: since there can be no more satisfaction for sinne, therefore we haue now liberty giuen vs to sinne. It is true indeed, that the wrath of God could not be appeased for sinne nor satisfied without the bloud of the Sonne of God, and this was by him performed, that being reconciled to his father we might no more fall at enmity (for sin alone makes the separation betweene God and vs,) but that we might liue according to his will in newnesse of life; howbeit there is a satisfaction God requireth at our hands, but that is onely obedience in our affections, holinesse in our actions, humility in our hearts, and thankefulnesse in our persons, that we may bee as pretious stones in the breastplate of Christ to be represented to his father. And therefore let vs abhorre such presumptuous and rechlesse impiety, as either to liue as we list, or to thinke wee haue time enough to repent before we die, for who can tell when the cocke will crow, or when death as a thiefe will steale vpon vs? nay let vs remember it is said, *Reuel.* 22. 11. He that is filthy let him be filthy still, and in our age wee shall possesse the iniquities of our youth, and therefore our life being but a span long, the day is short enough by repentance to make our accompts with God euen and easie.

Thirdlie,

Thirdly, obserue hence, that we cannot serue God and riches, Christ and Beliall, the flesh and the spirit, for their walkes and courses are opposite and contrary one to the other, as may appeare by the Apostles putting of it negatiuely, that we must not walke at all after the flesh; for if God be a father he will haue all the honour, if a master all the feare, neither will he suffer himselfe to be diuided, or his worship to bee performed by halfes, for this is, as *Eliah* calleth it 1. *King.* 18. 21. the halting between two opinions: but as before our conuersion the affections of sins doe force vs to bring foorth fruit vnto death; so being called, the strength of grace must thrust vs forward to bring forth fruits to God, and not to our selues: and therefore it is said, *Gal.* 6. 8. He that soweth to the flesh, shall of the flesh reape corruption, but he that soweth to the spirit, shall of the spirit reape life euerlasting: so as though thou doest that which is lawfull, yet if thou doest it more vnto men then vnto God, thou soweſt to the flesh, and shalt receiue damnation; but if thou seekest in thy whole life to please God, more then men, yea, to please him though thou displeasest men, then shalt thou of the spirit reape saluation: for the end why God hath created and saued vs, is to glorifie him in this life, and were it not he respected and receiued glory by thy life, what need he suffer thee to stay heere on earth, but haue taken thee presently from the wombe to heauen: but he suffereth thee to liue, partly that by thy fruitfulnesse to God, the corruption that is hid within thee may in part be abolished, & partly to distinguish between thee and the reprobate at the last daie, when thou shalt be blessed and that worthily, euen in the iudgement and acknowledgment of the damned, for the fruites thou hast brought forth to God. So as it standeth vs vpon to haue the eies of our thoughts, & the bent of actions, wholy vpon God, to hazerd, yea to prefer his glory before the glory and comfort of our owne saluation: for if we be not rich in God and good works, then are we still dead in sinne, then is not Sathan at all cast out of vs, then are we so far from needing but to wash our feet, as we are wholly poluted hands, head, and all. Howbeit because euerie one will say: he brings foorth fruit to God, and walketh in the spirit, being inwardly greiued for his sinnes, and resorting vnto publike

Mal. 1. 6.

Iohn 13. 9.

publike praier and preaching, which are indeed good steppes to trace a Christian by, yet we must know this is not sufficient, for the inward sorrow is inuisible, and the comming to praier and to the word, is deceiuable and communicable euen to hypocrites, therefore we must bring forth visible fruit to be seene of men, in performing towards them, the duties of the second table by loue, patience compassion, and such like; else is it as a light hid vnder a bushell, if it be not sensibly felt of men for their comfort, and seene of men for their example, that they which are without may be wonne, and the rest which are of the same fold with vs, may be stirred vp to glorifie God in heauen for the fruitfulnesse of his Saints on earth To which duties we may be the better encouraged because the whole fruit both in the practise of them, and in the reward of them, shall redound to our selues, producing ioy and peace of conscience in this life, and the crowne of glory in the life to come, *Rom.* 6.22.

Fourthly, for thine owne comfort learne to make a difference betweene walking after the flesh, and walking through the flesh, the one being a following and pursuing of thy sinfull desires, with greedinesse and with delight through that rage of corruption which rests within thee; the other being a performing of thy duties to God, and a walking with him though with weakenesse and infirmity, by reason of that remnant of flesh which will be in thee til death; so as though the good thou dost, be not done so cheerfully, so exactly, so perfectly as it ought, but is mingled with many imperfections, that euen in thy own iudgement thou thinkest thine actions euill, be not discouraged; for albeit thou hast in truth cause to pray to haue not only thy euill actions, but euen thy best actions to be forgiuen, because they are a little tempered with the flesh; yet know that this is the case of all the children of God which are effectually sanctified, to haue naturally concupiscence in them, which causeth these three things: first either it maketh vs alwaies think euill thoughts; secondly, or else it hindereth vs from good thoughts: thirdly, or else it maketh vs to mingle with our good thoughts, euill thoughts. And heerein wee must first know what we are by nature, and before our conuersion, namely, wee are bound both hand and foote as it were with the

the chaines and irons of sinne, that wee cannot moone to any good, and so long we are the slaues of Sathan, who whips vs with our owne corruption, and so hardeneth our hearts through vse and custome of sinne, that we are led into the wrath of God before we see it; but when the Lord doth strike vs on the sides as he did *Peter*, and open our hearts as he did the heart of *Lydia*, that we doe see the riches of his mercy, and doe feele our irons somewhat vnlooſed, that is, our corruption abated, whereby we get some liberty to doe that is good, though it be not done with that perfection that is required, yet let vs assure our selues that our purpose and desire to walke with God and to doe good is accepted of him, for he regardeth the heart, and dispenseth with the imperfection of the outward man. To which purpose Saint *Paul* saith: *Phil.* 3.13. 14 I forget that which is behind and endeuour to that is before, and follow hard toward the marke for the price of the high calling of God in Christ. In which obserue three things: First, we must know our marke at which we must shute, that is, Christ, and vnto the comming of this marke wee must be absolutely resolued: Secondly, we must not looke behind vs (not forbidding vs to look backe vnto our former estate) but nothing must hinder vs from going to this worke, as whoredome, vsury, flattery, deceit, idolatry, and such like grosse sinnes: Thirdly, we must so striue, as in the end we may attain this marke, which is Christ; and so we come thither, it skilleth not whether we creepe or goe by steppes and degrees; answerable to that 1. *Cor.* 9. 24. So runne that yee obtaine, that though wee haue many stops in the flesh, yet if our eies bee still vpon God it sufficeth. Act. 12. 7. 16. 14.

Lastly, that we may be abashed at the shaking of sinne, and may grow into perfect hatred and detestation of it, we see heere the miserable estate of them that are subiect to the prince of the world, and are at league with hell, that howsoeuer their life is varnished ouer with a little temporall prosperity, yet they feede themselues but for their slaughter, for being out of Christ, and disclaiming holinesse of life, their glory shall be their shame, and their end is but damnation, it being impossible as *Salomon* saith *Prouer.* 12. 3. for a man to be established by wickednesse.

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If therefore thou seest his barnes full let not thy soule enuy it, for in the reuenues of the wicked there is trouble, because they tend to sinne, and the Lord casteth away his substance. If thou seest him tall and proud, as the Cedar, blesse thou thy selfe in thy humility, for the curse of the Lord being in his house, though his excellency mount vp to heauen, and his head reach vp to the clouds, yet shall he perish for euer like his dung, his rootes shall be dried vp beneath, and aboue his branch shall be cut downe. If thou seest him seated and waxing old in his outward happines, let it nothing trouble thee, for his bones are full of the sinnes of his youth, and it shall lie downe with him in the dust, at length his eies shall faile, and then shall his candle be put out, his refuge shall perish, and then fearefulnesse shall driue him to his feet. If thou seest him eate and drinke and rise vp to play, desire not thou to taste of his ioy, for his reioicing is short and but a moment, and though wickednesse be sweet in his mouth, yet God shall draw it out of his belly, yea affliction followeth sinners, and feare shall be for the workers of iniquity, such a one consumeth like a rotten thing, God shall run vpon him and his arme shall be broken, he shall destroy him, as the vine her sower grape, and cast him off as the oliue doth her flower, for he that is not planted in Christ his branch cannot be greene, but brimstone shall be scattered in his habitation, and his hope shalbe indignation and sorrow of mind.

ROM. *chap.* 8. *vers.* 2.

2. *For the law of the spirit of life which is in Christ Iesus, hath freed me from the law of sinne and of death.*

IN this verse the Apostle insisteth to proue, that there is no condemnation to them that are in Christ, which he doth by two arguments: First, because we are freed from the law and dominion of sinne

sinne: Secondly because we are freed from the law and domination of death. Against these two the conscience opposeth two things. First, how are we freed from the law and power of sinne, since we haue so many vncleane thoughts, so many raging affections, and so many vile and naughty actions that passe from vs in the course of our liues? secondly, how are we freed from the law and sting of death, since we die daily and suffer so many afflictions and miseries in this life which are the merits and deserts of sinne? These two obiections that might skare and trouble the tender conscience and inward peace of a Christian, he answereth to the end of this chapter. In this verse to the end of the ninth, he sheweth how far we are deliuered from the law of sinne, and from the 9. *verse* to the 17. how far we are freed from the law of death, which was the first punishment for sinne, as appeareth, *Gen.* 2. 17. In the day that thou eatest thereof thou shalt die the death: and from the 17. *verse* to the end of the Chapter, he sheweth how far we are freed from the miseries and calamities of this life.

Now in this *verse* as it deuideth it selfe we are to consider two things: First, how and by what meanes wee obtaine this freedome, namely by the spirit of life which is in Christ: Secondly, the things from which we are freed, which be two, first from the poison of sin, secondly, from the power of death.

For the first, we must learne to make a difference betweene the spirit of life which is in Christ Iesus; and the spirit of life of Christ which is in vs; the one being absolute and inherent in Christ, the vertue wherof imputed vnto vs brings perefect absolution from the tyranny of sinne, and bitternesse of death, the other being but poured into vs through the grace of Christs spirit abiding in vs, doth but qualifie and temper the heat of sinne and the violence of death, which otherwise would rage ouervs. And therefore if we speake of the spirit of life which is in vs wee may well crie out with Saint *Paul Rom.* 7. 24. O wretched men that we be, who shall deliuer vs from the body of this death. But if we speake of the spirit of life which is in Christ, then may wee boldly say wee are already deliuered from it. That this may bee made more plaine, *Paul Rom.* 7. 18. said; hee knew no good

thing dwelling in his flesh; and heere he saith: he is freed from the law of sinne and of death, so as it may be thought these two places and speeches doe not agree. The answer is, *Paul* was carnall, sold vnder sinne, and thereby made a slaue to Sathan, euen as a slaue that is sold in the market is to his master; but this was onely in respect of the spirit of life which was in himselfe; but now he speaketh of the spirit of life which is in Christ, and applied vnto him by the vnion betwene Christ and him, and so may boldly say, hee is now no flesh but all spirit, and doth the good he would. To make it plainer, 1. *Ioh.* 5. 6. it is said, that Christ came by bloud and water, signifying thereby that as his bloud washeth away the guiltinesse of our sinnes, so his water washeth away the filthinesse of our sinnes; and that as his bloud doth iustifie vs in heauen, so his water doth sanctifie vs heere on earth; with which water of his, because it answereth to the spirit of life which is in vs, we had neede daily to be washed; for as the skinne cleaueth fast to the flesh, and the flesh to the bones, so doth sin to our corrupt nature, that we haue need continually to be cleansed by the holy Ghost, which is the spirit of life of Christ in vs. And this is that water spoken of, *Ioh.* 3. 5. Except a man be borne of water and of the spirit he cannot be saued; meaning thereby our regeneration: and so *Ioh.* 13. 10. where Christ alluding to them, that comming out of Bathes had neede wash their lower parts because the filthinesse descendeth to the feet, perswadeth vs thereby to a daily increase in a sanctified course, because some corruption will hang at least at our fingers end, according to that, *Iob* 9. 30. 31. If I wash my selfe with snow water and make my hands most cleane, yet my owne clothes shall make me filthy; so as though wee haue the spirit of God in vs, yet our best actions are sinfull; for as it is said *Esa.* 64. 6. our righteousnes is as filthy clouts, the originall signifieth, such clouts as come from children newly borne, or such as Surgians vse to make cleane vlcers, or such as beggers finde vpon dung-hils to patch their ragged cloakes withall, or such as are not once to be named, as the Ancient writers of the Iewes doe make mention; to whom this was chiefely spoken, the Prophet in that place alluding to the manner of purifying in the ceremoniall law. For we reade *Leuit.*

15. 19.

15. 19. that vncleane things were separated both from the seruice of God, and from the vse of man, which being then but ceremoniall, is really and morally in vs. for we are vile and polluted both in bodie and soule; and thereby vnfit for Gods seruice, and not worthy the society one of another, for feare of infecting each other, and yet these are our best actions, as *Esay* speaketh, meaning thereby both the greatnesse of the number of them, and the greatnesse of the excellency of them, for they are all accursed before God, I meane in respect of the spirit of Christ, which is in vs, not that the spirit causeth this vncleanenesse, but through the lust, sensuality, and corruption of our natures, euen as faire water from a cleere fountain is made filthy by running thorow vnclean channels, the cause wherof is that concupiscence which through the serpents temptation entred into our first parents when they transgressed, this being the first sinne that liueth, and the last sinne that dieth, euen as the heart is in the body of a man, and this lust causeth and forceth vs to commit the euil we would not, and to omit the good wee would; and if it cannot preuaile this way with vs, then it will entice vs partly to commit the euill, and partly to omit the good by the consent of the heart onely; and if it faile in this, it will cause such a crossing and corrupt thought to come in the way to poison the good we do, that though we do it, yet it deserueth death, because wee are commanded to loue God with all our thoughts, which if any one be ranging we doe not. This is vrged the more that we may see and acknowledge how far our best actions which are in highest price and estimation with vs, and which runne from the cleerest part of the welhead, are from deseruing any thing; which we may yet see as in a glasse more plainely, *Gen. 6. 5.* where it is said concerning the naturall man; that the mould of the desires of the thoughts of a mans heart are euill, only euill, and euill euery day, and for euer, which may bee spoken of the best childe of God, leauing out but this word *(onely)*. For the spirit of Christ which is in vs begetteth some good thoughts, and bringeth forth some good fruits that they are not *(onely)* euill, though in respect of our corruption and that they taste of the vnsauory saltnes of our nature they may be said to be nothing but euill, for in the choisest

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child of God there is the seed of the sin against the holy Ghost, & of apostasie & of all sins, but that by the working of the spirit they are so choked and weakened, as they are not able to breake foorth, hobeit by the remainder of sin abiding in vs, all our actions are so infected & poisoned as they are lothsome in the sight of God; which must teach vs to humble our selues before him, & to craue pardon euen for our praiers which are polluted with many by-thoughts, & then wil he, as *Mal.* 3.17. spare vs as a man spareth his sonne that serueth him, for the Lord regardeth rather the good affection, than the good action, the holy fountaine from whence it procedeth, rather then the effects of the fountain that it runneth thorow, some corrupt veine of this earth and flesh of ours, and this is in respect the spirit of life of Christ is in vs. But now if we speake of the spirit of life, which is in Christ himselfe, then we may boldly say we are all spirit and not flesh, that Christ by his satisfaction hath taken away the accusation can come against vs for any sinne, and the imperfection can be laide against vs for any action, for all we doe is accepted of God in him, and we can be charged with nothing, for Christ maketh intercession for vs, and as *Eph.* 2.1. God in Christ hath quickned vs that were dead in sinnes, and as *Heb.* 2.9. Christ hath tasted death for all men. So as if we speak of the spirit of life which is in Christs person we may well conclude wee are freed from the law of sin and of death.

Secondly, obserue hence that they that will take comfort by the life of Christ, must be able to apply the power of his death to the crucifying not onely in generall, but euen of euery particular sinne in them, as the Apostle saith heere, he was freed from the law of sinne: for Christs body was not onely crucified for our sinnes (our sinnes being the very cause of his crucifying) but hee was also crucified to sinne, that is, to crucifie and kill sinne in vs which are his members, so that except we finde the spirit of God daily working and striking at the roote of sinne to weaken it, and at the branch of sinne to cut it off at the first blossome, we cannot conclude he was crucified for sinne, because he is not crucified to sinne in vs, so as we must measure the life of Christ in himselfe no further to pertaine to vs then we finde the power of sinne

abated

abated in vs. And therefore if we walke after the Prince that ruleth in the aire, and that worketh in the children of disobedience, and haue our conuersation in the lusts of the flesh, then hath not the life of Christ freed vs from the law of sinne, and then are we in the state of condemnation, if God be not rich in mercy to vs heereafter. For howsoeuer the Lord is contented so farre to dispence with the rigour of his iustice, as to suffer the Sunne to shine both vpon the iust and vniust, yet doth the Sonne of righteousneise neuer arise vpon any that is holden with the cords of his owne sinne, making as *Salomon* saith, *Prouerbes 6.* 12. 13 a signe with his eies, signifying with his feet, and instructing with his fingers, to haue those leude things which lurke in his heart, countenanced and performed both by himselfe and others by his entisement. Let vs therefore labour to haue our spirits raised vp from the dead in the body of Christ, or through the life of Christ, till when we are not freed from the law of death; for so long as we remaine naturall men, we are dead both in the punishment of sinne, and also in the pollution of sinne; of the latter we taste in this life, as 2. *Cor.* 5. 15. If one be dead for all, then were we all dead. The other is reserued for the life to come, and is called, *Reue.* 20. 14. the second death, when carnall and fleshly minded men shall be cast into the lake of fire. We must know then, that vntil the spirit hath raised vs from the dead, we are but dead men though we seeme to liue; and so long as we are thus dead, we are separated from the grace of God, that is, the grace of God is dead in vs, and we are liuing vnto all sinne, and so not freed neither from the law of sin, nor of death. Our spirits then are said to be raised from the dead two waies: First, when it reuiueth and renueth that which is dead in vs: And secondly, when it slaieth and mortifieth that which is quicke in vs; that which is dead in vs is the grace and fauour of God; that which is quicke in vs is sinne, as concupiscence, lust, sensuality, and such like: so that till this spring-time come that the grace of God be seene to flower and bud forth in vs, our estate is no better then that of the damned soules; for as they at the last day shall be separated for euer from the presence of God, so as long as we remaine carnall and vnsanctified men, we are at this day separated from the

fauour of God, and as the damned in their ſeparation doe liue in torments for euer, being dead in the puniſhment of ſinne ſo are we carnall men inwardly tormented in conſcience for being dead in the pollution of ſinne, that is, we commit thoſe ſinnes, for which the damned are tormented; and in ſome reſpects the damned are better then carnall men, for they can ſinne no more, though they gnaſh their teeth and fret at the iuſtice of God; whereas the wicked and vniuſt doe ſtill commit ſin, adding ſin to ſinne, whereby heaping the more diſhonour vpon God, they drawe the heauier condemnation vpon themſelues.

Further where the Apoſtle ſaith, He was freed from the law of ſinne, we muſt not vnderſtand it, as if there was any law or commandement to ſinne; but, as *Rom.* 7. 11. that ſinne tooke an occaſion by the commandement to deceiue vs, and to ſlay vs, there being a compulſary, and an vnchangeable neceſſity in vs to ſinne, as long as we are holden of the fleſh, that will we nill we, we cannot but ſinne, we being by ſin deceiued fiue waies: Firſt, by concupiſcence and luſt, as was *Euah*: Secondly, through infidelity: Thirdly, by blindneſſe of iudgment: Fourthly, by particular ignorance: And laſtly, by the malice of the heart, and if the hart come once to be little worth, as *Salomon* ſpeaketh, *Pro.* 10. 20. and as it is in all carnall men, then is the ſubſtantiall law of God, which otherwiſe in it ſelfe is holy, iuſt, and righteous, to ſuch men, but a law of ſinne, that is, ſinning the more becauſe the law forbiddeth it, and a killing letter, as 2. *Cor.* 3. 6. Firſt, in reſpect naturall men are but fleſh ſold vnder ſinne: Secondly, in reſpect hee reading it readeth his owne damnation; and a ſeducing letter inticing them therefore to ſin becauſe they are reſtrained from ſinne; yea to them, as *Rom.* 3. 20. it is the power of ſinne; and as *Rom.* 4. 15. it is the law of wrath; and as 2. *Cor.* 3. 15. it is as a vaile laid ouer their hearts to blinde them; and as 1. *Tim.* 1. 9. it is ſaid not to be giuen to the righteous, but to the diſobedient; and as *Peter* calleth it, *Act.* 15. 10. a yoake which neither they nor their forefathers were able to beare: meaning thereby what it is to the carnall man, and what it was then made by the Scribes and Phariſees, who preferred the law before Chriſt, which being but a ſchoole-maſter to bring vs to him, was

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by them made a master aboue him & to teach him. So as it is no maruell though to such as would liue by the law without the life which is in Christ, that it proue to them a law of sinne and of death, for by the law shall neuer any bee iustified, but through faith in the life of Christ must we attaine saluation.

ROM. *chap.* 8. *vers.* 3.

3. *For (that that was impossible to the law in as much as it was weake because of the flesh) God sending his owne sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh.*

HEere the Apostle proceedeth to make the matter formerly deliuered more plaine and easie, wherin obserue two materiall points: First, that he taketh away all the power of the law to saue: Secondly that this power is giuen onely to Christ, who tooke vpon him not the similitude of flesh, but of sinfull flesh, to condemne sinne in the flesh, by whose grace we are only saued, without the workes of the law. For the first obserue two things: first, that it is impossible for any to be saued by fulfilling the Law, because none can exactly and perfectly doe it: secondly, from whence this disabilitie proceedeth, not from any defects in the law, but from our corrupt nature.

For the first of these, the Papists say it is meant that none can be saued by the works of the ceremoniall Law, & that it is not to be vnderstood of the morall law. Which is most false, as is proued *Rom.* 3.20. By the works of the law shall no flesh be iustified, for by the law commeth the knowledge of sin. He doth not say by the knowledge of the ceremoniall law: and 2. *Cor.* 3.7.

where he calleth the law the miniſtration of death written with letters and ingrauen in ſtones, we all knowing there was no law written with the finger of God, and ingrauen in ſtones but the law of the tenne commandements; and *Gal.* 3.21.22. the Apoſtle maketh an oppoſition between the law and the promiſe; that if life ſhould bee giuen by the law, and by that meanes ſhould iuſtifie, then ſhould it aboliſh that iuſtification promiſed to *Abraham* and to his ſeed by faith, which cannot bee vnderſtood but of the morall law, and *Rom.* 7.7. He had not knowen ſinne but by the law, for he had not knowen luſt, except the law had ſaid, Thou ſhalt not luſt; and this is the law of the ten commandements.

Howbeit the queſtion between the Papiſts and vs, is not whether we performing the preciſe rule of the law, may challenge eternall life as merit; for there is no queſtion but wee may, the commandement being, as *Rom.* 7.10. ordained vnto life, as appeareth, *Deut.* 5.33. If you walke in all the commandements of God ye ſhall liue; and *Mark.* 10.17.18. vpon the queſtion asked how he ſhould poſſeſſe eternall life, anſwer was made by Chriſt, by keeping the commandements: but the queſtion is, whether any child of God, euen in the higheſt degree of regeneration, can doe it in that maner and meaſure as he ought. And this can he not doe, and that for two reaſons: Firſt, becauſe of the ſingular purity of the law: Secondly, becauſe of the extreme impurity of our nature. For the firſt, conſider that the law is proportionable to the law-giuer, which bindeth not onely the hands from petie larce, the tongue from ribauldry, and the life from incontinency, but commandeth the eie, and ſpeaketh to the heart: And in the nine firſt commandements, wherſoeuer there is an affirmatiue expreſſed, there is the negatiue implied, and where the negatiue is expreſſed, there is the affirmatiue implied, that is, where any duty is commanded, there the contrary vice is forbidden, and where the ſinne is inhibited, there the contrary duty is required; for if we muſt not kill our brother, then muſt we by all meanes ſeeke to preſerue his life; and if his life muſt be pretious to vs, then muſt we not hate him, for this is a ſinne that will beget murther. But the tenth commandement is the

the key that is able to discouer the cabinet of the heart, this entreth betweene the marrow and the bones, and howsoeuer wee may refraine in action, and may bee staied in affection, yet this striketh dead extending but to the motion, though the heart impugne it; and this is the sharpest corasiue to eate forth our proud flesh, when we shall see our selues arraigned but for a thought, which we would haue withstood: and if any man will looke himselfe in this glasse, he shal see as foule & filthy an *Adam* as can be. And this was that awakened *Paul* out of that dead sleepe wherinto he was cast by nature, namely, the knowledge of concupiscence to be sinne, for he knew the action and the resolution of the heart to vncleanesse to be sinne aswell by the law of nature as by the law written; but that the thoughts should be hedged in and inclosed so precisely, he did not conceaue before the excellency of the tenth commandement had reuealed it to him: howbeit, though not to extenuate and lessen any sinne, whereby the maiesty of God is violated & so offended, we must not imagine the thoughts conceaued by a suddaine motion or sight, and quickly suppressed againe to be so sinfull, for the thoughts meant here are those of the heart, which haue an inclination and pronenesse to sinne proceeding from corruption of nature, suffering them to rest with vs for a time, though they bee after pressed downe by the speciall worke of God; and if we could but register the thoughts of this kinde doe passe from vs in one day, wee should finde them abominable in Gods sight and onely pardonable in Christ. For though they be hid from men, yet do they appeare before God the searcher of the heart, and shall receaue their reward, which is death, if they be not passed ouer in Christ. And though some haue thought that thoughts without the consent of the heart, are not sinfull, yet it is certaine they be so; for *Salomon, Pro.* 24. 9. saith; The wicked thought of a foole is sinne: and so may it likewise bee proued by three speciall arguments; First whatsoeuer hindreth the absolute and perfect conformity of the power of the soule to the liuely image of God wherein we were at first created, is sin: but thoughts without consent of the heart doe hinder this our conformity to the image of God, because the thoughts being admitted in, there must needs be excluded

cluded, therefore they are sinfull: Secondly, *Adam* in his innocency could neuer haue any such by-thoughts being created to the absolute image of God. Since then we haue lost this perfect image by his fall, and haue such thoughts arise in vs, they must needs hinder vs from comming to that perfection againe, wherin he stood at first, while he walked with God in paradise; and therefore they are sinfull. Thirdly, God hath redeemed all the parts both of our body and soule, and therfore we ought to honour him with all parts, and the thoughts are some parts which he hath redeemed; therefore wee must honour him with them: but if any one thought be wandering and ranging out of the way, there wants the honour of that thought to God; therefore they are sinfull: for where it is said in the law, we must honor God with all our heart, with all our minde, with all our soule, Christ *Luk.* 10. 27. expounds it, we must also loue him with all our thoughts; then so many thoughts as tend not to loue God, must needes be sinfull. Now as concerning (thoughts) there are foure degrees, one more sinfull then another, but the least damnable in the reprobate, pardonable in the elect. The first are, when a man thinketh on some childish toie, or on a thing that is not, which oft commeth into a mans minde by some occasion or other offred to the sense, and represented to the fancie, but soone vanisheth away; although the thing offered to the imagination be not sinfull, yet the very thought of it is sinfull, because it possesseth vs for the time, and being idle and vnprofitable, for that time, be it neuer so short, so much of Gods image was thrust out of vs, & the whole man was not take vp for him as it ought; and therefore, *Genes.* 6. 5. it is said, all the thoughts of a mans heart are sinfull, and not sinfull, but onely sinfull, and not onely and altogether sinfull, but sinfull euery day, and continually: in which place *Moses* speaketh of the naturall man, therefore the former being the thoughts of nature are in themselues sinfull, & damnable. The second degree are those when a man by a certain proneneſſe and readineſſe to sinne hath some corrupt thought in his heart, but it is presently suppressed: and this is more sinfull then the other. The third degree is when the heart hath hatched some sinnefull thought and suffereth it to rest with him for a time,

time, pausing vpon it, and pleading with himselfe on both sides whether he should cal his heart to consent; and yet at length by the speciall worke of God it perisheth: and these are more sinfull then the other. But the fourth degree are woorst of all, when a man not onely casteth forth a wicked thought, but dandleth it in his brest, and not solliciteth the heart alone, but vpon aduice pressleth & importuneth the soule to ioine hand in hand, that they may with greater strength breake foorth into the members: and this is the high way to bring vs to actuall sinne.

Now notwithstanding all this, some of the Schoole-men hold these thoughts to be no sinne except the heart step in to consent; defining sinne to be a voluntary thing, done with consent of the heart, and with a resolute purpose to bring it into action against the law and commandement of God; alledging for proofe of their opinion, *Iames* 1. 15. where it is said: But euery man is tempted when he is drawne away by his owne concupiscence, and is entised, then when lust hath conceaued, it bringeth foorth sin, and sinne when it is finished bringeth foorth death. But that these thoughts are sinne of themselues without the addition of the heart, is proued by the definition of sinne in the scripture, for it is said, 1. *Iohn* 3. 4. that the transgression of the law is sinne, then the law commanding continuall purity, and thou hauing a thought whereby God is not honoured, dost therein transgresse the law, and therfore in that thou sinnest. And for the place cited out of Saint *Iames*, the Apostle there speaketh not of the sinne in the heart betweene God and man, but of the actuall sinne betweene man and man, because one man knoweth not the heart of another, as God doth, who searcheth the reines. Howbeit to answer them with their owne place, the Apostle *verse* 14. speaketh of the originall sinne, from whence this actuall sinne, which is the monster, doth proceed, he speaking there first of the concupiscence of the heart, for from hence, which is *fœtus peccati*, the first birth of sinne, proceedeth *fomes peccati*, the nourishing of all sinne, and out of which lust doth conceiue, and when it is conceiued it must needes bring forth sin, and then sinne when it is finished draweth on death: not meaning hereby that no sinne deserueth death but actuall sinne, for all sinnes besides deserue

ſerue the ſame, as *Rom.* 6. 23. The wages of ſinne is death. So then to cleere the former place, let vs goe by degrees backward: What bringeth forth death? Sinne when it is finiſhed. What is the cauſe of ſinne which is finiſhed? The luſt that conceaueth. And what is the cauſe that luſt conceiueth? The concupiſcence of the heart. So as all proceedeth from originall ſinne, and the reſt that branch from this roote are ſinnes of ſinne; for as a woman entertaining a thought of her deſire to ſtrange fleſh, ſinneth ſo long as it receaueth entertainement; euen ſo is it with the thoughts of men, ſwarue they neuer ſo little from the ſeruice of God. Since then the law ouerwhelmeth vs with the full rigour of Gods wrath, by the excellency and purity of it, which bindeth vs his creatures to be like our maker, exacting heerein of vs no more then to be anſwerable for that we firſt receiued, not ſeeking aduantage heerein by increaſe, but yeelding him onely the ſame talent of holineſſe, honor and obedience wherewithall we were truſted in our creation, and we haue exceeded the impiety of that vnfaithfull ſeruant condemned in the Goſpell, not only not hiding it where we might haue it again, as he did, but corrupting and waſting it, that the Lord cannot now know vs to be his coine we haue ſo defaced his ſtampe and ſuperſcription which he ſet vpon vs, ſending forth in few houres ſo many legions of vnclean cogitations and polluted actions; what harbour thinke we can we finde vnder this couert of the Lords law to reſcue vs from damnation? Nay if we appeale to it for ſuccour in this ſtrictneſſe, preciſeneſſe and puritie of it, it will be the firſt to arreſt and draw vs before the ſeat of iuſtice, and ſo much the ſooner and the ſharper by reaſon of the ſecond points which hinder vs from this perfection in obedience, which is the extreame impurity of our nature: for ſuch is the frailty of fleſh and blood, and we are ſo farre from being able to performe the law as it is rather a prouocation vnto vs to greater ſinne, doing it the more eagerly becauſe the law forbiddeth it, euen as the preſcript of the Phyſitian is to the impatient patient who more greedily deſireth that would breed him moſt danger; which appeareth 1. *Cor.* 15. 56. The law is the ſtrength of ſinne; and *Rom.* 7. 8. Sin did turne the law to an occaſion to ſinne. To perſwade this by naturall reaſon

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of contraries, actiue and passiue; we see the fire enuironed by the cold aire in the winter, so that the operation of the fire cannot passe out by the resistance of the cold, hereupon there is made a reflexion of the heat which is beaten backe by the cold that it will not suffer it to come forth, whereby the heat is doubled by the opposition of the contrary, as experience teacheth vs, the fire scaulding more in winter then in somer; euen so is it betweene the law and the heart of man, which is a fire of lust, and the law of God beating it backe into the breast which would faine come forth in action, it goeth into the heart againe and is there more forcibly inflamed then before, whereupon there growes such an enmity as what Gods loues, man hates, and what is highest in estimation with him, is basest in opinion with vs, and our nature taketh occasion to bee more sinnefull by the restraint of the Commaundement: and as in diseases men seeke what most hurteth them, as in a plurisie, wine, in a phrensie, to watch, in a lethargie to sleepe, so falleth it out with vs, that what is most wholsome to cure our corruption we refuse, and the oyle that will soonest set it on fire we embrace, which experience can teach vs better than the voyce of an Angell, euery mans conscience being priuy to their seuerall and speciall infirmities. And to illustrate this by the example of the diamond and best Saints of God, *Iob.* 39. 37. maketh protestation, O Lord I am vile, once, yea twice, haue I spoken, but I will speake no more, for I cannot answer one for a thousand; and *Chap.* 9. 15. 20. If I were righteous, yet would I not plead with thee, but make supplication to my Iudge, for if I would be perfect he shall iudge me wicked; and *Dauid* often confesseth his vnworthinesse by entring into the meditation of the law of God, and *Esay* 64. 6. saith our best actions are but as a menstrous cloth, the Hebrew word signifieth a filthy clout vsed by the Surgians to take vp the rottennesse of the flesh; and *Paul Rom.* 7. 23. by his owne confession was a captiue to sinne, which sheweth it impossible to challenge eternall life by the obseruation of the law, and to this end is the song of the Angels in the *Reuel.* 19. 1. which giueth all glory to God and none to men, for our best workes sway nothing in the ballance of desert, nay the grace of Christ maketh not the worke

perfect

perfect, because it is defectiue by concupiscence, and is accepted onely in mercy; for iustice can accept of nothing as meritorious which is not as perfect as Christ himselfe.

Heere then may be demanded why God gaue the law, since there is no maner of proportion betwixt our abilities to performe, and the straitnesse of the law to command, and hee that laieth a condition of impossibility commandeth vnprofitably. 1. This we answer foure waies: First, by our creation we had power to haue done it, and we are onely by our owne disobedience disabled, for *Adam* in his integrity might haue fulfilled it, and therefore it is no iniustice with God to giue vs this law which we had strength to beare, and haue now made burdensome to our selues being weakened through corruption: for when he that can see perfectly pulleth out his owne eies, who is to be charged with his blindnesse but himselfe? or if he that is rich wasteth his goods with the prodigall sonne, none can be blamed for his pouerty but himselfe. Or if he that knoweth by climing he must fall, will yet clime so high till he fall and hurt himselfe, he can cry out of none for his hurt but himselfe; or if hee that is comelie become misshapen by lewd companie and diet, is anie to bee found fault with for this deformity but himselfe? So who can charge this law to bee become impossible, but our selues? and how came it thus to be, but through our sinne in *Adam*? and if we had beene in his stead we had done as he did, so as we are the cause of our owne blindnesse, nakednesse, weakenesse & deformity in climing to the fruit of the forbidden tree, whereby we lost the power and comelinesse of Gods image after which we were made: And shall a Prince therefore lose his iust right and power to command, because a company of wicked rebels will not be drawne to obey? God forbid. Secondly, this law thus deliuered, is not simply impossible, because all the elect haue fulfilled it in the person of Christ. Thirdly, it shall not be 3. alwaies impossible in our persons, partly by our obedience to it in this life, and when sinne shall be abolished and our sanctification finished by our absolute performance of it in the life to 4. come. Fourthly, if God had proposed no other end in giuing it, but the obseruing of it in our corruption, then had it indeed beene

beene impossible, but it was giuen of the Lord for foure ends: first, to be conuinced of our shame and filthinesse by looking into the law as into a mirrour which sheweth vs our infirmity and deformity: secondly, that when heerby we were all shut vp vnder damnation and the conscience conuinced of our Apostasie we might then be stirred vp to seeke remedy in Christ: thirdly, that being brought to Christ we might in deepe meditation behold the excellency of the Lords righteousnesse, that this might be a great prouocation to make vs striue to come as neere the perfection required as may be, the first being before our conuersion, the last after our conuersion to keepe downe the rebellion of our flesh, & to shake off the sluggishnesse of our nature which is most vnapt to enterprise any thing might please God: fourthly, it was giuen for the reprobate that they should absolutely fulfill it or else be damned, for it laieth open their sinnes and the torments of hel ready to seaze vpon them, with a despaire of all grace, the Lord iustly leauing them in their bloud, so as the fire that burneth by the breath of the Lord, beginneth in them in this life, and though they seeme to men to haue quiet consciences, because they sleepe as it were in the top of the mast, yet they haue the flames of Gods wrath, scorching them within; whereas to vs that be elect it laieth before vs our hurt, our debt, our leprosie, our pouerty and our nakednesse that we may runne to Christ to haue our wounds healed, our debt released, our leprosie cleansed, our nakednes couered with his fine linnen, *Reu.* 3. 18. and our pouerty enriched with his refined gold and graces: so as we see it was not giuen in vaine, though it be vaine for vs to seeke life in it.

Now for the second point, namely from whence this disability in the law to saue vs doth proceed, and that appeareth in the text to be, through the weakenesse that is in our flesh, and not through any imperfection in the law. Oh, say the Papists, but there is no man so weake but hath some strength, neither is there such weaknesse in the law, but it hath some strengh to saue. We answer by Scripture, 1. *Cor.* 15. 43. The body is sowen in weaknesse; where the Apostle speaketh of a dead man in whom is no strength, no more is there in the law: besides the word signifieth such a weak-

nesse

neſſe as is vtterly depriued of all ſtrength, ſo as the reaſon why the law is thus diſabled, is through the deadneſſe that is in the fleſh of man, whether we ſpeake of a meere naturall man, or of a regenerate man, as long as there is fleſh in him. And in this reſpect the world is ſaid to be dead three manner of waies though they know the law: for firſt, ſome doe know their ſinnes by the knowledge of the law, and yet are they dead becauſe they know onely the law and not the true vſe of it: ſecondly, ſome by the law, do know only their ſinnes, which bringeth them to deſpaire and they be miſerable dead men: Thirdly, ſome by the knowledge of the law doe know their ſinnes and alſo grace for them in Chriſt, and yet ſaid to be dead, as *Paul Rom.* 7. 13. confeſſeth himſelfe to bee in reſpect of the greatneſſe of his ſinne which wrought death in him by that which was good, meaning the law. Make it plainer by ſimilitudes: when the ſunne ſhineth the blind cannot behold it, the fault is not in the ſunne, but for want of ſight in the party; ſo when it thundereth, the man that is deafe cannot heare it, which is no defect in the thunder, but through his defect of hearing; ſo if the raine fall on the rocke it moiſtneth it nothing at all, neither ſoftneth it, and this is onely through the hardneſſe of the rocke: euen ſo fareth it betwixt the law and vs, for that the law is depriued of the power to ſaue, is not for any defect in it ſelfe, for it is holy, perfect, righteous, iuſt, heauenly, ſpirituall, eternall, but the fault is in our fleſh, for we are all weake, blind, deafe, ſtony-harted, not able to receaue any impreſſion of obedience at all. Againe the ſcripture ſpeaketh of the law two maner of waies: Firſt, either as giuen by the hand of God, wrot with his finger in tables of ſtone which is the ten commandements. Secondly, or elſe it ſpeaketh of that is proper to the law, that is of the effects of the law. The firſt, which is the ten commandements, it is double: For it commandeth the good and forbiddeth the euill; for the ſecond the effects are alſo double, for it rewadeth for the good, and condemneth for the euill. So as the law hath theſe foure things, it commandeth, and forbiddeth, it rewardeth, and condemneth: he then that is not able to fulfill the law is a dead man: I ſpeake in reſpect of the law onlie, and not of Chriſt, for Chriſt himſelfe ſaid, ſpeaking to one

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that ſought life by his workes, If thou wilt haue life euerlaſting keepe the commandements, which is not poſſible for man to doe, no more is it poſſible for the law to ſaue, yea it is not onely vnable to doe this, but by reaſon of the law we are made more ſinfull; for as *Rom.* 3. 20. By the law commeth the knowledge of ſinne; and *chap.* 4. 15. The law cauſeth wrath: and 1. *Cor.* 15. 56. The ſtrength of ſinne is the law. So as firſt it conuinceth vs of the good we do, our hearts being of themſelues rotten, and the root being vnſound, ſo muſt the tree be; the body being corrupt, ſo muſt the members be; and the fountaine being vnclean, ſo muſt the ſtreames be. Secondly, it conuinceth vs for not doing good; & in one thing is ſtraiter then all the lawes of nations, condemning our ſtraying thoughts, and chargeth vs not ſimply of ſin and tranſgreſſion, but of voluntary treaſon and rebellion againſt our God. And thirdly, it diſchargeth vpon vs not onely all the curſes of this life from our conception to our death, but alſo of damnation in the life to come, ſo as in reſpect of the law onely we haue already the ſentence of death pronounced againſt vs, and doe eate, talke, buy, ſell and ſuch like but as priſoners repriued and ſtaied a while from execution. And this is the quality and condition of the tenne commandements, *in ſe, & perſe*, in it ſelfe, and by it ſelfe, ſeparate from all other things; for I ſpeake not of the whole doctrine of the law, as it was taught by *Moſes*, for that as *Dauid* ſaith, *Pſal.* 119. is perfect and conuerteth the ſoule and giueth wiſdome to the ſimple, and teacheth vs faith to lay hold on Chriſt, when wee are ready to ſinke in our ſelues, and draweth vs to repentance by commanding the good and forbidding the euill, by rewarding the good, and threatning the euill. But the law as it is a bare letter bidding vs doe ſuch a thing, and giuing vs no ſtrength to performe it, loſing it ſtrength by the ſtrength of our corruption, ſheweth in what a deſperate caſe they ſtand that depend vpon the Law for their ſaluation, for weighing our ſelues in this ballance we ſhall be lighter then the ſhickles of the ſanctuary; if we looke in this glaſſe we ſhalbe wretched and deformed; and trying our ſelues by this touch-ſtone, we ſhall be no gold but droſſe.

To make this plainer, and that our blood may bee vpon our

owne hands and the law remaine vnblameable, we must vnderstand there are two sorts of lawes. The one is the substantiall and naturall law, the other is an accidentall or occasionall law, mentioned by this Apostle, *Rom.* 7. 8. 9. where we must obserue, that sinne receaued no occasion from the law, for then occasion had beene giuen, but tooke an occasion not of the law, but by the law, that is, because the law forbiddeth, therefore we will doe it. Now betweene a cause and occasion there is great difference: The substantiall law of God, which is the morall law of the tenne commandements, hath two parts, it forbiddeth impiety and vncleaneneſſe, and commandeth sanctification and holineſſe; but the law occasionall, proceedeth out of the first, which is substantiall; for if the law had not said, Thou shalt not lust, thou wouldst not do it; but being by the law restrained, thou art in thine owne corruption prouoked vnto that sinne: so that heere are two flat contrarieties met together, the law and our nature, the one commanding, the other rebelling, the one forbidding, the other for that cause embracing; so as but for the law our sinne would not so much appeare: for example, wee are able to eate more in winter then in sommer, by reason in winter there meeteth two contraries, the outward cold, and inward heat, which being driuen into the body encreaseth the appetite; which is not so in sommer, for then rather heat meeteth with heat, which abateth the stomacke: euen so the Lord hath set his law as a bull-worke to keepe in sin that it breake not forth of the breast: Now, when sinne findeth such resistance as it cannot rush through this law, then it reboundeth backe againe into our bosome, and there kindleth a greater fire of concupiscence then it did before; yet is the law holy, pure, righteous, heauenly and spirituall, the rule of obedience and of a sanctified life; but our nature is impure, vnrighteous, corrupt, and from the earth earthlie, the law proceeding from God, and our nature from the diuell, who powreth this poison into our hearts; for euen the law of nature, which was the booke for all men, and whereby the eternall power of the God-head was discerned that hee might be glorified, we see how, *Rom.* 1. 20. he was thereby dishonored, they turning the glory of the incorruptible God, to the similitude

tude of a corruptible man, which proceeded onely from their vaine thoughts and foolish hearts full of darkneſſe; but their end was reprobation: ſo for the law written; where it pareth off the dead fleſh, that we may ſee how ſorely we are ſmitten by ſinne, that by this meanes we might run to Chriſt, who is a ready Phyſitian skilfull and pitifull in healing all wounds, we ſtill keepe at home and run backe into our ſelues, as if thereby we could be cured, where in truth our diſeaſe by this negligence is the more increaſed, nothing being able to heale but the bloud of the ſon of God: ſo for the Goſpell, whoſe end is to make peace between God and man, and betweene man and man, ſhewing there is but one God, one ſpirit & one faith, therby we but one mans childrē, euen Gods, which ſhould be the power of ſaluation to vs, and the bond of loue among vs, through the malice of ſathan and the profaneneſſe of our mindes we make a ſauour of death, and as it were a trumpet of debate and ſeditien to conſume each other; yea *Ioh. 6. 66.* we ſee how diuers of Chriſts diſciples went backe from him when hee preached a long ſermon touching the ſacrament of the ſupper which is a badge of our friendſhip with God & with our brethren, which proceeded not from the ſacrament, but from their rebellion, that their ſinne might bee made more ſinfull; yea ſuch contagion is there in our nature, as wee make Chriſt himſelfe the authour and finiſher of our hope, to bee our condemnation, a ſtone to ſtumble at, and a rocke of offence, 1. *Pe.* 2. 8. the cauſe not being in him who is the light of the world, but in our ſelues, making him an occaſion of our darkeneſſe, *Ioh.* 3. 19. which by this light ſhall be made in the end farre more ſinfull and damnable. Since then the power of our corruption is ſo forcible, as it is able to peruert all the meanes ordained for our ſaluation, as to make the commandement of God in his law, the promiſes of God in the Goſpell, the ſeales of God in his ſacraments, and the loue of God in his ſonne, to be vaine and of no value, this muſt teach vs to humble our ſelues in the loweſt degree, in a hatred and deteſtation of our fleſh and ſinfull faculties of our ſoule, which are as the poiſoned ſoile, that either caſts vs, or corrupts all the ſeeds of fruitfulneſſe or wholſomenes, that are throwen into it; whereas our ſin being diſcloſed both by the

law and Gospell, it is the more to bee hated and abhorred, because it turneth the edge and benefit of both these to our destruction. For what could the Lord doe more to preserue our first parents in their innocency than to set as it were a double fence about his commandement, forbidding not onely the eating of the fruit, but the touching of it, binding the hands that they should not conuey it to the mouth? and yet more hath he done for vs, taking vs out of the fire by casting as it were his Sonne in the fire; though as if we had neuer beene scorched, or else being past sense we carrie still the coles in our bosome, and will not haue them quenched with the water of the spirit, to newnesse of life: But let vs not be so wilfull & peruerse, so stronghеaded and stifnecked as not to bee turned into the way by the rod of the law; but hauing spent the portion of the flesh, and wasted the lusts thereof, let vs grow in loue with our fathers house; for what fruit can we haue in those things whereof we shall be ashamed, or which at length shall bring shame on vs? Let vs therfore shake off the sinnes we haue delighted in, and then haue we suffered in the flesh, and then hath Christ suffered in the flesh for vs; which if he haue, then is our flesh destroied in vs; which if it be, then shall we cease from sinne; which if we doe, then shall we liue after the will of God, though not in perfection, yet reformable to the perfection of his will; and then to vs that are sanctified shall not the law be grieuous nor burdensome as Saint *Iohn* saith, 1. *Iohn* 5. 3. but it shall reioice the heart, giuing light to the eies, and sweetnesse to the taste, as *Dauid* saith, *Psal* 119. 7. 8. 9. 10.

God sending his Sonne, &c. This is the second generall part spoken of at first, namely, that what was impossible to the law is made possible in Christ; wherein obserue foure things: First, the person which sendeth: Secondly, the person which is sent: Thirdly, the maner how he is sent: Fourthly, the end of his sending: For the first, which is God, consider the cause mooued him to this mercy, not any thing in vs, but his owne loue and compassion towards vs, as it is expressed *Ioh.* 3. 16. God so loued the world that he sent his sonne: and *Ezek.* 16. 3. 4. It is said concerning the Church of God, that at the beginning she was borne

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and begotten of the heathen, her father an Amorite, her mother an Hittite, at the day of her birth shee had no mid-wife, neither was shee washed but remained filthy, shee had not so much as a swadling clout to couer her, neither did any that passed by pitie her, but shee was cast out in the open field, lay polluted in her blood & ready euery houre to perish. In which words the meaning of the holy Ghost is to set forth our vnworthinesse, our shame, and our nakednesse. If now an honorable person shall passe by, and open his compassion on her, and bring her home, and spread his owne skirts ouer her, feed her at his owne table, make her beautifull, and aduance her to great honour, whereby she that was despised comes to be beloued of all nations, and yet she should againe fall to her pollution and become a common strumpet; it notwithstanding this vnthankefulnesse and apostasie, he should draw her home againe, and renue his former fauours towards her, no reason could be giuen of this but the free mercy of him that did it: euen so hath God like an honorable person full of all power and riches, strength and maiesty, mercy & compassion seene vs polluted in our bloud before our birth, borne of corrupt parents, brought forth into a more corrupted place, which is this world; yet hath he said, we shall liue, he hath caused vs to bud as the flower of the field, yea our time hath beene as the time of loue, hee hath spread the skirts of his protection ouer vs, entred a couenant with vs, and we are become his: now for vs to enquire the cause of this, we can finde none, but his willing loue to haue it so; but let vs striue by the fruits of our liues to honor him, and with the calues of our lippes to praise him that hath thus aduanced his mercy on vs, and let vs not doe the worke of a presumptuous whore either in giuing rewards to the flesh, or taking rewards of the flesh, to fulfill the lusts thereof, lest the Lord diminish our ordinary, as *Ezek.* 16.27. and feed vs with the bloode of wrath and iealousie.

Againe heere note, that the Lord neuer worketh but when it is impossible and the cure desperate in the eies of men; for when the Law could not saue vs, then rather than hee would want a people and lose the glory of his mercy hee sent his sonne to saue vs. The woman, *Mar.* 5.25. that had her issue of blood twelue

yeeres, and had ſpent all her ſubſtance among Phyſitians and auailed not: when man could not heale her then Chriſt did it; when he that had beene diſeaſed 38. yeeres and had line long at the poole of Bethesda, *Ioh.* 5. 6. and could get none to helpe him in when the water was troubled, then did Chriſt bid him take vp his bed and walke: when, *Ioh.* 11. 39. 42. *Lazarus* had been in the graue foure daies, that it was impoſſible for man to reſtore life, yea ſcarce poſſible to abide his ſmell, then Chriſt by the ſpeaking of a word could doe it: when, *Luk.* 15. 20. the prodigall ſonne had waſted all and was reiected of all, then the father receaueth him home againe: when Ionas was, *Ionah* 2. 2. in the whales belly, and, as the text ſaith, in the belly of hell, that hee thought himſelfe caſt out of Gods ſight, then did the Lord bring vp his life from the pit and deliuered him: when *Daniel* was put into the Lions den, *Dan.* 6. 22. to be made a pray for beaſts, then the Lord ſhewed his power by ſtopping of the Lions mouthes that they hurt him not: when the three children, *Dan.* 3. 23. were caſt into the fornace ſeuen times hotter then it was wont to bee, becauſe they would not conſent to idolatry, then did the Lord reſtraine the nature of the flames, that it rather cooled then ſcorched them: when *Dauid*, 1. *Sam.* 23. 26. was compaſſed on euery ſide by *Saul* and his company that he had no way to eſcape, then God ſent a meſſenger to the King to tell him of a power comming againſt himſelfe, whereby they left perſuing him: when the Iſralites had the red Sea before them, the mountaines on each ſide them, and the Egyptians behind them, *Exod.* 14. 21. then did the Lord by a meanes, to man impoſſible, prouide for their ſafety. The vſe whereof is to our exceeding comfort, that if we be cloſely impriſoned the Angell can vnlooſe vs, when all doe forſake vs then will the Lord gather vs vp, *Pſal.* 27. 10. If we bee ready with *Peter* to ſinke into the ſea, if we cry but Lord ſaue vs, we ſhall be ſafe: if we be as dead as the dry bones, *Ezek.* 37. 4. the Lord can and will put life into vs: the ſlauery that the Pharaohs of the world can put vs to, nor the bondage they can hold vs in, is nothing to the Lord, with whom nothing is impoſſible; which if we could but once beleeue we would be lifted vp in what miſery ſoeuer; for the Lord

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is able to bring vs from hell it selfe : so as we are the cause of our owne miseries, and of our discomforts in our miseries, because we are so incredulous; therfore let vs pray to the Lord to increase our faith that wee may neuer distrust in his power : for that hee worketh not till it bee impossible, hee is moued thereto by our pride, lest if he should doe it by meanes, wee might attribute it to the second causes, and not to his prouidence, and so rob him of his glory : and on the other side, if wee haue no meanes, then we distrust his prouidence, and so despaire as men without God in the world, whereas our affiance in him should driue out all trembling distrust whatsoeuer, for hee that hath thus prouided for our soules when they were mouldring away in our sinnes, how can we feare, but our bodies, which with the soule make the whole man, shall bee as deare and pretious to him also?

For the second, which is the person sent, it is the sonne of God, wherein our vnworthinesse appeareth the more, that vnlesse Christ had beene sent, wee had not beene saued; and this wil the more appeare by considering what we are without Christ, euen heires of condemnation, subiect to euerlasting curse : and if we would haue a description of our selues without Christ; before we were borne we deserued that the mid-wiues should teare vs and rend vs out of our mothers wombe, and cast vs not into water, as Pharaohs mid-wiues should haue done to the Israelites, *Exod.* 1. 17. but into the fire which might in some sort prefigure the heat in hell; and that the first swathing-band should haue beene the chaines of darkenesse to bind vs fast to the diuel; and that the first fire to warme vs at should haue beene that that burneth by the breath of the Lord; and that the first milke to cherish vs should haue beene poison to choke vs; and that the first garment to cloath vs with, should haue beene the wrath and vengance of God; for we are so deformed in our conception as the Lord cannot discerne that euer any part of our image came from heauen, so polluted in our liues, as if the Diuell were let loose among vs, yea for our sakes all the creatures both in heauen and earth are accursed (except the Angels elect; and the diuell who was accursed from the beginning) and that ceremoniall le-

prosie in the law, *Leuit.* 15. prefigureth, and representeth the morall vncleanneſſe and leproſie of our ſoules; for in the law the chaire he ſate on, the bed he lay on, the baſen he waſht in was vnclean, the meat he eat, yea the company he kept was ſo alſo: now in regard hereof God ſent his ſonne to make that poſſible, which was in vs impoſſible, to make his worth anſwer our vnworthineſſe, that ſince his eie could not indure the ſight of our vncleanneſſe, it might delight in the beholding of his holineſſe; and that the hand that could not bee ſtaied from being auenged on vs, might through the obedience of his ſonne be tied and faſt bound from ſtriking vs; and that the violes of vengeance which were opened to bee powred forth on vs, might through the pleaſure he tooke in his ſonne be ſtopt and diuerted from vs. Secondly, it was neceſſary Chriſt ſhould be ſent, for our ſinnes being againſt the maieſty of an infinit God, deſerue iuſtice of the ſame nature, which iuſtice muſt haue either infinite ſatisfaction, or infinit puniſhment; therefore God being both infinitely iuſt, and infinitly mercifull, there muſt be preſented to him one of the ſame nature, who by being infinite, may reconcile both theſe; if we ſhould preſent our ſelues, beſides that we are but finit, we muſt needes taſte of iuſtice, for what haue we but figge-leaues to couer our ſhame? If we could offer the Angels for our attonemer, it were too low a price, for they are in themſelues finite, being at the firſt created, and for this their creation they ſtand indebted to the Lord; and the ſatisfaction they can giue is but their obedience, which is their duty; therefore the price of reconciliation muſt bee the Sonne of God, who is infinite aſwell as God himſelfe, equall with him in maieſty, in power, and in purity, and he hath infinitely ſatisfied his infinite iuſtice, and ioyned him in infinite mercy to vs, that as *Dauid* ſaith, *Pſal.* 32. 10. we are now compaſſed about with mercy, and we know whatſoeuer compaſſeth a man, there is nothing can come vnto him, but it muſt firſt come through that doth ſo compaſſe him; ſo as wee being through Chriſt compaſſed about with the Lords mercy there can no ſorrowes come neere vs, but either mercy will keepe them out, or if they come in, they muſt come through mercy, and proceed from mercy, and not from iuſtice nor diſpleaſure.

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For the third, in what manner he was sent: *In the similitude of sinnefull flesh.* Out of which learne, that God could not be satisfied for sinnefull flesh but by flesh; not by the similitude of flesh, but of sinnefull flesh: wherein we are to beleeue, that Christ is the naturall sonne of God, and the sonne of *Dauid*, but not naturall, for he was not begotten of man, his seed being vncleane, but he was conceaued of the holy ghost, and so became man like vnto vs, sinne excepted; therefore it is heere said, in the similitude of sinnefull flesh, not in sinnefull flesh; and in this similitude he was both in the sight of men, and of God: in the sight of men, for all the while he was on earth, he was seene to be subiect to the miseries of sinnefull flesh, both in his life and death; to hunger, for he was oft so; to pouerty, for he had not whereon to lay his head; to persecution, for he fled and withdrew himselfe from much violence intended against him; to griefe, for he wept and sighed for the death of *Lazarus*, and the destruction of *Hierusalem*; to slanders, for they vpbraided him that he wrought by the power of the diuel; to temptations, for he was carried by the Spirit into the desert for that purpose; to accusation by false witnesses to colour the sentence of death against him; to scourgings, to scoffings, to reuilings, to the crosse, to death it selfe; all which was seene to men, by some that grieued at it, by most that iested and reioyced at it. He was also seene in this similitude by God himselfe, for though he was deliuered and tossed as it were from pillar to post, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to the Souldiers, from the Souldiers to the Citie, from the city to the Iudgement seat, from thence to the inferiour officers to be beaten with reeds, & from thence to the gibbet; & though all cried by the perswasion of the high priests, Crucifie him, doubling it in the aire with a most damnable echo; yet was all this done as *Peter* saith, *Act.* 2. 23. by the determinate counsell of God, the heauens hauing decreed that the earth should open as it were to swallow him, because he represented our persons more liuelie then *Iacob* did the person of *Esau*, *Gen.* 27. 21. so as for the time he was heauily crushed with the weight of Gods indignation, which appeared by the conflict he had with the wrath of God, sweating droppes of blood, & by the baseneſſe & dejection

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he felt in himselfe, crying out that hee was forsaken; all which doth proue he was in the similitude of sinnefull flesh in the sight of his father, and that it was necessary it should be so, being man to satisfie for man, and God to get the conquest of death, hell and condemnation.

For the fourth, which is the purpose he was sent for: It was to abolish sinne, and to condemne sinne in the flesh, speaking metaphorically or in a borrowed speech; meaning heereby that there was great pleading in heauen before the seat of God betweene Christ and the diuell, the seed of the woman and the serpent, the diuell challenging of vs to be his: first because in our first parents we gaue more faith & credit to him then to God; for when God had wrapt vp condemnation in the forbidden fruit, we thought it to be the hidden treasure of diuine knowledge; when he had sweetned his inhibition of this one tree, with the free vse and liberty of all the rest, as if we should starue for meat, our appetite must be enflamed to this aboue the rest; and when he had enioyned a law vpon our fingers, as not to touch it, then doe we through the strength of suggestion prefix our eies on no other marke then to gaze on it, thereby to insnare our hands to snatch at it: Secondly, whereas *Adam* had his birth and creation in innocency, which was but a particular allegation for him, yet we that are his posterity haue our beginning from corruption, as if in our generation we vowed a course of vncleanenesse, and doe performe this vow by plunging the whole man into the lake as it were of impiety, and therefore in our liues resembling his likenesse by walking in the workes of darkenesse he impudently would haue faced out the matter as if heauen had beene but the hall of iustice, fit for the maiesty of God to sit there, and not for vs to abide there longer then while sentence is in giuing: But when Christ against this had truly alleaged the eternity of his generation in respect of his God-head, the cleannesse of his conception in respect of his man-hood, how in this person of ours he was euer sanctified, in this flesh of ours had vanquished the fierce temptations of the diuell; and how we in our owne persons by the water of the holy ghost are daily washed; when by this hard pleading of Christ on our side, we were by the sentence of God

God vnshakled, as prisoners vniustly detained, and had our absolution written in our foreheads that the damned might see it to their discomfort; then the sonne of God hauing by this his trauell opened the insearchable riches of his fathers mercy toward vs, he condemned sinne in this flesh, and purged as it were euery veine of the hidden filthinesse lay in it, and made vs members of his body. So as from hence learne to measure the benefit thou hast by Christ, that he is no further sent to thee then he hath destroied sinne in thee; for if thou settest vp a seat for profanenesse in thy heart, sowing thy fruit to the flesh and liuing to thy selfe, then, as 2. *Cor.* 5. 15. Christ died not for thee, and he was sent to die that by his death thou mightest liue to him; beware therefore thou doest not examine thy selfe too slightly in this matter, for it was easier for the Lord to create a new heauen and a new earth, then to raise thee from the dead, and to abolish sinne in thee, which kept thee vnder the dominion of death, hee hauing no resistance in the one, and in the other hauing the rebellion of thy nature to hinder him; so as thou must not measure the death of sinne in thee by the auoiding of grosse sinnes, which the sinne hates to shine vpon, but euen by thy practise and delight in smaller sinnes, for if these doe keepe their course in running priuatly through thy life, as the bloud doth in running secretly through thy veins, it keepes out the spirit which should raise thee from the old *Adam* to the new, from rebellion to obedience, from darknesse to light, from hell to heauen. Striue therefore as in thy ignorance to please the flesh, so by thy knowledge to content the spirit, that as pride pleased the flesh, so humblenesse of heart may please the spirit, and that for the assurance of Christ to be thine, thou maist doe euery thing contrary to that thou didest before, after the example of *Domitian* the Emperour, who was answered if hee would gouerne vprightly, he must doe contrary to that the gouernours had done before who ruled with crueltie and tyrannie.

ROM. *chap.* 8. *verſ.* 4.

4. *That that righteouſneſſe of the law might be fulfilled in vs, which walke not after the fleſh but after the ſpirit.*

THis verſe hath reference to that which went before, amplifying the reaſon why God ſent his ſonne in the ſimilitude of ſinnefull fleſh; that the righteouſneſſe of the law might be fulfilled in vs; and ſtandeth on two parts: Firſt, by whom: Secondly, for whom this righteouſneſſe was fulfilled.

From hence obſerue that there be two kinds of righteouſnes: firſt, a righteouſneſſe whereby God doth iuſtifie: ſecondly, a righteouſneſſe whereby man would iuſtifie himſelfe: The firſt is ſo called in two reſpects: Firſt, becauſe it proceedeth from God: Secondly, becauſe it is in God, and not in vs; and this appeareth by oppoſition of the contrary, 2. *Cor.* 5. 21. Chriſt was made ſinne for vs, that we might be made the righteouſneſſe of God in him; where that ſinne, and this righteouſneſſe are oppoſed, that as there dwelt no vncleanneſſe in his fleſh, but our corruption was imputed vnto him becauſe he appeared in our likeneſſe, ſo is there no righteouſneſſe in vs, but that of Chriſt is imputed vnto vs, we being made one fleſh and one ſpirit with him. Therefore erroneous is that of the Papiſts, that ſay, this iuſtifying righteouſneſſe is not abſolutely of God, but partly of nature and the faculty of free will, and partly of grace concurring with free will. Againe, the ſecond, they deny that it is onely in God, for Gods righteouſneſſe, ſay they, is that wherewith he indueth them that ſhall be ſaued at the moment of their regeneration, but after is abiding in them, called (his) becauſe at firſt he doth iuſtifie the wicked, but after it is mans, put and infuſed into him as a quality

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by God, which is meere contrary to this place that we muſt ſeeke to be righteous in Chriſt onely, becauſe he onely hath fulfilled the righteouſneſſe of the law; and this was the end why Chriſt was ſent, namely to ſupply our wants, and was performed by him onely by the ſpirit of life which was in himſelfe: for by the ſpirit of life of Chriſt which is in vs, it cannot be: For firſt, vnleſſe wee bee able to doe it as exactly as *Adam* in his integrity before concupiſcence entred into his heart, wee cannot doe it as wee ſhould; and this none can doe but Chriſt; therefore in our owne perſons we are damned: Secondly if we could attaine to the perfection of *Adam*, yet is our caſe in our ſelues deſperate, becauſe it ſufficeth not that we now fulfill it, but wee muſt make vp that breach, and cure vp that wound was made at firſt by the ſinne of *Adam*, elſe is the law in the ſtrictneſſe of it vnſatisfied; and this no fleſh can doe, but the fleſh of the ſonne of God; howbeit hee by the ſpirit of ſanctification hath made vs a holy people ſet at liberty in him, and as highly in Gods fauour as euer *Adam* was: For firſt he hath abſolutely performed it: Secondly, he hath infinitely ſatisfied for our breach of it: And thirdly he hath mercifully waſhed away the filth of our ſins by the water come forth of his ſide, which is his ſpirit.

We muſt therefore beware our iudgements be not corrupted with this error of the Papiſts, to thinke we are iuſtified partly by workes, and partly by grace; for we are ſaued by grace onely, and without works, for who can tell when he hath wrought well that he deſerueth ſaluation? nay looke *Mark.* 10.17. and we ſhall ſee one through the hypocriſie of his heart bragge he had from his youth obſerued the whole law, and yet asked what he ſhould doe more to obtaine eternall life; ſo as no man can tell when he hath done enough: beſides that, when all is done to the vttermoſt, euen then are wee but vnprofitable ſeruants; for the moſt righteous in his workes doth either ſinne in the matter, or in the meaſure and manner, or in the end, or in all three, and therefore he that laboureth to build a tower with his workes to clime to heauen, buildeth Babel to his owne confuſion. And if thy ſaluation ſhould be thus diuided betweene the works of thy hands, and the workes of Chriſts fleſh, then makeſt thou Chriſt but in

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part mercifull, and in part a Sauiour, who is altogether mercifull, and a perfect sauiour, there being no name vnder heauen but his by which we can be saued, as the scripture speaketh, he being the scape goate mentioned *Leuit* 16. that carried our sinnes into the wilderneſſe, for which otherwiſe we had beene ſlaine, if the wrath of God by that meanes had not beene ſtaied; for there is not ſo much as a weake diſpoſition in vs to doe good which may bee made ſufficient by grace as the Papiſts would perſwade vs, but our naturall will is not onely weake to doe good, but willing to commit all kind of ſinne, needing not onely furtherance but alteration and change, not in ſubſtance, but in qualities and corruption; for as *Ieremy* ſaith *cap.* 10.23. The way of man is not in himſelfe, neither is it in man to walke and to direct his ſteps; and *Ezek.* 36. 26. A new heart (ſaith the Lord) will I giue you &c. the old heart in a man being no more able to receiue goodneſſe then a ſtone is to receaue ſoftnes. Nay we ſay firſt that God offereth not grace generally to all men, but to ſuch onely as ſhall be ſaued: and whereas they leaue this grace in a ſuſpenſion, in ſaying it lieth in our willes to receaue it or not; we ſay, naturally we haue no ſuch free-will to chuſe good or euill. True it is our will hath this freedome, of two ſinnes to chuſe the leſſe, as ſome chuſe to be couetous, ſome to be idolaters, ſome to be vſurers, ſome to be flatterers, ſome to be Atheiſts: but to haue the choice of good or euill is not in our wils, for that liberty was onely in mans integrity, and taken from vs when Euah tooke of the fruit of the forbidden tree: ſo that al the power of all the creatures of heauen & earth is not able to cauſe the wil to like of that which is good, nor keepe it from that ſin wherto it reſolutly inclineth. But now if we regard the will as it is changed, and partly renewed to the will of Chriſt, yet for all that it hath not any ſuch freedome as to chuſe betwixt good & euill; for this belongs not to the nature of the will, otherwiſe the Angels in heauen ſhould hang in the ſame ſuſpence with vs, whereas we know they doe abſolutely the will of God in heauen, as we pray we may on earth; & ſo with as much of our wils as is renewed wee do the will of God willinglie without any ſuch free election; & this is wholly wrought by God, as *Phil.* 2. 13. It is he that worketh both the will & the deed, and *Ioh.* 6.37.

6.37. All that the father giueth me ſhall come vnto me: he doth not ſay, ſhall come if they will: & *Ezek.* 36.26. the Lord doth not ſay, this will I do if yee wil, but ſpeaketh abſolutely & powerfully, A new hart will I giue you, & I will take away the ſtony hart: For howſoeuer it is meet *Adam* ſhould haue this free election being made a perfect reſemblance of the image of God, yet is it not meet for vs in this ſecond creation, leſt heereby we ſhould make the death of Chriſt of no effect, neither his grace nor ſpirit; for if we had it, then ſhould we fall from Chriſt, becauſe of that fleſh & infirmity that is in vs; & therfore as the Lord doth begin with vs by his ſpirit to conuert vs, without any thing in vs to further it, but altogether to withſtand it, ſo doth he proceed with vs by his ſpirit, and end with vs by his ſpirit, that he may be all in all in our weldoing and in the worke of our ſaluation. And yet notwithſtanding this, we haue neede of exhortations, threatnings, praier, and ſuch like, to ſtrengthen and ſtirre vp our dull and ſenſeleſſe wils; for the inward working of the ſpirit, which frameth our wils to will good, doth not aboliſh the inſtrumentall cauſes, but we haue need of theſe meanes: firſt, becauſe they are ſanctified of the Lord and ordained to make vs lay hold on the ſpirit: ſecondly, becauſe without theſe the ſpirit and graces of God would ſoone periſh; which counſell is giuen, *Heb.* 3.13. to exhort one another daily leſt we be hardened through the deceit of ſinne: for though God could doe this onely by his ſpirit, yet hee will haue theſe meanes vſed, that we be neither high minded nor idle, for ſince we cannot doe good, why ſhould we be proud, and ſince we ſo hardly keepe good we muſt not be idle, but, as *Phil.* 2.12. 13. end and worke forth our ſaluation with trembling; for as one holdeth a great maſſe of lead or other vnremoueable weight, not to remoue it, for hee knowes hee cannot, but onely to trie his ſtrength, ſo though we cannot, nor need not performe the law, (becauſe Chriſt hath done it) yet muſt we make it the rule of our obedience and of a ſanctified life, that heerein we may reſemble Chriſt who alone hath ſanctified vs.

We are then to conſider how Chriſt hath fulfilled the righteouſneſſe of this Law; and that he hath done two waies, partly by abrogating it, and partly by eſtabliſhing it; he hath abrogated the

the law in two things. First in the power of separation between man and man, which was the law of ceremonies, so as what was enmity betweene Iew and Gentile, that hath Christ abolished, and therefore as it is said, *Ephes.* 2. 14. Christ is our peace which made of both one, and hath broken the stop of the partition wall through his flesh in abrogating the hatred, that is, the law of cō-mandements, which standeth in ordinances, for to make of two one newe man in himselfe: Secondly, in the power of maledi-ction betweene God and man, whereupon it is said, *Gal.* 5. 23. There is no law against vs, that is, the curse of the law for sinne is not due to vs, because Christ hath taken it away, and therefore it is said, 1. *Tim.* 1. 9. The law is not giuen vnto a righteous man, that is, against a righteous man there is no law, the curse of the law belonging onely to the reprobate, and not to the elect; how-beit we must not thinke we are so deliuered from the condemna-tion of it as that wee are freed from the obedience of it; Christ therefore hath likewise established the law, and this two waies: First, in the doctrine: Secondly, in the obedience to the do-ctrine. For the first, that not any thing of the doctrine is abroga-ted but perfectly taught by Christ, as appeareth, *Mat.* 5. 22. 28. That the least euill thought is damnation, That anger in heart is flat murder, That he that lusteth but in hart after a woman com-mitteth adultery: and Saint *Paul* saith *Rom.* 7. 7. hee knew not what lust was, till he knew the righteousnesse of Christ. Againe, as was touched before, Christ came but for these two ends: first, to make peace betweene man and man: secondly, between God and man; now the moral law made no enimity betweene Iew and Gentile, but the ceremoniall law, for that was the wall parted vs and them, and that onely is broken downe by the comming of Christ; and for the other, the curse of the law made all the warre betweene God and vs, & the rigor of it Christ hath satisfied; but the doctrine of the law made none; for we yet in the precise kee-ping of it challenge life, Christ hauing fulfilled it in vs and for vs, so as Christ giueth vs no new righteousnesse but that wee our selues could not perform, & yet we claime it as done in our per-son by the righteousnesse of the law, that Christ in our flesh per-formed: for the second, he doth also establish it in the obedience

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to the law, and this two waies: First, by the person of Christ, for by his inherent holinesse was fulfilled all the law, which is imputed to vs: Secondly, as by righteousnesse inherent in him, so by his spirit of sanctification dwelling in vs, having the whole man in part changed, that we are able to doe what God will, and in iudgement to allow, in affection to embrace, and in action to execute what he commandeth; so as if we consider our filthinesse we haue the blood of Christ to bathe in; if our nakednesse, wee haue the robes of his righteousnesse; if our beggery, we haue his riches filled with all graces; yet must we alwaies ioyne blood and water, faith and works, in the person iustified, for they are notes of our religion, signes of our conuersion, seales of our election, fruits of our iustification, testimonies of a good conscience, in their end they are referred to the Lords glory, they are causes to stirre vp others to the seruing of the same God, & they are of the Lord accepted and recompensed in the mercy of the rewarder, and not at the merit of the worker, for he can accept of none by desert but that which is according to the precise couenant of the law; but water is to be stood vpon as a signe that bloud hath gon before, and the writing of his law in our hearts by sanctification of life is a proofe that our sinnes are purged in the blod of Christ, and pardoned through the mercy of God. And in respect of these seuerall operations and workes of Christ in abolishing the law in the curse, and establishing the law in the obedience of it, we that are elect are said to be dead to the law, *Rom.* 7. 4. and also liuing to the law; wee are dead to the law in three respects: First to the condemnation of it, because being iustified by Christ we cannot be condemned by the law, for the wrath of God is taken away through the imputation of his righteousnesse: Secondly, to the constraint of the law, for it doth not constraine vs which are Gods elect, as it doth the reprobate, because Christ by the worke of his spirit doth bend our wils to the obedience of the law in some measure, and stirre vp our affections to a delight in it: Thirdly, we are dead to the power of prouocation which was in the law to vrge vs to sin, because our sins being taken away in the passion of Christ, the law bringing vs as it were vpon the scaffold and shewing vs hell gates, and heauen a farre

off, not able of our selues to make passage to it, teacheth vs to auoid all sinnefull occasions whereby our feete might be found slipping, and to lay the better hold vpon the bridge the Lord Iesus, by whom the conscience is so pacified, as wee are euer directed in the right way; so as we are dead to it in the curse of it and aliue to it, as it is the rule of our direction; we are dead to it in the bondage of it, and aliue to it in the obedience of it, Gods spirit directing our hearts to doe that willingly which the law requireth. Since then there is this necessity laid vpon vs, to be dead vnto sinne, for which sinne the curse of the law is due, and to be liuing to newnesse of life, though wee see this rich benefit of hauing the righteousnesse of the law fulfilled, to bee performed by Christ onely, and that for vs, we must beware we fall not either into profane security, or else into presumptuous hypocrisie; the one thinking the fauour of God not greatly requisite, the other that it is easily obtained; the one running on still to sinne, the other couering their nakednesse with fig-leaues, which are not broad enough to couer all, nor thicke enough to hide them from his eies, that pierceth into the deepest darknesse; for these may haue a knowledge of the law and subscribe vnto it, a glimmering sight of Christ in the Gospell and reioice at it, and yet not haue sinne condemned in their flesh, but their flesh damned for their sinne, whereas if we straitly trie our selues by the law, and see our sinnes as sores runnig full of corruption, and damnation to bee awaiting vpon the least sinne, then is the commandement come vnto vs, and then sinne being reuiued we know to what Physitian to goe, and what eie salue to craue, for we cannot looke into the bottome of our hearts, vnlesse we looke into the bottome of the law, and if we faile in this wee shall know no sinnes, and so consequently no Sauiour for sinnes: for God being a fearefull Iudge, and a consuming fire, we cannot stand before him without peace of conscience; nor haue this peace without grace from Christ; nor partake of this grace without acknowledgment of misery; nor come to this acknowledgment without a through sight of our sinnes; nor attaine to this sight without a sight of damnation due for them; nor see this damnation without a triall of our selues by the commandement; so as Christ hath not by his

vertue

vertue abated, but aduanced the power and excellency of the law in the right vse of it, for which it was ordained, namely, to set our hearts on God, and our waies in the trade of his commandements; and therefore let vs by all meanes shun two extremities: First, a restlesse desire to performe the law so precisely as to seeke life in it, which is harder for vs to doe then to remoue mountaines, or to clime vp to heauen to see the seat of God: Secondly, rechlesse impiety to liue profanely because we cannot liue so precisely as we ought, for the law is the goale wee must aime at, and the perfection we must striue to, and though in our best workes we are vnprofitable, yet must we worke, lest wee be abominable.

Now for the second part, namely for whom Christ tooke this paines to establish and fulfill the righteousnesse of the law; it was for such as walke not after the flesh, but after the spirit, which teacheth vs to know a child of God from a reprobate, the life of the one being like the darkenesse of Egypt, grosse and palpable, the other like the Sunne-shine, cleere and comfortable. And this life in the elect may be discerned by two markes: First, by a spirituall, inuisible, internall testimony: Secondly, by a reall, externall, and visible. The first is discouered two waies; first by the spirit of adoption, whereby we cry in confidence to the Lord as to a father; secondly, by the spirit of sanctification, whereby we liue in obedience and subiection as to a Lord. The outward euidence of a Christian is likewise knowen two waies: first, by an outward profession: secondly, by walking in that profession. Now lest we be deceaued in the inward signes; first, through pride in our selues, and the policy of Sathan, to make vs thinke we haue them when we want them, as *Matth.* 7. 23. Many by doing great things in the name of Christ, will entitle themselues to heauen which is a purchase for the elect only, but he will professe he neuer knew them: secondly, through the secrecie of them, they being knowen onely to God, as 1. *Cor.* 2. 10. The spirit searcheth all things, and no man knowes the heart but he that made it; therfore an inuisible faith must be discerned by visible fruits, and who can tell that the powers of his soule be reformed, if it breake not forth into his life, for which cause the

badge of a renued Christian is; first, a proclamation as it were, whose he is and vnder whom he serues: secondly, a blameles course in conuersation: the first of these is communicable to hypocrites, who will seeme to carry a weapon for the Lord, but with weake hands, and false hearts, making a flourish as if hee would defie the diuell, yet secretly and couertly feeding on him, and defending him in his desires; and therefore he that is truely elect must be measured by his life, and we must not looke into the spirit which is in him, but into the fruites of the spirit which hang about him; not to his inuisible faith, but to his visible workes of faith; not to his outward profession, but to his walking according to his profession, as *Gal.* 5.25. If we liue in the spirit, wee must also walke in the spirit: so as men are not to bee iudged by their tongues, but by their steps; and since we must iudge them this way, if we see one liue inordinately, sweare outragiously, blaspheme mightily, oppresse cruelly, haunt wicked company, and such like, we may well say he is wicked: and if he reply, iudge not, thou maiest answer; thou maiest safely iudge the roote by the tree, and the tree by the fruit, a fountaine by the streames, and the streames by their cleernesse, a sicke man by his weakenesse, and the danger of his weakenesse by the nature of the disease, and what is in the heart by that commeth out of the heart, *Mat.* 15.19. for how could such a sea of sinnes swell ouer their bankes if thou wert stable minded? those hauty lookes could neuer so transforme thy countenance, if pride did not possesse thee; nor thy vsury and oppression, so rage and fome out in thy purchasing and possessions if couetousnesse did not delight thee; nor profanenesse and cursed speaking so please thine eares, if ignorance and contempt of God did not so seale vp thy conscience as thou canst not see thine owne deformity. Howbeit in this thy iudgement of others, obserue 3. rules: First, iudge thy self first lest while thou reprouest others, thy self may be cõdemned: Secondly, giue thou no final iudgement, for that pertains to God alone, before whose eies all things are open: Thirdly, iudge not according to the inner man, but by the outward, that euery man may see as much as thy selfe, though they want that heauenly wisedome to mislike, for what sow did euer finde fault with other for wallowing

wallowing in the mire : ſecondly, conſider the phraſe or metaphor vſed by the Apoſtle, borrowed from trauellers or thoſe that vndertake dangerous iournies ; for as one is ſubiect to fall if he walke in ſlippery places, or to be hindred in his walke if blocks doe lie in his way; ſo fareth it with the child of God, he walketh through ſlippery places, and gets many fals, but riſeth immediately becauſe he meets with Chriſt in the way, he trauaileth ouer mountains as it were in the wilderneſſe, and is much wearied, but refreſhed by Chriſt, who is vnto him the water of life; yea he hath many ſtones laid on purpoſe to ſtumble at, but through the ſtrength of Chriſt he creepes ouer them and comes at length to his iournies end, which is his reſt in heauen. Thirdly, marke the difference betweene the way of the elect, and of the reprobate, the firſt, as *Mat.* 7. 14. is ſtrait and narrow, the other broad and wide ; now though the labour be greater to croud into the narrow way, yet heerein is the benefit greater alſo, that being narrow when thou art once in thou canſt not loſe it; and being ſtrait, thou maieſt goe on as by a line and cannot miſſe it, yea if thou fall, as needes thou muſt through frailety, being in the way that God preſcribes thee, thou haſt, *Pſal.* 91. 11. the Angels to protect thee, ſo farre as thy fall ſhall not hurt thee ; whereas now the wicked that take ſuch elbow roome in their walkes, they may and do eaſily wander, and being once out of the way, the further they goe, the further they are off the end they deſire, nay they haue ſuch windings and turnings in the luſts of the fleſh wherein they liue, as it carieth them at length among the wolues of their ſoules, that will deuour them ; and though as *Iob* ſpeaketh, *cap.* 15. 20. The wicked man is continually as one that trauelleth of childe, being euer conceaued with ſome miſchiefe, as *Eſa.* 59. 4. yet God ſo diſappointeth them as it were of their midwiues as they bring forth but a lie, as *Dauid* ſaith *Pſal.* 7. 14. And therfore it fareth with the children of God, and the wicked, as with two ſetting forth together, the one going ſtrait toward the place appointed, the other turning backeward from it, the firſt will come to his iournies end at the time appointed, the other neuer; euen ſo will God in his due time bring vs whom hee findeth watchfull and vigilant, to that place that Chriſt hath prepared for

vs in his house, and shut the dores vpon them that wandred all their life as in the darke, that since with darkenesse they were delighted, in darkenesse they shall be tormented. Fourthly, obserue the maner of the hypocrites walke. For as the Hare when she is started by the hounds, by reason of that naturall instinct & sagacity God hath giuen her, runneth toward the market way, not for any desire she hath to the way it selfe, but that the hounds might lose her tract by the continuall passage of the people; euen so doe the hypocrites walke in the tract of Gods children, a-, come to sermons, ioyne in praier, reproue swearing, lispe out so.thing for reformation, and such like; but why do they this? onely because wee should not trace them like foxes into their form whither their carriage for the flesh is gone before, so as they are but clokes to couer their filth withall, that looking into their profession they will deceiue vs; but if wee cast our eie but vpon their feete, we shall finde their steps tend to death. And whereas policy hath diuided the state into three branches, the King, the Clergy, and the Laiety, the scripture affordeth vs examples of hypocrisie in euery one of these: *Herod* for a King, *Mark.* 6. 20. will grace the doctrine of *Iohn Baptist* so farre as he will heare him gladly, and fauour his person so much, as he will yeeld to many things at his request; but yet he had a swing in the flesh he could not bee turned from, for you might haue traced him home to his brother *Philips* house and haue seene a most filthy nest he had there made for his walk in the flesh. Looke vpon *Iudas* a Disciple, a follower and preacher of Christ, he pretends a worke of mercy and a religious care of the poore, *Ioh.* 12. 5. there is too much ointment wasted on Christ, that might better haue beene spent and bestowed in mony vpon the poore; heere are good words and faire shewes, but the Lord vncaseth his hypocrisie and discouereth his priuy way to be but for the filling of the purse which he caried, that he might spend it on his lusts, for saith the text, *vers.* 6. He was a theefe. Lastly steps in Ananias and Sapphira, the foundation of a family, being man and wife, they, *Act.* 5. 1. 2. will be such hot followers of the Apostles as none shall goe beyond them for the reliefe of persecuted Christians, they will sel a possession & pretend to bring the whole price

of

of it and lay it at the Apostles feete; but marke, they haue a secret chest they thought no man should see, one corner of couetousnesse in their heart must be filled, by keeping part of the mony to themselues: which dissembling of theirs was suddenly and seuerely auenged, that we may beware by their destruction. After this sort doth the Lord in all ages discouer the skirts of hypocrites, that if they be but watcht ouer in a holy wisdom they haue euer some backedore which we shall at length espie, whereat the lusts of the flesh doe enter, which heapeth but heauier desolation at the last, because they thought to haue mocked God, who in truth will not be mocked. Now some will say, if they walke in the right way at any time it sufficeth, alledging for their example the thiefe vpon the Crosse, *Luk.* 23. 40. 41. who made but a short confession, for that long happinesse he hath in heauen, and therfore thinke thy need not take so long a iourney as *Abraham* and the rest of the saints of God haue done. But how can he that setteth foorth in the euening finish the same iourney he doth that went out in the morning? It is true, God calleth at all houres, yet must we not looke for such miracles at the moment of death as the conuersion of the thiefe was, for if we deferre the time we may faile of his promotion, there being but one particular flower of that kind in the whole garden of God; besides he had no such meanes of faith offered him till he was vpon the gallowes, whereas we haue had and doe still enioy great store, both for our present vse and for to lay vp against a dearth heereafter: & againe, by this our deferring and shuffling off the time of saluation we sinne three waies: against God, against the saints of God, and against our owne soules; against God, because we dally with him and abuse his patience, putting that day far off which may come at the least to thee in an instant, if the Lord withdrawe thy breath but a while from thee: against the Saints of God, because thou deprieuest them of that company, comfort, and profit thou mightest haue each of other, for heerein standeth the communion of Saints in a fellow-feeling one of anothers miseries, comforting them in their griefes, strengthening them in their infirmities, supplying them in their wantes, and encouraging them in the faith and power of grace which they haue receiued: lastly, against

themselues in thus hazarding their soules; for it is not enough to say, Lord haue mercy on thee when thou art on thy death bed, when rather sense of thy paine then feeling of thy sinne doth driue thee to that extremity, but thou must seeke for mercy before thou art thrust into those straites, else may thy conscience then flie in thy face, and the remembrance of thy former negligence stop thy mouth as a iust reuenge for thy sinne of delay, which was before committed. Againe, heere all litherneſſe and lazineſſe is remoued from them that are ready to finde excuse for not walking so cheerefully, boldly, and constantly, in the right way as they should; for assure thy selfe there is no crosse can fall vpon thee of that force as to crosse the working of Gods spirit in thee, if thou thy selfe be not a meanes to quench it, for if thou wilt hide thy talent, it is true it can turne thee to no aduantage, and if thou doest not stirre vp the graces in thee and varnish them as it were with a continuall vse of them, no maruell though they decay and thou too, for the kingdome of heauen is taken onely by the violent that striue and sweat, and labour euen as he that is famished doth for meat, so that if thou entertaine the spirit with diligence in praier, in hearing, in meditation and such like holy duties it will awake thee from thy sleep, and remoue all impediments that may either turne backe thine eies from beholding thine anointed Christ Iesus, or withdraw thy heart from buying that hidden treasure that is sealed vp for thee in the booke of the promises of God.

Lastly obserue the maner of the Apostles speech: beginning with the negatiue: We must not walke after the flesh, as a matter of greatest weight, before hee commeth to the affirmatiue, to walke after the spirit; for where there is the absence of good, there must needs be euil; but where there is the absence of euill, it followeth not that there is good: therefore we must not onely not doe euill, but we must doe good, as *Dauid* saith, Cease from euill, and doe good; so as the flesh must first be shaken off, before we can shape our actions or affections after the spirit: and to this purpose *Esay* saith, *cap.* 1.16.17. Cease to doe euill, learne to doe well: and *Paul Rom.* 13 12. Cast away the workes of darkenesse, and put on the armour of light: and *Ephe.* 4. 22, 23. Cast

off

off the old man which is corrupt, and be renued in the ſpirit of your minde: and, as *Tit.* 2. 12. we muſt not onely deny vngodlineſſe, but we muſt liue religiouſly: and 1. *Pet.* 4. 1. There muſt be in vs a ſigne not onely of Chriſts ſuffering, but alſo of his reſurrection, to liue not after the luſts of men, but after the will of God: and as *Rom.* 7. 4. Wee muſt not onely bee diuorced from our firſt husband the fleſh, but we muſt be married to our ſecond husband, which is the ſpirit: ſo as for the ſound cure of our corruption, the rotten fleſh muſt firſt be pared away that the right plaiſter may bee applied, and when thou art healed thou muſt ſinne no more, leſt a worſe thing come vnto thee; but as hauing the ſore running on thee, the Lord diſpenſed with thy vntowardneſſe for that time; ſo now hauing the wound ſtopt, and thine eies opened, by a ſecond laying of Chriſts hands vpon thee, thou muſt performe ſuch actions of life onely as are deriued from the ſpirit of God working in thee. The vſurer therefore muſt not onely leaue his vſury, but he muſt lend freely; the oppreſſor muſt not onely ceaſe from grinding the faces of the poore, but hee muſt releeue them liberally; the proud man muſt not onely forget to wrinkle his face by looking auſterely, but with meekeneſſe and humility he muſt embrace his brethren; the profane man muſt not onely forſake his ieſting and ſcoffing at religion, but hee muſt ſet himſelfe in the ſame ranke to be railed at for the name of Chriſt, knowing that by this meanes, as 1. *Pet.* 4. 14. The ſpirit on his part is glorified. And this may ſerue to ſtop their mouthes, that thinke him an honeſt man that doth no harme, whereas the not doing hurt is but as a tingling and pricking in the fleſh after a great benummedneſſe, but it muſt be the action of good that muſt ſhew the life of Chriſt to bee in thee; elſe maieſt thou as well thinke it a cauſeleſſe curſe vpon the figge-tree, that hauing but leaues wherewith ſhe did no harme, was yet dried vp becauſe ſhe bare no fruit.

ROM. *chap.* 8. *verſ.* 5. 6.

5. *For they that are after the fleſh, ſauour the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit.*
6. *For the wiſedome of the fleſh is death, but the wiſdome of the ſpirit is life and peace.*

HEnce the Apoſtle proceedeth to proue who thoſe bee who are ingrafted into Chriſt, and who are not but continue in the wrath of God, and this hee doth by following the oppoſition firſt made between the fleſh and the ſpirit, ſhewing in theſe verſes what the ſeuerall natures and diſpoſitions of them both are: And ſecondly what are their ſeuerall ends; they that are after the fleſh thinke nothing ſauoury but what comes from the fleſh, but their fruit and end is death, that is, damnation: but they that are guided by the ſpirit taſte nothing but what is ſpirituall, and the fruit and end of them tendeth to a double comfort for their ſoules, firſt, bringing peace of conſcience, which is a continual feaſt in this life; ſecondly, eternal felicity in the life to come; ſo as in ſumme his meaning is to ſhew, that as many as are not in Chriſt ſhall be damned, and as many as build vpon Chriſt ſhall be ſaued.

Then we muſt firſt know, what is meant by fleſh, and what is meant by ſpirit: for the firſt, what is meant by fleſh Chriſt tels vs, *Iohn* 3. 5. in his anſwer to *Nicodemus*, ſaying, That except a man be borne againe of water and of the ſpirit, he cannot ſee heauen; meaning thereby, that before a man be regenerate he is nothing but fleſh, ſoule and body and all, for that is borne of fleſh is fleſh, and a cleane thing cannot be drawen out of corruption: ſo *Paul* 1. *Cor.* 15. 50. ſaith, that fleſh and blood cannot inherit heauen, not meaning thereby that fleſh wherein we are incloſed, for the very

very ſubſtance of it ſhall ſee God, but the old man the corruption of nature which is our mother wit and wil; howbeit what this fleſh is, is more amply ſet downe, *Gen.* 6. 5. where it is ſaid in the originall, that all the very mould of the deuiſing thoughts of a mans heart are, not inclined to euill, but ſimply euill; and not euill, but onely euill; and not onely euill, but euill in all things; and not onely euill in all things, but euill in all things euery day: and Saint *Paul*, *Rom.* 3. 10. maketh a full deſcription of a fleſhly man, ſhewing what euery one is by nature: There is none righteous, no not one; the reaſon is, becauſe there is none that ſeeketh God; and for not ſeeking him they are all become apoſtats; and by this their apoſtaſie are become vnprofitable; and being thus of no value their throate is an open ſepulchre; and being thus enlarged like hell, they vſe them either to deceit in that poiſon is vnder their lips, or elſe their mouth is full of curſing and bitterneſſe, which are two contrarie ſinnes; their feete are ſwift to ſhed bloud, and deſtruction and calamitie are in all their waies, and the way of peace they haue not knowen: and laſt of all, they haue not the feare of God before their eies, which is the true cauſe of that curſed brood and chaine of ſinnes that hang together. Now for the ſecond, what is meant by *Spirit*, and that is a diuine, heauenly, inuiſible, and ſupernaturall working of the holy Ghoſt in the hearts of Gods children, in begetting them anew into the glorious image of Chriſt, by changing into another quality and condition all the powers of their ſoules and affections of the heart, which is done by faith in the outward man, and by peace of conſcience in the inner man, by reaſon whereof the elect are ſaied euen in this priſon of theirs to bee ſpirituall.

From hence obſerue firſt, that the world is diuided but into two kinds of people, fleſhly and ſpirituall, for there is no meane betweene them, & howſoeuer the enemies of God are diſtracted into ſeuerall and ſundry factions; ſome denying the power of godlineſſe through porfaneneſſe, ſome diuiding the power of it through opinion of merit, ſome thinking there is no God at all, and ſome imagining he ſits idle in heauen without hauing any ſterne to guide and direct the frame of the earth; yet doe they all

all erre alike in their hearts, and being all out of the way they shall finde the same reward of their worldly wisdome and their end to bee damnation : now these two sorts and conditions of men are easily discerned, for by their fruits you shall know them, the one sauoring the flesh pots of Ægyt, the other the sweetnesse of the land of Canaan; the one being taken vp and possessed by the pleasures of the flesh, the other striuing and laboring in the workes of the spirit; the one hauing sinne as it were alwaies vnder his nose sauoring nothing else, the other hauing the spirit euer in his eie to diuert his feet from the snares and pleasures of concupiscence; for by this word *(after)* which is in the text, is signified in the original tongue, to be guided and conducted and led by the flesh, which sheweth our great infidelity in not beleeuing what the holy Ghost sets downe, giuing it heere in precise commandement that we should not be directed by the flesh, and binding this commandement in the breach of it with a peremptory curse of damnation for being guided by it; and yet as if God could not make his word good, or that we could wrastle our selues from his wrath, our taste, our smell and all our senses are busied onely in the workes of the flesh as if we would cast away our selues willingly, whereas euen in naturall reason wee should abhor it; for who would be conducted by such a one as cuts the throats of al he guideth? or who is he that trauelling toward the desert will picke out such a guide as should lead him to be deuoured of wild beasts? or who that hath his iourney by sea will make choice of such a Pilot as hath cast away as many as he conducted? or who would entertaine a knowen theefe and a waster to be the steward of his house? or who would take such a husband to be the guid of her youth as spends and wasts himselfe in licentiousnesse? or what Prince will admit him to bee his cheefe counsellor that is a knowen traitor to his person? or such a one to be captaine ouer souldiers as is a knowen and proclaimed rebell? There is none so simple nor so profane but will dislike and detest the choice of any such guides and leaders; and yet he that taketh his flesh to be his captaine, his arme & his guide (a knowen and vnreconciliable enemy to the soule) shall by the conduct of his owne corruption not onely lose his body but his

soule

ſoule alſo; for if the blind lead the blind both ſhall fall into the pit of perdition. Therefore let the world loue her owne, and the fleſh pamper it ſelfe: let Cain build him a citie, *Gen.* 4. 17. to hide him from the preſence of the Lord: let Eſau follow his hunting, *Gen.* 26. 30. to ſatisfie his pleaſure in the death of veniſon: let Nimrod, *Gen.* 11. 4. build him a tower to get him a name vpon the earth: let the rich man, *Luk.* 12. 17. heape vp his fruits till his barnes will hold no more: let Diues, *Luk.* 16. 19. 20. be coſtly in his apparrell, and delicate in his fare euery day; yet obſerue thou but their ends and thou wilt not ioyne hands with them, for Cain was branded of the Lord as a caſtaway, Nimrod confounded for his pride, Eſau reiected for his profanenes, the rich man ſnatched ſuddainly from his ſubſtance, and Diues throwne downe to hell where he lies panting and cring for a drop of water and cannot haue it.

Againe in that it is ſaid, they ſauour the things of the fleſh, obſerue, that all that is in a naturall and carnall man and commeth from him, is but fleſh, that is, ſinne, yea and the moſt excellent parts that are in him, that is, his wiſdome, deſerueth death, and is but as a worme in the ſhell to conſume him, for he wanting the ſpirit, which is the life of the ſoule, as the ſoule is the life of the body, his ſoule, his body, his minde, his will, and his vnderſtanding are but members, as *Paul* calleth them, *Rom.* 7. 5. that is, but fleſh and bloud, and therefore the perturbations of ſinnes doe worke inwardly in the members of a naturall man: wherein we muſt make a difference betweene perturbations and affections, wee hauing affections in vs by nature, for when wee were in our integrity, we had the vnderſtanding and knowledge of God and of his will, yea and wee had affections to performe his will; but after the fall, theſe affections were peruerted, for where before they were fixed on God, now they are ſetled on ſinne: but for perturbations, they ariſe and proceede from the corrupted root of nature, it being a ſinne deriued from originall ſinne, ſo that if a man die in the wombe the Lord hath enough to condemne him; but if he liueth after his birth, then vpon this originall ſinne there worketh the perturbations of ſinnes which heapeth greater condemnation vpon his head. And this is the

condition

condition of the vnregenerate, that all they doe is sinne, it being but the fome and fruit of the sinne that lieth within : for if a naturall man will bring forth fruit, he must either doe that which is commanded or forbidden, or else that is neither commanded nor forbidden, as things indifferent, to marry, to eat, to wash the hands, and such like; and euen in these hee sinneth, for as to the cleane all things are cleane, so to him that is polluted, all that comes from him is defiled; yea that which of it selfe is no sinne but a duty commanded, as praier, almes, hearing the word, and such like, proceeding from him is sin, because they rise not from a good root, the heart being defiled, nor tend not to a good end, the glory of God not being respected: so as we may truely say of them, they doe the good they would not willingly doe, and they doe not the euill thy would doe, for what was all *Pauls* morall righteousnesse, *Phil.* 3. 6. wherin he was vnblameable, but as the excrement of a dogge, because it came meerely from a naturall man, for they are not done for any loue to God or of his glory, nor for any care of their brethren, but onely for ostentation to reape praise and commendation of men, that if a brother hap to receiue comfort by it, it is beyond the intention of the doer, and therefore all is fleshly and sinnefull. Nay though the reprobate haue their repugnancy & conflict in them both before the sinne committed and repentance for it after, yet doth this nothing lessen nor extenuate the malice of their hearts, nor make their sin lesse sinnefull, for though their be a contradiction betweene the sinnes they commit, and the light of nature, and the iudgement of reason which they enioy, yet is this but betweene the heart and the conscience, the conscience checking, controlling, and pricking the heart for the sinne, wherein they do not one whit exceede or goe beyond *Medea* the heathen, that could say; she saw better things, but shee could not follow them: for as one sicke of a lothsome disease, doth languish and pine away, which maketh all his frinds weary of him, by meanes whereof hee bewaileth his owne case, not for his sinne, but for his disease, and not for the cause of his misery, but for the misery it selfe; so the reprobate are said after they haue sinned, not for their sinne, but because their conscience accuseth them of their sinne, not for hatred to

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the sinne, but for feare of punishment for the sin, which appeareth by this, that hauing liberty and opportunity anew, they fall a fresh to sinning and wallowing in the mire. Therefore bee not thou high minded if thou beest a great Rabbin learned in the schoole-points of Diuinity, if thou canst decide controuersies, resolue doubts, discourse of difficult matters, for all this maist thou doe and yet sauour of the flesh and of death, if thou konwest onely the letter of the Law and Gospell, and doe not know the true vse both of Law and Gospell; neither be thou puffed vp, what euer thou art, because thou resorts to sermons, readest ouer the bible, art able to cite many places in the scripture, for these may be the fruits of a dead man to know the Gospell, and to be ignorant of the vse of the Gospell, that is, how the Gospell teacheth thee to humble thy selfe in an astonishment of thy misery, to mortifie thy selfe in hatred of thy sinnefull flesh, to deny thy selfe in an acknowledgement of thy corruption, and to lay fast hold vpon Christ, who is the light of thy saluation; for looke in *Ier.* 8. 8. the carnall and vnbeleeuing Iewes could say, they were wise, and the law of the Lord was with them; but the Prophet answereth, that the law vnto them was in vaine, and the pen of the scribes was in vaine; and *Esa.* 29. 11. 12. it is said, that the vision was become vnto them as the words of a booke that is sealed vp, which none can read because it is sealed; which place teacheth vs, that they which know the Law, and which know it not, it is as a booke shut vp to them, though their iniquities bee sealed vp in it, because they truely vnderstand not the vse of it, their smell is so stopt with the sauour of the flesh that they peruert the vse of euery thing which God hath ordained for their conuersion.

Now if wee would take but a little view and looke into the world, we shall see many thousands sauour the things of the flesh both in things vnlawfull, and in things lawfull vnlawfully vsed. The couetous man, *Iob.* 20. 13. 14 hideth wickednesse vnder his tongue, and keepeth it close in his mouth; the adulterers neigh after their neighbours wiues, like horses; the vsurer is alwaies deuising how to deceiue; the hypocrite commeth to the house of God to make it a cloake for his free passage to the

house

houſe of an harlot ; many will ſeeme to liue after the rule of the ſecond table, but not of the firſt, bragging if they haue done any good to their neighbour, but neuer conſidering how many others they haue iniured, nor how they haue prouoked God by the breach of the firſt table, as profaning his Sabbaths, blaſpheming his name, and raiſing vp other gods to themſelues in their hearts, preferring the ſecond table before the firſt, not weighing that the firſt is the ground and foundation of the ſecond, and the ſecond to be but the fruits of the firſt, and yet if they outwardly obſerue the ſecond, it is but to a falſe end to ſatisfie their priuate and fleſhly humour, or to get open and publike praiſe of fleſhly men like themſelues, ſo as if by chance they profit men, yet are they abominable to God, becauſe they aime at a wrong marke, making all the veines and current of their actions to end and runne into the maine Sea of the fleſh, they being ſuch as of whom Chriſt ſpeaketh, *Luk.* 16. 15. Yee iuſtifie your ſelues before men, but God knoweth your hearts. And if diuers be drowned in the filth of the fleſh that heare the word of God, *Ioh.* 5. 25. then how many are there among vs worſe then they that neuer heare it, but thinke that which is in truth the onely food to preſerue them, the only poiſon to deſtroy them? And if ſhee be dead that ſauoureth ſo much of the fleſh, as to liue in pleaſure, 1. *Tim.* 5. 6. then how many are there in the world as euill as ſhee, that would neuer haue the Sunne to ſet vpon their delights, but would haue their life without limitation, that they might follow their ſports? And if he be dead that fals aſleepe in his ſins, *Eph.* 5. 14. then how many of this kinde are with vs, that neuer tooke but one nap ſince their birth, making the end of one ſinne the beginning of another? And if they be dead that walke according to the courſe of the world, *Eph.* 2. 1. 2. then (alas!) how few are liuing among vs, many great ſtarres falling from heauen to the earth daily, that is, many great profeſſors being either aſhamed or wearied of their preciſeneſſe in religion, falling away daiely, renouncing that their faith wherwith they were once comforted, & embracing the world like *Demas*, who ſhooke off *Paul* as if he had beene as peſtilent as the viper that *Paul* himſelfe ſhooke off, *Act.* 28. 5. And if he be dead that followeth not his calling faithfully

fully, *Mat.* 8. 22. then how many such are there among vs that either through idleneſſe neglect, or through fraud and deceit peruert thoſe means that God hath appointed for their increaſe? And if he be dead which ſtrengtheneth not himſelf in the things which remaine in him, *Reuel.* 3. 1. 2. then how doe we abound with ſuch as want this zeale of ſupporting their faith, ſuffering it daily to decreaſe, and ſmothering and preſſing it downe with the ſent & ſauor of fleſhly eaſe and preferment? And if they be dead that haue not part in the firſt reſurrection, *Reue.* 20. 5. then how many of this brood haue we that haue not yet receiued Chriſt in true faith at all, nor are awaked to any better life then they brought from their mothers wombe, thinking too wel of themſelues, and for want of knowing themſelues, being not able to know Chriſt aright, & wanting this knowledge of him, they are ignorant what benefit they may receiue by Chriſt, and being ignorant of this it is impoſſible for them to partake of any benefits Chriſt bringeth, they finding no better taſte nor ſweetneſſe in them then there is ſauour in the whit of an egge, as *Iob* ſaith, *cap.* 6. 6? Therefore let wickedneſſe come forth the wicked, and let it be a bird onely of their hatching, let them fil themſelues with the bitter morſels of the fleſh, which turne to gall in their ſtomackes, for God at length ſhall draw it out of their bellies, *Iob.* 20. 15. and ſhall cauſe his wrath to raine vpon them: but let vs that call vpon the name of the Lord depart from iniquity, and being borne of the ſpirit let vs diſtaſt euery thing that is not ſpirituall; for in this oppoſition of contraries, of the fleſh and of the ſpirit, we muſt cleaue as cloſe to the blood of Chriſt and the water of a holy life, as the fleſhly men doe to the diuell, and to the courſe of their corruption.

This rule then which the Apoſtle heere giueth, to be guided and conducted by the ſpirit, condemneth and conuinceth all them that haue ſuch froth in their words, and ſome out of their mouthes, that men are too full of the ſpirit, and too vehement in the ſpirit, taking vpon them like Schoole-maſters to teach the holy Ghoſt how to ſpeake: but ſince the ſpirit taketh it vp as a phraſe fit for him, let not vs be aſhamed to vſe it as a garment fit for vs; for the world hath beene full of ſcoffing from the begin-

ning; and though it ingendred in the flesh of *Abraham*, yet came it from the bastard brood of *Hagar*, *Ismael* being the first, *Gen.* 21. 9. that mocked *Isaac*. And what was *Elisha* the worse, 2. *Kin.* 2.23. for being mocked of the children; or the Prophets the worse for being mocked of the people; or Christ the worse for being railed on in the open Synagogue, and mocked at in the iudgement hall, and vpon the Crosse? *Mat.* 26. 41. Or *Paul* the worse for being called by *Tertullus* that flattering oratour, *Act.* 24. 5. a pestilent fellow and a mouer of sedition? Hath not this beene the lot of the righteous since the beginning, and the true badge of a Christian since Christs ascension? For *Isaack* had the blessing both vpon his soule and vpon his seed, notwithstanding the curse of his brother; the Prophets went on in their calling, & giuing, as *Esay* speaketh, their backe to the smiters, and their face to the nippers, they were not dismaied: and *Paul* continued worshipping the God of his fathers after the way which was called *Heresie*, *Act.* 24. 14. notwithstanding the rage & malice of the vnbeleeuing Iewes. And therefore shrinke not thou in thy head a whit, nor let not thy zeale be cooled for the quips and tants of peruerse persons; for either thou must be a sheepe or a goate; and better be laughed at of men for thy sheepish simplicitie, then destroied by God for thy goat-like qualities; & since there are but two orders & rankes of men in the world, the one fleshly, the other spiritual, we know he that was borne after the flesh euer persecuted him that was borne after the spirit, & euen so is it now, which can nothing hurt thee, because the spirit doth defend thee, nay it toucheth not thee at all; for they scoffe at God which dwelleth in thee, and he at length will laugh at their destruction. Besides, it is but the reuiling of Sathan which possesseth their flesh, and who will esteeme of the diuels frumps, since he doth it onely in enuy at thy saluation, and in malice against the God of heauen?

Heere againe are conuinced all such who of their owne drowsinesse frame and pretend excuses, for not doing as they say they should, but this is but one of the deceits of sin to wind thee further into her snares, for the spirit cannot be idle, but is like the miller alwaies grinding, and mouing thee forward to some good

duty,

duty, for when the stronger entreth he driueth him out that was there before: therefore examine thy selfe whether thou be as earnest in praier as at thy pleasure; whether as diligent in counting thy sinnes, as casting thy accounts at home; as desirous to heare the word as a stage-play; as earnest in repenting, as in cõmitting of offences; as hungring after the foode of thy soule, as after the nourishment of thy body; for if thou be not, thou art so far from sauouring spiritual things, as the spirit hath set no footing in thee at all; for we read of *Dauid* in the whole volume of his *Psalmes*, how greatly he delighted in the law of God, how he longed after it, as the Hart after the riuer brookes; how he valued it better then thousands of gold or siluer; how in his estimation, one day was better in the courts of God, then a thousand in the kings palace: and if this spirit was in him in the time of the law, then ought there to bee a double spirit in vs that liue in this golden time of the Gospell. But I would it might not be said of vs, that the children of this world are wiser in their generation then the children of light; for they lie stretching themselues vpon their beds, straining their wits how to please the flesh with choice and variety of delightfull sinnes; whereas wee through the smoke of that corruption that flieth vp to our eies are so blinded as wee thinke our selues incumbred with the comlinesse of the spirit, straitning the times wherein the graces of God should be blowen vp and cherished in vs, and giuing too large an allowance to the portion we share out for the flesh; therefore if we will be spirituall men indeed, we must lay vp the word of God in our hearts, binding it as a signe vpon our hands, wearing it as a frontlet before our eies, and writing it vpon the posts of our houses, that it may be as a master to instruct vs, and as a line to direct vs, that as neere as we can our thoughts may be hedged in that they range not after the concupiscence of the flesh, our affections restrained that they rise not against the worke of the spirit, & our actions so squared as they may be fit timber for the building of such Temples wherein the Lord shall dwell by his spirit.

Lastly obserue the fruits the wisdome of the spirit bringeth, which be two, peace and life: euen the two speciall benefits that the carnall man seeketh for, yet misseth of; for the flesh neuer gi-

ueth peace but is continually perplexed, eating and being neuer satisfied, flying and chacing themselues when none pursueth them; neither can it bring foorth life, the wicked being euer groping as in the darke: so as we see what worldly men most seeke for, that they are most destitute of; for we all agree in the end of our desire, that we would be blessed, but in the substance wherein true blessednesse consisteth, there is great difference. The Philosophers speaking of happines, were distracted into two hundred eighty eight opinions, euery one intending some thing, and yet resoluing nothing, some pointing to the right hand, some to the left, some to the vally, some to the plaine, and yet all of them out of the way; yea and the inlightened Christian that hath a true contemplation of right happinesse doth notwithstanding by the halting of his conscience confute that in practise which hee in heart alloweth, confessing it to be ascribed to the spirit, and yet seeketh it in the flesh, placing it in heauen, and yet looking for it in hell, whereas it is better goe to heauen a begger, then to hell an Emperour; and, as *Mat.* 8. better goe to heauen lame then to hell sound; and yet such is our spirituall blindnesse that we had rather put it on the hazard of our soules then to lose any present comfort in the body: But how canst thou thinke to finde hony in a waspes nest, or to make a good garment of a spiders webbe, or to receaue holesome food of a cockatrice egge, or to perswade thy selfe of peace and life in following the flesh, which the Lord hath cursed? The onely happinesse of a Christian resteth in his wisedome in the spirit, for by this he hath peace about him, and peace aboue him; though iudgement smiteth on euery side, yet it spareth him, for his conscience being vpright, hee hath euer his pardon in his hand to plead; though he be compassed with all the crosses in the world, yet hauing the first peace in the forgiuenesse of his sinnes, he is assured of his last peace also, that is, his lasting peace in life eternall. That king was miserable that vnder his cloath of estate had a sword hanging ouer his head by a little threed, and in this suspensed felicity he was so perplexed, that he wished to be out of his rich misery; much more may they wish it that haue the sword of the Lords vengeance shaking ouer them for studying onely the wisedome of the flesh, which is so far from

peace

peace as it would hide it ſelfe vnder the hils, and ſo farre ſhort of life as it is the vndoubted meſſenger of a moſt deſperate death. But theſe be onely fruits of ſuch a tree as the feare of God hath made wiſely old betimes, being planted by the ſpirit, and growing vp in the ſpirit, ſhewing by their conuerſation vpon what ſtocke they are grafted, and by what ſap they are nourished, taſting nothing but the true ſeruice of God, wherby they are able to ſtand before him with a cleere conſcience which is walled about in euery corner with the peace and fauour of God, and reſerued in his due time for the perfection of glory in the life to come.

ROM. *chap.* 8. *verſ.* 7.

7. *Becauſe the wiſedome of the fleſh is enimity againſt God, for it is not ſubiect to the law of God, neither indeed can be.*

THE driſt of the Apoſtle in this verſe as in the former, is to ſhew that our ſanctification is the onely ſecurity we haue of our ſaluation, for to them that are in Chriſt there is life and peace, and this our vnion with him is diſcerned by our walking in his ſpirit; and this ſhall wee know when the things wee doe ſauour of the ſpirit; and this ſauour is ſeene by performing the fruits of the ſpirit in the courſe of a godly life. And that this is ſo, he hath proued by oppoſing two contraries, as namely by the godly life of a ſpirituall man, and the godles life of a carnall man: Now heere he ſheweth a reaſon why the wiſedome of the fleſh is damnation, becauſe it is enimity againſt God. So this verſe ſtandeth on two parts: Firſt, he ſheweth what the wiſedome of the fleſh is, at plaine hatred with God: Se-

condly, a reason why it is so, because it is not, nor cannot be subiect to his law.

From hence obserue first how pithily the Apostle expresseth this repugnancy of the flesh against the working of the spirit, by this word *enimity*, for it is a greater matter to be at enimity with God, then to be an enemy to God, as it is more to be vice, then to be a vicious man; to be enuy, then to be an enuious man; to be a beast, then to be a beastly man; to be wickednesse, then to be a wicked man, the one being spoken as it is a quality in it selfe seuered and diuided from any substance, and so is vnchangeable; the other but as it is an affection annexed to the person, and a quality seated in the heart which may be rooted out by grace, euen as a spot may be wiped out of the garment: but now the flesh being enimity to God admits of no reconcilement except it be in our persons that are reconciled in Christ, for as long as flesh remaineth flesh, there can be no friendship betweene God and vs: And heerein doth the Apostle notably set foorth our frowardnesse, peruersenesse, rebellion, stubbernnesse, apostasie, reuolting, and ouerthwarting of God in euery thing: for what the wisedome of God delighteth in, that the flesh detesteth; what God speaketh, that the flesh beleeueth not; what the one commandeth the other omitteth, and committeth the contrary; what the one setteth in the first place, that the other placeth in the second; what God maketh principall, that the flesh maketh accessary; what one maketh light, the other maketh darkenesse; what the one maketh good, the other peruerteth and turneth into euill: All which wherein the flesh is thus opposite to the wisdome of God may be reduced to these three heads, ouerthwarting him principally: first, in profit: secondly, in pleasure: thirdly, in countenance in the world. God saith, 1. *Tim.* 6. 6. godlinesse is the greatest riches, giuing it in precept as a matter of most profit, first to seeke the kingdome of heauen; which should be as a perswasion to vs so to vse the world as if wee vsed it not, not to esteeme of wealth, nor any thing else we enioy, in respect of buying the hidden treasure in the field: but now the flesh thinketh vsury the greatest profit, the ioyning of house to house till the whole land be theirs, to be the best purchase, perswading vs not

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to bee liberall leſt wee bee impouerifhed, and ſtill to heape vp though we know not where to beſtow it; and where the wiſdome of God ſaith deale faithfully in thy ſtewardſhip, the fleſh ſaith, vnfaithfully, and deceitfully, elſe thou ſhalt neuer thriue; and in this regard riches are called wicked Mammon: firſt, either becauſe they are wickedly gotten: ſecondly, or wickedly kept: thirdly, or wickedly ſpent; whereas God hath made theſe but as the bounty of his left hand, and additions and hangbies to the gaine of godlineſſe, bee they neuer ſo well come by. For the ſecond, which is pleaſure, the wiſdome of the fleſh maketh much of it ſelfe, cheereing the heart with wine and ſtrong drinke, *Eccle.* 9.7. and following the counſell of the rich man, *Luk.* 12.19. to eat, drinke and take it paſtime; and the example of the voluptuous Iewes, who gorged themſelues ſo full till Quailes came lothſomly out of their noſtrels, the fleſh neuer thinking it hath pleaſure enough till it be ſtifled with it; whereas the wiſdome of God ſaith, drinke wine but for thy health, vſe recreation but as a helpe to religious exerciſes, let thy delight be in the law of God, let it be thy meat and drinke to doe the will of thy heauenly father, faſt, pray, watch, mourne, and ſuch like, which may put thee in minde thou art but a wayfaring man, and a traueiler, or a warfaring man and a ſouldier, and haſt not ſo much leaſure as to lay by thy weapons, leſt thou be ſurpriſed of the enemies which thou beareſt about thee in the fleſh. For the third, which is countenance, what the wiſedome of God counteth ſhame, the fleſh counteth credit, as *Ioh.* 5.44. How can ye beleeue which receiue honour one of a nother, and ſeeke not the honour commeth of God alone? and *Ioh.* 12.43. The wiſdome of the fleſh loueth the praiſe of men more then the praiſe of God; and therefore, *Luk.* 16.15. it is ſaid, That which is highly eſteemed with men is abominable in the ſight of God. It is no credit with the fleſh to put vp iniuries, where the wiſdome of God ſaith; vengeance is mine and I will repay, none elſe ſhall intrude vpon my poſſeſſion: and if thou be ſmitten on the one cheeke turne the other: which we muſt not vnderſtand literally, for Chriſt himſelfe did not ſo, but asked why they ſmot him; but the meaning is, we muſt be ſo far from reuenge as we muſt rather ſuffer double wrong, & pray for

patience that coles of fire may be heaped vpon their heads, and whether these three meete together in any one man, or any of them alone possesse him the wisdome of the flesh euer rebelleth against the wisdome of God; and this I speake not of the folly of man, but of the very best actions that flesh and blood can doe, for the very best wisdome of the flesh, was that of *Peters* toward Christ, Master pitty thy selfe, *Mat.* 16. 22. 23. and yet for this he was called Sathan: so that to consult with flesh and blood is but to take aduice how to damne our selues, for if we be at enmity with God, it must needes follow wee are at friendship with the diuell.

Now for the second part, which is the reason of this enimitie betweene God and the flesh: obserue, that if we will know how to please God, it is taught vs in his law, for if we would yeeld our selues subiect to it, it being giuen and pronounced at first by the mouth of God, written with his finger, and sent by his Angell, deliuered to *Moses* to be read to the people, and to be left for vs their posterity, it would teach vs how to be the friends of God as *Abraham* was, for therein is both life and death set before vs, *Deut.* 5. 33. it is as a line and plummet to square our liues by, and to measure our steppes to heauen; in it is the reuealed will of God for vs, and the secret for himselfe, *Deut.* 29. 29. in it are contained promises for obedience, and a whole volume of cursings for breaking it: so that if wee will be saued wee must please God, and how wee shall doe this is set forth vnto vs in his law: and if we separate our selues from the vse of this law, then shall it become a killing letter to vs, that is, as oft as we read it we shall read our owne damnation, as appeareth, 2. *Kin.* 22. 11. But if we study it to make it the rule of our obedience, and as a light to direct vs through the darkenesse of this life, then doth it conuert the soule, condemning sinne in the flesh, and freeing the flesh from sinne, that if we fall, we fall but in the armes of Christ, for hee is the way wee are directed to walke in by the law. So as in a word learne, that the Apostle wil measure thy loue of God, by thy loue of the law of God, euen as an earthly Prince will discerne thy affection of him, by thy subiection to his scepter.

Secondly, obserue hence, that of all the creatures of God the rebellion

rebellion of man is greateſt, nay he only ſwarueth from the courſe of his firſt creation, for heere we ſee how farre he is degenerate; that being made after the image of God to glorifie him in his ſubiection to his law, now he turneth the heele againſt him, and hath framed a law to himſelfe which he doth follow, namely the luſts of the fleſh, denying any obedience to the law of his maker, and not onely diſarming himſelfe of all poſſibility of ſubiection, but putting on the armor of Gods enemy, flatly oppoſing himſelfe, and ſtanding in contradiction with the law of God. But now the reſt of the creatures of God, they keepe the end of their creation, the Sunne giuing her light for which ſhe was made, the Sea keeping her bounds wherin ſhe was ſet, the water yelding her power to cleanſe for which ſhe was ordained, the earth bringing foorth her fruit, as ſhe was commanded, euery beaſt of the field liuing in the ignorance of his ſtrength, and in his acknowledgement of man to be his head as he was at firſt enioyned; whereas if they ſhould alter their naturall courſe, as the ſunne to bring darkneſſe, the water to defile, the earth to miſcarry, and caſt all her fruit out of her wombe before it were ripe, and the reſt to peruert their ends for which they were giuen vs, wee would count it as monſtrous as for a man to goe vpon his head with his feet vpward; and yet is the caſe of man more monſtrous, for where God made him a liuing ſoule hee hath made himſelfe a dead carkaſe and a damned creature; and where he had his reaſon ſanctified to all good, and knew no euill, he hath now all the powers of his vnderſtanding polluted, that nothing but weeds and ſinnes doe grow vp in him; and where he had a law giuen him to bridle and keepe him in from ranging, he hath taken the bridle in the teeth, and wrung himſelfe by his concupiſcence out of the hands and protection of God, nothing being able to curbe or keepe him in till he had caſt himſelfe out of the ſaddle, namely the paradiſe of God; and not reſting thus foiled with his fall, he ſtands now in armes againſt the Lord as if he threw him downe; whereas (alas) the Lord tooke pleaſure in the worke of his hands, ſeeing it was very good; and hee ouerthrew himſelfe in pride and infidelity which ſtil encreaſeth as his age increaſeth, and maketh him ſo rebellious as he is; The conſideration whereof (this being the

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condition of the best of vs, as we lie in the wombe) ought exceedingly to humble vs and wound vs at the heart, that what wee would condemn in the insensible creatures, that we senselesly run into, and yet the obedience wee see performed by them cannot draw vs to the subiection whereto we are tied, which shewes vs to be farre more brutish then they; and therefore what recompence of reward can we expect (if we continue thus vntamed) but as *Salomon* saith, *Prou.* 1.31. to be filled with our owne deuises, and *cap.* 5. 22. to be holden with the cords of our owne sinne, till destruction come like a whirle wind, and carry vs away without recouery?

Againe, learne hence who they be that loue, and who they be that hate God, such as keepe, or keepe not his commandements, according to the saying of Christ, If ye loue me, keepe my commandements; and as is comprised in the end of the second commandement, that mercy shall bee shewed to them that loue him and keepe his commandements; but those that hate him, and wil not haue Christ raigne ouer them, but cast his yoake far from them, he will pursue them with his wrath to the fourth generation. And heere we are to iudge of two sorts of men, the one that sinne of too much presumption, the other that sinne of good intention: the first are blasphemers, profaners of the sabbath, drunkards, adulterers, vsurers & such like, that thinke all time lost which is not spent vpon their lusts, & dare braue the heauens, as if there were no vengeance reserued for them; these men chacing and hunting vp and downe to get new occasions of sinning, not masking or dissembling, but openly proclaiming the poison in their hearts by the scabs and vlcers in their liues, doe shew from what head they spring, for making no conscience of sinne they are the brood of the serpent, *Ioh.* 8.44. *& Ioh.* 3.8. For he that is borne of God sinneth not, that is, he that laboreth to mortifie his flesh daily, and to purge himselfe by repentance; but he that will set fire to his affections that are already enraged, and study how to inuent mischief, he is of the diuel. For the other sort they are such as will serue God after their fancies, but this will not suffice, for though they meane no hurt, or that their conscience be perswaded that they doe is right, yet heere wee see wee must not frame

frame the law of God according to our conscience, but bend our conscience according to the law of God, to worship him as hee hath prescribed in his word; for if good purposes or good intentions would haue serued, then had the Iewes as great cause to be accepted of God as any, for though they went about to establish their owne righteousnesse through workes, yet heerein they did no more then they were taught by the Scribes & Pharisees which were their leaders; yea and they liued strictly as was commanded by the law of *Moses*, and had a zeale, but not according to knowledge, and therfore missed of their saluation. They that persecuted the Prophets, and rose vp against *Paul*, *Act.* 22. had a good intention; and *Paul* himselfe in the state of a Pharisie thought he had done God good seruice, when *Act.* 9. 2. he had got a commission to persecute the church: and what could bee better then for *Peter* in meere loue to his master Christ, to dissuade him from going vp to Ierusalem, where he knew he shold be hardly intreated? yet was hee called Sathan for his labour; or what could be better in zeale of conscience, then for *Vzzah* to releeue and support the Arke from falling, yet because it was contrary to the commandement he was stricken with sudden death. So as our meaning is not that which can excuse vs; for wee must square out our crabbed and knotty timber by the line and plummet, measuring crooked things by that which is straight, that both may be straight; and we must goe to the plaine rule, the law & word of God, & not to that leaden rule wherby we are abused in the errour of our iudgement, for we must in euery thing submit our wils to Gods will, that they may be pure and holy as his law is; therfore let this his law be our glasse to see whether we be deformed or beautifull; our touch-stone to trie whether our deuotion be gold or drosse; our ballance that it may appeare whether we be weight or refuse; & our diet to feede on that we surfet not with the sinnefull pleasures of this life: and let vs walke with straight feete in an euen path, that wee neither decline to the right hand to sinne of presumption, nor to the left to sinne of good intention, but without looking backe (except it be to correct that which is amisse) let vs euer bee going forward in that way the Lord hath set vs in, and then to vs that walke according

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ding to this rule peace shall light and rest vpon vs, *Gal.* 6. 16. and mercy shall compasse vs on euery side.

Further, in that the Apostle saith, that the wisedome of man neither is nor can be subiect to the law of God, we gather against the opinion of the Papists, that it is no way in our power or free-will to take or to refuse the grace of God, whereby at first wee should be conuerted; for as there is no power in a bow to bend it selfe further then it is drawen by the strength of man, no more is there any liberty in vs to incline our wils to goodnesse, further then it is presed and forced by grace; for first we say the infusion of grace is from aboue, and the power to retaine it and apply it is from aboue also, it being a speciall prerogatiue giuen to Gods elect onely, as Christ himself saith, None can come to me except my father draw him; the word signifieth a violent forceing and vrging of a man when with all his strength he withstands it; and the heart of a man is as a stone that cannot be softned, except it be by the blod of Christ, no more then the diamond can except it be by the blood of a Goate, but when it hath once beene washed with the blood of the Sonne of God, then our wils worke like waxe in the fingers of the Lord, *Phil.* 2. 3. Besides, if it should bee arbitrary with vs to refuse or receaue the grace of our conuersion, then should we still continue in our blood, for as we haue no light in our selues at all, so being inlightned wee can no longer keepe it then the hands of Christ are laide vpon vs; and therefore the Lord saith, *Exo.* 33. 19. I will haue mercy on whom I will, and whom I will I harden; it being wholly and meerely in him for the magnifying of his mercy on some, and the manifestation of his iustice on others, to saue and to condemne: and this is set foorth vnto vs, *Luk.* 15. 5. in the parable of the lost sheepe, for such are wee all by nature, straying from God in the breach of his commandement, in the fruit of the forbidden tree. Now they will al grant it is mercy at first in the Lord to seeke vs, and when he hath spied vs out in the desert of our sinnes, doe we of our selues set any one foote forward to hasten or helpe our returne home? No, but our shepheard is faine to take vs on his shoulders and carry vs all the way home to his fathers house, for if we were not haled, and pulled, and borne, and drawne to God by

by violence, we would be like the ſtarting bow, that would recoile back againe. Neither doth this take away the freedome we had in our creation, for in *Adam* there was a double or twofold free will, anſwerable to the twofold eſtate wherin he ſtood, the firſt while he was in his innocencie, & that was like the wil of the Angels in heauen, in that of his own nature he was wholly & freely inclined to do that which was good; The ſecond, after his fall, & that was like the will of the diuell, who was a liar from the beginning, and hath no libertie but in doing euill, for hee can not but ſinne, and euen ſuch is ours, that come out of the corrupted loines of *Adam*, for we haue election onely to commit this ſin, or that ſinne, as may ſerue our turnes beſt, and as naturall reaſon doth lead vs to: ſo as in that wee are ſaid to be free, it is to make vs inexcuſable; and in that wee are bound, it is to make vs miſerable; for ſo long as wee are holden of the fleſh, there is a kind of ſeruile and ſlauiſh neceſſitie to ſinne naturally, there being nothing but ſinne and filth in our conception, and all the tortures and contradictions that are, cannot change our willes to good, when they are inclined to ſinne; howbeit this neceſſitie ſhall not excuſe the will, nor the will excuſe the neceſſitie; neither yet by holding this neceſſitie of ſinning in the vnregenerate man doe we charge God with any iniuſtice at all, as the papiſts charge vs with; becauſe this neceſſitie proceedeth not from God but from *Adam* in whom we ſtood, and in whom we fell, in whom we were bleſſed, and in whom we were curſed. And yet haue we great need to be ſtirred vp by exhortations, and terrified by threats: for the reprobate in three reſpects; Firſt, to keepe them from outragious ſinnes, for God hath giuen that grace and power to the voice of a man, that it ſtrikes the heart as a thunderbolt, and by this awe they are kept in by denouncing of iudgement: it doth appeare that God hath ſome church among them, which they like wilde Boares of the forreſt would otherwiſe willingly roote out: Secondly, that by this meanes their conſciences being a little opened, might ſometime accuſe them to their greater confuſion; for hearing of the wrath of God and the nature of it, of the mercy of God and the comfort in it, they doe oftimes taſte of hell euen in this life:

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3 Thirdly, to make them the more inexcusable at the last day, when they cannot say but the light was shewed them, and they shut their eies; and that grace was offered, but they spurned against it in their hearts. This preaching and exhorting and reproouing is also necessary for the elect, as an instrument to conueie vnto vs that grace whereby we are conuerted, as *Lydia* by hearing, *Act.* 16. 14. had her heart opened; for though wee might liue by Gods prouidence without our appointed foode of bread, *Deut.* 8. 3. yet if we should reiect bread, thinking to liue by bare prouidence, wee should tempt God: euen so, though the grace of Christ doth onely saue vs, yet is his word as the golden vessell wherein it is reached foorth vnto vs.

Out of this then that hath beene spoken generally obserue: that the best, choisest, and chiefest actions of a naturall man, are enimitie against God, that is, doe directly fight and offend the maiestie of God: the reason is, because we are in this estate, so farre from yeelding subiection to his law, that therefore we sinne the more, because the law forbids vs; for as there is great contrarietie betwixt cold and heat, so is there greater betwixt the spirituall law of God, and the corrupt law of our flesh; and as the fire compassed about with the force of the winde, hath the heat that struggleth to come foorth, beaten backe by the power of the winde, whereby it increaseth the rage of the fire, as experience teacheth vs, in scalding more in winter than in summer; euen so is it with vs, for sinne that would come foorth, and is driuen backe by the power of the commandement, prooueth the more fierce and enraged sinne. Since then it is our nature to sinne the more because we are forbidden to sinne, and that the successe and fruite of sinne is so dangerous, as to keepe vs at enimitie with God, with whom if we make no peace, but continue at warre, we shall haue the woorse, being to him but as the drie stubble before the fire: let vs beware how in this lethargie of sinne we fall asleepe, since watchfulnesse is the cure prescribed by our Physician Christ; but let vs tremble at the first motion of sinne, shake off the least occasion that may prouoke vs to it; checke it when it begins first to start out, and cut it off while it is yet tender, lest growing strong headed, it makes vs grow stiffe necked,

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and ſtubburne hearted; for it is not the way to amend, barely to wiſh thou could leaue it, and yet to excuſe thy ſinne, becauſe it is thy nature, for aſwell maieſt thou acquit the theefe that robbeth thee, for he will pray thee to beare with him, and tell thee it is ſo old and ſweet a ſinne to ſteale, as he cannot chuſe but follow it: But thou muſt ſubmit thy ſelfe to be reproued for thy ſinne, range thy ſelfe equally to the obedience of euerie Commandement, not excluding couetouſneſſe as thy enemy, and yet ſuffring thy ſelfe to be ſurpriſed by flatterie, as a friend to thy promotion; reiecting hatred, and yet harboring deceit; gainſaying pride, and yet abounding in oppreſſion; defying poperie, and yet embracing blaſphemie; for they end all alike in deſtruction of body and ſorrow of minde: let vs not therefore go neere the ſtewes, if our eies bee bent to luſt; nor affect preheminence if our hearts be bent to pride; nor handle treaſure if our affection encline to couetouſneſſe; nor haunt the tauerne leſt our appetites bee enflamed with wine; for this were to quench the fire with oile, which is as fuell to maintaine it: But let vs ſo moderate our ſelues in theſe inferior bleſſings, as we auoid prouocations to ſin, becauſe of our proneneſſe to ſinne, and ſuffer not our weake nature to be too ſharpely aſſaulted by theſe deceiueable delights, which are in themſelues but as ſugred ſinnes, the more eaſily to enſnare vs in the nets of the diuell.

ROM. *chap.* 8. *verſ.* 8. 9.

8. *So then they that are in the fleſh can not pleaſe God.*
9. *Now yee are not in the fleſh but in the ſpirit, becauſe the ſpirit of God dwelleth in you; but if any man hath not the ſpirit of Chriſt, the ſame is not his.*

IN theſe verſes the Apoſtle concludeth his former argument of the oppoſition betweene the fleſh and the ſpirit, both waies proceeding

proceeding as it were by steppes and degrees in this sort: They that walke after the course of the world, sauour the things of the flesh, and relishing nothing else they sauour of damnation, their consciences being alreadie scorched with the fire of hell: and this is all the excellencie of mans wisdome, because it is not at slight variance, but at vtter defiance with God, and it continueth in this enimitie, because it is not in subiection to his law, and it is not, because it can not; and since it cannot but rebell, it is impossible it should please God. On the other side; they that make a conscience of their waies, sauour the things of the spirit, and by this their taste and delight in heauenly things, they purchase to themselues life and peace, for such is the wisedome of the spirit; and not being in the flesh, they can not but please God: which is partly expressed, & partly implied vpon direct consequent of the former words in the end of *vers.* 8. For since they that are giuen ouer as reprobates to the flesh cannot please God, they that haue but flesh and infirmities onely in them, hauing the greatest part of their soule and body seasoned with the graces of God, they cannot but please God; and such are yee, *vers.* 9. the Apostle speaking of the elect; which containeth three parts in it: First a proposition assumed, S. *Paul* taking it as granted, and as a matter without controuersie, that they were not in the flesh, but were in part sanctified: Secondly, the reason that mooued him so to take it, because the spirit wrought in them holinesse of life; for God and an vncleane liuer cannot lodge vnder one roofe. Thirdly, a reason of that, or a confirmation of the reason by the contrarie, they that want Christs spirit are none of Christs: but yee are elect and chosen, and ingrafted into Christ; and therefore yee haue his spirit, and hauing his spirit, he hath so crucified your corruptions as you are no longer in the flesh; and then being dead vnto sinne yee are aliue vnto God.

Hence obserue first the great force and efficacy of those words, *They that are in the flesh*, for it is a greater matter to be in the flesh then for fleih to be in vs, for this maketh vs more fleshly; the first being true onely of the reprobate and castawaies, the other onely of the elect; euen as it is a greater disgrace to say that a man is in his wine, whereby is meant drunkennesse, then that wine is in

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a man, for the best may take it to comfort their hearts; so to say that a man is cholericke, is more then to say choler is in a man, the one being spoken as it is an offensiue passion, the other but as it is an element or quality or part of a mans constitution; so to say a man is in his heat, is more then to say heat is in a man; so to say that a man is couetous, is a sharper speech, then to say couetousnesse is in him, the one shewing him to be ouercome of the sinne of couetousnesse, the other but that the seed onely of the sinne is in him, which is true of vs all, we remaining in some part vnregenerate. And this is answerable to the speech of *Dauid, Psa.* 51.5. I was borne in iniquity, and in sinne did my mother conceaue me, it being more to be conceaued in sinne, then for sinne to be conceiued in vs; as it was more for *Simon Magus*, *Act.* 8. 23. to be in the gall of bitternesse, then for the gall of bitternesse to be in him, the holy Ghost shewing by the phrase there vsed how he was ouerwhelmed and drowned in malice of hart against God. And this kind of aggrauating of sinnefulnesse in a man by this kind and maner of speech was well vnderstood, and vsed by the Pharisees, *Ioh.* 9.34. where they said to him that had receaued his sight of Christ that hee was altogether borne in sinnes. But now flesh and sinne may be in a man, and yet he may haue an inclination to goodnesse: which serueth greatly for the curing of an afflicted conscience, that if wee can assure our selues without guile of spirit, that we striue to the vttermost to mortifie the rebellious lusts of the flesh, and that we delight more in doing of good then of euill, then are we not in the flesh, and then can we not but please God because we are vnited to his sonne in whom his soule delighteth; for flesh, that is weaknesse & imperfection, is in the best that euer came from the loines of man; but none are in the flesh but they that giue themselues ouer, and lay themselues naked to the lusts of it; euen as pride is in all men, but they are onely in pride that thinke they haue learned enough when they haue learned nothing of Christ truly, not caring how leane and beggerly their soules bee, and yet thinke they haue neuer enough to pamper vp their bodies to their best shew: so there is some couetous desire in all men, but they onely are in couetousnesse that make riches their God and are not rich in God.

Secondly, we must vnderstand that the Scripture speaketh of (flesh) in two sorts: first, as it is part of that flesh which is in man: secondly, as it is the whole flesh of man. Of the first the scripture speaketh of it as it is subiect to weakenesse, frailty, and mortality, as *Psa.* 78. 39. He remembred that they were flesh, yea a winde that passeth and commeth not againe: and *Esa.* 40.6. All flesh is grasse, and all the grace thereof as the flower of the field. Sometime the word *(flesh)* is taken for the ceremonies of the law, as *Gal.* 3. 3. Are ye so foolish, that after yee haue begun in the spirit yee would be made perfect by the flesh? Sometime for the basenesse of man, as 2. *Cor.* 10. 3. Though we walke in the flesh, yet we doe not warre after the flesh. Sometime for the estimation and credit of a man: and sometime for the common course of nature, as *Gal.* 4. 29. He that was borne after the flesh, persecuted him was borne after the spirit. Of the second, that is, of the whole flesh of man, the scripture speaketh as it is subiect to the wrath of God, and this is that *Paul* meaneth heere, and which is mentioned, *Ioh.* 3. 6. That that is borne of flesh is flesh, that is, vncleane: which may be thus described; It is that naturall corruption which is in vs being absolutely depriued of al heauenly grace, and positiuely full of all sinne, of all manner of sinnes, of all the vilest sinnes, by sinne meaning originall sinne, which is called, *primus fœtus peccati*, the first birth of sinne; or else sinne proceeding from it, and out of it, called *perpetuus fomes peccati*, the continuall nourishment and feeding of sinne: for example, water may be made hot when it is cold, or cold when it is hot, or may be congealed into ice, & yet it remaineth water; but snow cannot properly bee termed snow when it is melted and turned into water, for then it can be no more snow; so is it with the flesh, for it may be altered and changed and transformed into the image of Christ, so that good things may dwell in it; but then it is no more flesh: But so long as flesh remaineth flesh, that is, vnwashed in the powers of the soule, & polluted by the actions of the body, so long it is impossible that any goodnesse should spring from it, and so impossible to please God. From whence learne, that so much flesh as we haue is depriued of all grace, and full of all sinne: and withall to confesse, that euery one of vs hath so much flesh in him as deserueth

ſerueth wrath: which ought to humble vs in praier before the mercy ſeat of God, that this remnāt of corruption may be changed, abated, and diminiſhed, that the greateſt part in vs may be regenerate: and not to poſt ouer our ſinnes; as for the vſurer to ſay, it is not he that ſinneth but his vſury; or for the carnal man to ſay, it is not he that offendeth but his fleſh; and ſo to go through all ſins, and yet thinke he is corrupted by no ſin, for this were but to take *Adams* figleaues which were too light to couer our hypocriſie: ſo as for him that is fleſhly, to recreate himſelfe with vnſanctified ſolaces, is but to make him more fleſhly; and for thee to ſinne the more becauſe thou art fleſh, is to carry fire in thy boſome, *Pro.* 6. 27. and to put it to the drie ſtubble; whereas thou oughteſt to be taught the contrary leſſon by thy infirmity, that ſince thou art weake thou wilt labour to ſtrengthen thy ſelfe in the grace of Chriſt; and ſince thou art ſo apt to ſinne, thou wilt lay faſter hold vpon the word of promiſe, which ſhall keepe thee from it; for ſinne muſt not be dead in thee in this ſenſe, as that thou art paſt feeling it, but as by the perfect obedience of Chriſt it was abſolutely ſlaine for thee, ſo likewiſe by thy regeneration muſt it daily die in thee, till by thy naturall death it do wholly die with thee. On the other ſide let vs beware, for if wee ſow to the fleſh, that is, if we be tranſported with a more eager deſire for the duties to man, then for the ſeruice of God, or performe loue to them for the fleſh, that is, for wordly reſpects and not for conſcience, then doe we remaine ſtill in the fleſh, that is, in the ſtate of damnation. For if we haue not the ſpirit of God to ſeaſon our hearts, though wee abound in knowledge both of matters concerning this life for direction, and of the commandements of God for inſtruction, yea & do taſte in ſom meaſure of the ſweetneſſe of grace for our inlightning; yet if we ſuffer our ſoule to be the fountaine of all vncleanenеſſe, and doe make the members of our body as ſo many pipes or conduites, to conuey that vncleanenеſſe into our liues, the moſt part of our thoughts, of our words and deeds, of our affections and deſires, tending more to the diſhonoring of God, & the ſatisfying of our delights in the fleſh, then to the furthering of our ſaluation, making riches our hope, the wedge of gold our confidence, and truſting in the

ſtrength of our malice, as *Dauid* ſaith, *Pſal.* 52. 7. Then are wee in the damnable ſtate of fleſh, theſe being iniquities to bee condemned, and as *Iob* ſaith, *chap.* 31. 28. A plaine denying of God, which muſt of neceſſitie diſpleaſe him in the higheſt degree.

Further obſerue hence, that none but ſanctified men can pleaſe God, and that all the workes of carnall men and reprobates, with what face ſoeuer they be doneare hatefull to him; the reaſon is becauſe none of them conſent to the law of God in any other ſort, then to make them inexcuſable; for the vnderſtanding whereof wee muſt know that there is a twofold writing of the law in the hearts of men, the one by the finger of God, the other by the ſpirit of God, and that which is written by the ſpirit, is onely in Gods children, the other is in all men and in all nations being the law of nature, which is the light of reaſon, and by this they doe know and ſee their ſinnes, and ſo farre they conſent to the law: but not in this, to loath their ſin or to be grieued at it, hauing a ſtriuing with the ſinne, but not againſt the ſinne, againſt the ſenſe and feeling of it, that they may more eagerly follow it; for hauing this law written in his conſcience which accuſeth him for ſinne, he laboreth to race it out that he may ſinne without controulement, for pride, ſelfe-loue, cruelty, hatred and ſuch like are paſſions alwaies working inwardly vpon their members, that is, vpon their wils, vnderſtandings & affections, which ſometime lie hid like a toade vnder a ſtone; this proceeding from the goodneſſe of God, for the loue he beareth to his Church; for if the Lions of the field ſhould euer roare, what ſhould become of the poore lambes? And if they ſhould hatch all the ſinnes they haue conceaued, they would liue worſe then wild beaſts, & wee ſhould haue no peace nor face of a Church among vs: and therefore what the Lord cureth in his elect, he reſtraineth onely in the wicked by an inferior working of his grace, that they burſt not forth into outragious ſinnes; he being likewiſe hindred from the height of his impiety, partly for feare of puniſhment, and partly for feare of ſhame and diſcredit, the world euer liking it well, that men ſhould liue ciuilly, leſt a ruine of the whole might enſue. And yet herein we may ſee the exceeding bountie of God,

that

that euen for liuing morally and aiming but at earthly praise and commendation, without any respect of the loue of God, these being fruits not of the woorst sort, he rewardeth them in this life with his outward blessings, for their ciuil obedience and outward cariage, & in the life to come, though not with heauen, yet with mitigation of their punishment in hell. *Iehu* we know was but a carnall man, for he departed not from the sins of *Ieroboam*, that made Israel to sin, 2. *Kin.* 10.30.31. yet because he did diligently execute that was right in Gods eies, he rewarded him in this life with the promise of posteritie to the fourth generation, to sit vpon the throne: notwithstanding all that the wicked do, tend to death; because they performe onely the letter, & not the sense of the commandement in their best works. Now in that the wicked are recompenced in this life, it is in two respects: first, to encourage vs to performe the like duties outwardly which they doe: secondly, to comfort vs in this; that if the Lord carrieth his eie of bountie toward them that are without and strangers from his fold; much more will he reward vs which are his elect and sheepe of his owne pasture. And yet in that their best fruites bring death vpon their soules, and cannot please God, it is to meet with the bold presumption of them that think they shall be saued, what profession soeuer they be of, and that they be greatly in Gods fauour if their actions be a little varnished ouer with hypocrisie; which is as much as if they should thinke to goe to heauen backward, which will deceaue them; for if a theefe going to the gallowes should thinke himselfe in as good case as a true man, would we not iudge it madnesse, since the one escapeth, and the other is hanged; yet fareth it thus with worldlings and profane men, who sleeping in the middest of the sea, thinke to escape drowning; and liuing in the lusts of the flesh, imagine to escape damning, which cannot be, no more then they that sleepe in the toppe maste without any hold, can thinke to escape falling.

Now in that the Apostle saith, *Yee are not in the flesh:* we must vnderstand he speaketh generally to all the Iewes, who at this time were the house and garden of God; for then none were admitted into the church, but onely such as were outwardly re-

formed and seemed to be regenerate by their submitting themselues to the publicke ordinance of God in the word and praier; and as for outragious and shameleſſe sinners, as adulterers, blasphemers, prophaners of the Sabbath, and such like, they were not to bee receiued without repentance, that as they signified their disobedience by their sinne, so should they testifie their sorrow by their confession, and then they ceased to be such: for as it is treason in the Chancellor to passe any thing from the Prince, without the Prince his seale; so they accounted it in those times treason against God, to set the seale of Baptisme on that childe that had neither of the parents a beleeuer: where we may learne that we must esteeme hypocrites as regenerate, and to be in the spirit of Christ, because they are outwardly reformed in their liues, and in profession doe resemble the children of God; but if they be open and notorious offendors in any grosse sinne, committed with a high hand, then ought they to be excluded for a time, till shame and separation from their brethren may worke their humilitie to amendement: but if they continue obstinate, not to be reclaimed, then are they to be cut off as putrified and rotten members, that may infect others; otherwise dissembling hypocrites must bee wrapped vp in the praiers of the Church, and the tares must be suffered to grow vp with the wheate, and the goate may giue as much milke as the sheepe, and for the goodnesse of it it must be left to the secrets of God, till he thrust his sickle into the harueſt. Howbeit this order of proceeding against knowne and infamous sinners, as to thrust snarling dogs out of the Church; & to cast the acornes among swine, is not to be done by euery priuate man, but by the church and congregation; and if they admit any such, the fault lieth in them, & not in those that ioyne with them; for the children may take their appointed foode, though some snarling and snatching curres and bastards stand by: And where it is said in another place by this Apostle; Eate not with him: it is not meant of the Communion at the Lords table, but that wee must haue no familiaritie with him, nor take delight in his companie.

Further out of the reason giuen, why they were not in the flesh; namely, because the spirit of God was in them, we gather, that

that a man may be sure of his saluation: and this is the whole drift of *S. Paul* in this Chapter, to secure the elect of the euerlasting loue of God in his Sonne, sensiblie felt in themselues; for hee beginneth with this generall ground of their comfort, That there is no condemnation to them that are in Christ; then must they needs be saued. But now all the question is, who they be that are ingrafted into Christ; & for proofe hereof, he descendeth to examine the particular course of their life, which is visibly seene to all, but particularly and best knowne to ones selfe, & this is, if they walke in the spirit by a religious kinde of conuersation; and their way in this is discerned by their life in the spirit, that is, by their ioy and comfort in godlinesse; and this spirituall life is seene by not gratifying the flesh in the lustes and desires thereof; and this crossing and correcting of the flesh in the pride of her lusts, is seene by crucifying and killing of it with the affections thereof, that is, not onely beating and pressing it downe, but stifling and brayning of it altogether; and this violence to the flesh is performed by them that haue suffered with Christ in the flesh, that is, that haue not listened or giuen eare to the pleasures of sinne, but haue, *Heb.* 12.1. cast away that presseth downe, and the corruption that hangeth so fast on: and this is done by them, 1. *Pet.* 4. 1. that cease from sinne, that is, that slip into it vnawares, as a bird into a snare; and such bee they as bestow the rest of their time after the will of God; and his will being our worke, we cannot but please him, & pleasing him, it is his pleasure, *Lu.* 12.32. to giue vs a kingdome. Besides, we may know whether we haue the spirit of God in vs or no, as appeareth, 1. *Cor.* 2. 11.12. No man knoweth the things of man, saue the spirit of a man; euen so the things of God knoweth no man but the spirit of God, which we haue receaued, that we might know the things are giuen to vs of God: which proueth that as we know our owne thoughts or words; so the spirit of God in vs maketh knowen the wil of God to vs, as far as is needful to be reuealed: if we then know the will of God, we may assure our selues we know his spirit to be in vs, for his wil is not known without his spirit, this spirit teaching truth; but the spirit of the world broching error. And 1. *Io.* 4. 13. hereby know we that we dwel in Christ,

and he in vs, becauſe he hath giuen vs of his ſpirit: which prooueth that though we know not what maner of thing the ſpirit is, becauſe it is inuiſible and ſecret, yet we may know we haue it by the fruits of a ſanctified life: after this maner ſpeaketh *Paul*, 2. *Corint.* 13.5. Know yee not that Chriſt is in you except you be reprobates? And yet the Papiſts would haue all reprobates, counting it preſumption to ſay we haue the ſpirit. It is true, if any preſume he hath it, when his life is not anſwerable to it, he is deceaued, and abuſed by preſumption; but if wee walke and trade in the ſpirit by a holy conuerſation, we may be ſure we haue it, for that is the argument of the Apoſtle, that our ſanctification is an vndoubted teſtimonie and an aſſured certaintie that Chriſt dwelleth in vs; for there being but two ſpirits that rule in the hearts of all men, the one the ſpirit of the world, the other the ſpirit of God, why ſhould not our courſe be as prophane as others, and our carriage runne after the fleſh aſwell as theirs, if the mightier and ſtronger, that is, the ſpirit of Chriſt did not poſſeſſe our ſoules? Yet ſay they; No man can ſecure himſelfe he ſhall be ſaued. But as we may be ſure of the ſpirit, ſo may we likewiſe be of the riches that it bringeth, which is ſaluation, for it cannot hide ſo great a treaſure from vs, it being as an earneſt pennie giuen vs, that perfecteth the purchaſe of our inheritance in heauen; for as we may trace a Hare in the ſnow by her footeing, and come to the forme where ſhee ſits; euen ſo by thoſe holy ſteppes that wee tread, and by thoſe ſpirituall bounds wherein we keepe our thoughts and our affections, we may well and certainely perceaue that the ſpirit leades vs to the ſeate of God. Beſides, this ſpirit of God within vs keepeth not his fruit and comfort ſecret to himſelfe, but diſcouereth it to vs, and beareth witneſſe to our ſpirits, that we are the choſen of God; and the ſpirit of man knowes what is in man, whether his heart be filled with hypocriſie or with ſinceritie; with humilitie or with pride; with true zeale or with counterfait; that howſoeuer wee may bleare the ſight of men by our diſſembling, yet we carrie our owne eies downe to our heart, that ſee by what falſe waights we meaſure our fruits to God, that is, our religion and our righteouſneſſe to men, that is, our conuerſation: ſo as we haue a double

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euidence of our ſaluation, the one backing and ſtrengthening the other, which is ſet foorth, 1. *Ioh.* 5. 8. There be three which beare record in earth, the ſpirit, and the water, and the bloud; and theſe three agree in one, and where water is, there hath bloud gone before, for theſe two goe together, as they came foorth of Chriſts ſide together, *Ioh.* 19. 34. repentance being the leader, and remiſſion of ſinnes following after; bloud waſhing away our guiltineſſe, and water the vncleanneſſe of our liues, and the ſpirit of Chriſt ſealing vp theſe things in our hearts, that as by the ſealing of the conueiance the purchaſe in law is made perfect: ſo by the ſetling of our conſciences in an vpright courſe toward God, our ſaluation in Chriſt is made perfect and ſure, euen to vs. Yet ſay they, wee cannot aſſure our ſelues wee ſhall thus continue; for we haue examples of many that haue begun in the ſpirit, and haue ended in the fleſh, that haue ſeemed fruitfull for a while, and haue beene barren euer after, that haue giuen *Iohn Baptiſt* good countenance, and yet haue chopt off his head, for reprooning iuſtly. It is true, there is none ſtandeth but he may fall if he leane to his owne wiſedome, nay he muſt wither if he grow vp among ſtones because he was neuer well rooted; and whenſoeuer the Lord pulleth away the vizard from any that masked vnder the cloake of religion, he doth it to make them that ſtand ſtrengthen themſelues in Chriſt, *Philip.* 4. 13. and to make them that be hollow harted tremble; for they that thus fall, their heart telleth them before hand of it, their comming to Chriſt being but in the Sunne-ſhine when there are no clouds of perſecution hanging ouer; and their following after him, being like a theefe after his pray, that will let it goe vnleſſe hee may gaine by it, their hearts euer miſgiuing them in their owne profeſſion, and they hauing a ſecret corner in the fleſh which they alway feede, what ſhew ſoeuer they make to the contrarie. But now the ſtraight and vpright minded Chriſtian hath his heart as adamant, and his face as braſſe, that armes him with reſolution for the Lords cauſe, he hath no confidence in the fleſh, *Phil.* 3. 3. but his whole reioycing is in Chriſt; he feeleth ſuch ſap of the ſpirit at the roote, that he thinketh it (with Chriſt) to be his meate to do the will of God, yea he can truly and boldly ſay with this Apoſtle,

Apoſtle, that neither anguiſh of minde, nor torment of body, *verſ.* 39. can ſeuer him, or make him ſo much as loſe the ſight of his maſter Chriſt, but he will euer be iuſt behind him, for by his life he hath comfort in him, by his afflictions he hath fellowſhip with him, and by his death he ſhall enioy the preſence of him for euermore: all this heart and aſſurance they haue, hauing their foundation from the words of Chriſt, *Iohn* 10. 28. None ſhall plucke my ſheepe out of my hands. And whether thou beeſt a ſheepe or no thou canſt tell by thy feeding, for howſoeuer thou may'ſt come to graze in the outward aſſemblie with the congregation; yet if thine eare be only feeding at Church, and thy thoughts and thy affections at home in the fleſh, thy ſelfe canſt tell thou art but a wolfe in ſheeps clothing: ſo that as the perſwaſion of our ſaluation is certaine and vndoubted, ſo is it alſo conſtant and perpetuall. Howbeit, the power and pride of proſperitie wherewith the wicked are puffed vp, and the ſtrength and ſting of aduerſitie wherewith the godly are humbled and abaſed, the one trampling vpon the earth as if it were too baſe to beare them, the other creeping like wormes and graſhoppers vpon the ground, hath made many to ſtagger in the opinion of their profeſſion, and in the perſwaſion of their ſaluation, becauſe he ſeemed thus to paſſe by them as in a whirlewind, and by the wicked with a mild and ſtill voyce, meeting them as it were in the ſucceſſe of euery thing: and this was that made *Dauid*, *Pſal.* 73. 13. thinke his labour in mortification to be but loſt, becauſe he taſted of correction euery morning; whereas they that ſet their mouths againſt heauen were luſty & ſtrong, and had the waters of a full cup of proſperity wrung out to them: but when he had beene in the Sanctuary of God asking counſell of him, by whom he vnderſtood their end to be but as a dream when one awaked, they increaſing their ſins by their fulneſſe, wherby they make the ſword ſharper for their ſlaughter; then he found his owne footing to be ſafe, and theirs to be ſlipperie, the one to begin his iourney with ſorrow, and to end it with peace, the other to ſet foorth in iollitie, but to come home as we ſay by weeping croſſe: for as *Iob* ſaith, *Chap.* 20. 22. Terrors ſhall take the wicked as waters, and the eaſt wind ſhall hurle him out of his place, and God ſhall caſt vpon him

him and not spare him, though hee would faine flee out of his hand. Euen so let vs not make this comfort of our assured blessednes vncomfortable to vs by our doubting, for if we wauer in this, whether God loue vs and we him, the chastisement of a father will prooue the scourge of a reuenger, and we shall thinke he smites vs because he hates vs, and lifts vs vp to cast vs downe; or else wee shall imagine our store to come from our owne hands, and measure our liues after the crooked line of mens example, which runne on heapes to hell, for their owne soules conuinceth them of their forgetfulnesse of God, and then cannot he remember them in Paradise; whereas we setting God alwaies at our right hand, may be sure hereafter he will set vs at his, and that he guiding vs by his counsell, *Psal.* 73. 24. can not but in his time receiue vs to glory. Therefore let vs lift vp our heads and keepe the way euen within, that there may be as little rubbish in the heart as can be: and since through infirmitie we fall oft, let our care be it be in the right way, where we are sure to meete with Christ, who is the way and the life to vs; and let vs make the like vse trauellers do, goe the faster for our fall, for our faith must goe further then to beleeue there is God the father, Sonne, and holy Ghost, and a communion of Saints, &c. this being but in general; whereas we must beleeue it with application to our own particular, as that he is a God to me, in his loue to make me, and by his prouidence to keepe me; a Sonne to me, to redeeme me when I was lost, and to feede me when I am come home; a holy Ghost to me, to comfort me in my distresse, and to worke in me a holy life; a communion of Saints to me, to help me with their prayers, and to strengthen me by their good example. And if this treasure be in thy heart, thou hast the assurance of thy saluation laid vp there for thee also.

Againe, where it is said, *the spirit dwelleth in you*, learne, that we must not serue God by fits, but it must be continually, for the spirit remaineth not in vs for a time, but taketh vp his mansion and abiding with vs, and while he is with vs he is euer working, as the Sunne is euer mouing, and works of his owne nature, stirring vp good thoughts and affections in vs at all times, and is neuer idle nor in vaine in vs; not but that in many things we offend

all,

all, but we send forth such a peale as it were of prayers and repentance after the sinne committed, as it ouertakes it and turnes it back before it can flee to the iustice of God; and this is that maketh *S. Iohn*, 1. *Iohn* 3. 9. to set it downe as a position and rule in scripture, that he that is borne of God sinneth not at all, because it flies forth as shot to which the hand did neuer set fire, we being ouertaken sometime in weakenes that we slip, which we no sooner feele, but being warned by this spirit, we gather our feete the more close together to stand fast. Since then this spirit of God hath set vp his rest in our soules, let vs as liuely stones in this spirituall building cleanse & polish our selues from all corruptions, that it may take delight to continue with vs; for if he come to survey thy heart, to see what roome thou hast for him, and he finde euery chamber there full of some sinne, and seeth that as fast as he emptieth it with one hand thou fillest it vp with another, resisting the power of him as if he came to torment thee, he will take his flight from thee, and thy sinnes shall breake out as the plague-sore vpon thee to thy vtter confusion: but if thou submit thy selfe to his worke, suffering him to mine and vndermine euery veine in thy body, and to cleanse euery corner in thy soule, and being emptied of thy corruption, wilt labour in sanctification to keepe thy selfe cleane, so beating downe thy fleshly thoughts and carnall desires, as they shall not so much as sleepe with thee, and if they chance to creepe into thy bed thou wilt spurne them out as a chaste louer wil a harlot; then shal the spirit take vp thy body as his house, and thou entertaining him, he will keepe out all thine enemies that may disturbe thy peace with Christ.

Lastly, where he saith, But he that hath not the spirit of Christ is not his, obserue, that by an argument drawne from a naturall man he prooueth, that as many as haue the spirit of Christ are sure of their saluation; for as a naturall man who hath not the spirit is not Christs so long as hee remaineth a naturall man; so consequentlie it followeth, that they that haue the spirit are Christs, and being his, it were an absurd thing if they should not be saued; for the conscience being pacified that God will accept vs in Christ, we are not now perplexiuely to doubt of our saluation, or how to auoid damnation; for if we should doubt of our saluation,

saluation, it were as *Paul* saith *Rom.* 10. 6. to call in question the ascension of Christ into heauen: and if we should feare to goe to hell, it were to thinke that Christ in his soule neuer suffered the torments of hell, which are two such inconsequences and absurdities grounded vpon the person of Christ, as wee must beware we fall not into them. Howbeit, hence learne, that as the elect are sure of their saluation, so may a wicked man bee sure hee is in the state of reprobation; for hee that hath not the spirit of Christ is none of his; and that is the ground of the Apostle in these last words: now he hath not this spirit that liueth not in it; and he liueth not in it that walketh not in it; and he walketh not in it that fulfilleth the lusts of the flesh; and hee doth this that crucifieth not the flesh; and hee doth not crucifie it that ceaseth not from sinne; and he ceaseth not from sinne that walketh after the lusts of men, for the course of the world and the course of the diuell are all one, *S. Paul* ioyning them both together, *Ephe.* 2. 2. and hee ruleth in the hearts of none but of the disobedient: and so long as he continueth thus, he hath not the spirit of Christ, for that will make him humble and pliable to the hand of God; so as all this while he belongeth not to Christ, and so is in the state of condemnation; for as the soule of a brute beast hath no knowledge, no more hath the soule of a naturall man any knowledge of the will of God, because he wanteth the spirit of Christ to teach it him. And that this might more sensibly be seen of vs, the Lord sometime to our greater shame maketh the beasts of better vnderstanding than our selues, as *Balaams* asse, *Numb.* 22. 22. was better sighted than himselfe and his two seruants, the asse turning out of the way to auoid the wrath of the Angell, when her master would needs rush vpon it; so the Lord complaineth *Esay* 1. 3. that the oxe knoweth his owner to submit himselfe to his yoke, but *Israel* knew not him to performe their duties to him as the brute beasts did to their masters. And this is the estate of all that be vnregenerate & reprobate, they haue the sword of the Lords wrath alreadie sticking in their soules which will make them bleed to death at length, and they can haue but a languishing ioy in this earthly house, because in the end their name shall rot, *Prouerb.* 10. 7, and their honor shall flie vp into the aire

like ſmoke; and thus their owne heart choketh them with trembling within themſelues, as the thought of death, and ſtealeth but a little pleaſure while they forget their laſt iudgement, like the theefe that is merrie in hope the Aſſiſes will neuer come, which when it approcheth, turneth his mirth into wormewood. I vrge not this to diſcourage any, but to make vs more carefull to ſeeke for Chriſtes ſpirit, if we haue it not, fearefull to diſſemble it when we want it, and cheerefull to entertaine it when we once inioy it; for what are the pleaſures of youth, the power of ſoueraignty, the poſſeſſion of wealth, the libertie of age, the benefit of fleſhly wiſedome? when as *Iob* ſaith, *chap.* 3. 18. the priſoner and the oppreſſor reſt both together in the graue? nay when the one by death is looſed from the tyrannie of the wicked, and the other by death begins but to taſte the torment of the damned. Let vs therefore take heed how we greeue or go from this ſpirit of Chriſt, for true it is God can make darkneſſe light, ſower ſweet, and thy luke-warme fire to be hot; but then muſt thou labour daily in the waſhing of thy feete, *Iohn* 13. 10, that the ſuperfluities that hang vpon the fleſh may be ſhaken off, for mercy is not alway to be met with, and his execution is moſt iuſt that either refuſeth or abuſeth his pardon.

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ROM. *chap.* 8. *verſ.* 10.

Verſ. 10. *And if Chriſt be in you the bodie is dead becauſe of ſinne, but the ſpirit is life for righteouſneſſe ſake.*

IN this verſe the Apoſtle maketh the preuention of a doubt which might haue riſen out of the former doctrine: for hee hauing before prooued that the ſpirit of God, the ſpirit of Chriſt, and Chriſt himſelfe are in vs that are elect, wee might make queſtion of the trueth of this, ſeeing we haue a large remnant of ſinne and of the corruption of nature abiding in vs: To this the Apoſtle anſwereth in this verſe, and thoſe that follow; Firſt granting that ſo long as wee carrie about vs this bodie, ſo long ſhall we carrie about vs ſinne in our bodie, part whereof is alreadie mortified in this life, the reſt can not be but by mortalitie: But then in the ſecond place that wee might not be too much deiected with this clogge of ſinne we draw after vs, he would haue vs with this occaſion we haue to humble vs, to ioyne withall the conſideration of the ſpirit of Chriſt which is in vs, to raiſe vs vp againe: aſſuring vs that if our faith by her viſible fruites can appeare in our liues, that though we haue a portion of ſinne which can not die but by death, yet we haue the ſpirit of God, the ſpirit of Chriſt, and Chriſt himſelfe dwelling in vs, the fruite whereof is euerlaſting life in glorie, obtained by the righteouſneſſe of Chriſt for vs; applying himſelfe in the latter part of the verſe to comfort the weakeneſſe, and to cheere vp the faint hearts of the faithfull, labouring to relieue them with ſome ſpirituall

conſolation, that notwithſtanding they cannot ſhake off the ſluggiſhneſſe of the fleſh, but are taken as it were with a palſey halfe dead on the one ſide, being compaſſed about with many infirmities in this life, and hauing many grudgings and reſiſtances of this earthly lumpe, which is the bodie, againſt the worke of our ſanctification: yet for all this the faithfull and elect may know and be aſſured, that they are not trained foorth to fight and haue the foile, nor that they are called to any doubtfull combate, but to ſuch a field where our hands ſhall be held vp if wee faint, as were the hands of *Moſes*, and where wee ſhall preuaile, not onely againſt the Amalekites as did *Ioſhua*, which are enemies without vs, but euen againſt the hidden enemies of our heart, the rebellion of the fleſh, and the corruption of nature, which is contained in theſe words; *But the ſpirit is life:* ſo as the verſe ſtandeth on two parts; Firſt hee granteth part of the obiection, namely, that ſinne cannot fully be ſhaken off: Secondly, to the full ſatisfaction of our conſciences he anſwereth the other part of the obiection: namely, that notwithſtanding this remainder of ſinne in vs we need not be perplexed or doubt of our ſaluation.

Exod. 17. 12.

Heere firſt wee are to conſider of the three ſpeciall kindes and phraſes of ſpeech the Apoſtle vſeth in the former verſes, and in this; concerning the ſpirit of God which is in vs, the ſpirit of Chriſt which is in vs, and Chriſt himſelfe which is in vs. Whereby we are taught to beleeue that the whole Godhead and Trinitie dwelleth in euery Chriſtian. Howbeit concerning the ſpirit of God, wee muſt know we cannot attaine vnto it, but by the ſpirit of Chriſt: for as the waters that boile in the earth cannot be conueied vnto vs but by wels and pipes by which we receiue of the fountaine it ſelfe; ſo the ſpirit of God is the fountaine of life, but a Well too deepe, and the place too high for vs to reach to, hee dwelling in a place vnacceſſible and not to be approched vnto; and for this cauſe the ſpirit of Chriſt is the well-ſpring and pipe which paſſeth this life to vs, and by this we are made partakers of that life in glory, ſo that in this reſpect the ſpirit of God is ſaid to bee in vs, and alſo the ſpirit of Chriſt, which ſpirit could not be conueied vn-

to

to vs but by the flesh of Christ God and man to reconcile vs to his Father; and yet all this is but one God and one spirit, as 1. *Ioh.* 5. 7. which prooueth these two things: first that Christ is God: secondly, that the holie Ghost proceedeth both from God and Christ, because they both are but one, and the selfe-same spirit is but one. And in that Christ is also said to be in vs, it is but the same in effect that the spirit of Christ is in vs; yet are wee verily to beleeue, that verie Christ is really in vs indeed, yet inuisiblie, and this must bee vnderstood supernaturally: and therefore they that hold they are onely partakers of the graces and benefits of Christ, but not of Christ himselfe, cannot beleeue that Christ shall saue them; for Christs benefits are so inseparablie vnited to his person; as if we haue his inuisible spirit, wee haue himselfe, and may equally assure our selues of both, and that wee are flesh of his flesh, expressed in the Scripture, as hath beene before declared, by naturall proportions and supernaturall, as, first by the coniunction of the head and the members of a mans bodie: secondly, by the vine and the branches: thirdly, by the husband and wife: fourthly, by meates and drinkes, that as they being eaten really doe nourish the bodie; so wee eating the flesh and drinking the bloud of Christ spiritually, he nourisheth and feedeth our soules to life eternall. This vnion is also set downe vnto vs supernaturally, *Iohn* 14. 20. Yee shall know I am in the Father, and you in mee, and I in you; howbeit wee are not in the same measure in Christ, and hee in vs as he is in the Father, but according to that proportion of faith which is in vs, and in that abundance that shall make vs blessed for euer.

Againe, learne hence, that wee are not to looke for any perfection in this life, but so long as wee beare about vs this masse and lumpe of flesh which is the bodie, there will remaine certaine reliques of corruption which can not be extinguished but by death, nor wholly remooued but by mortalitie, and this is the case of Gods best children: *Paul* speaking of himselfe as in the part vnregenerate, and as but in part spirituall, *Romans* 7. 14. said he was sold vnder sinne and carnall, meaning thereby, that so much as he had of the spirit

so much was the image of God restored in him, and so much he delighted in the law of God; but so much as was wanting of the spirit, so much was wanting of Gods image, and so much he rebelled against the law of God, and serued the law of sinne. And *Peter* that chosen vessell of God, *Iohn* 13.10. by the wisedome and instruction of Christ himselfe hath neede of water to wash his feete: and 1. *Iohn* 5. 8. Christ came not onely by bloud, but also by water, that by daily regeneration we may purge and cleanse our selues. And to this may be referred that speech of Christ, *Iohn* 13. 33. Whither I goe yee cannot yet come; which prooueth wee haue still some corruption, that maketh vs yet vnfit for the kingdome of heauen, vntill wee haue washed our feete cleaner, and mortified our selues better, for wee know yet but in part. But then it may be said: since wee haue these imperfections how shall we be knowen from the reprobate? Verie well: for there is great difference betweene our imperfections and their sinnes, our scarres and their vlcers, our limping and their halting downe right, for as 1. *Iohn* 3. 9. Hee that is borne of God sinneth not, that is, as the world sinneth, the one sinning of ignorance, the other of knowledge; one of infirmitie, the other of presumption; the one with griefe, the other with greedinesse; one through weakenesse, the other through obstinacie and malice; the one striking and checking his heart for the euill thought it produced, the other feeding and encouraging his heart not to staie at the thought till it breake foorth into the hands; yea God doth bring vs vp that are his children thus imperfectly for two ends: for first hee will not suffer vs to haue our perfection heere, for feare wee lose it as *Adam* did: secondly, hee doth exercise vs with these imperfections to humble vs lest wee should waxe proud and so care not for him; and this is his great mercie that hee doth trie vs with infirmities, but not destroy vs; vex vs, but not vanquish vs, giuing vs power in the end through the sufficiencie of his grace to ouercome them.

Now for the second part, which is his satisfaction giuen to the faithfull, that they must not so sinke vnder the burden of

of their infirmitie as to mistrust their saluation; obserue when it is said, *the spirit is life*, we must vnderstand no naturall life, but such a life as *Paul* speaketh of, *Ephes.* 4. 18. where hee saith, the Gentiles that walked in the vanitie of their mindes were strangers from the life of God, that life whereby God dwelleth in vs; and to be strangers from this life, is to be strangers from holinesse of life: for God and an vncleane conuersation cannot companie together. And this life of the spirit is that, whereby (as *Peter* saith, 2. *Peter* 1. 4.) wee are made partakers of the diuine nature, not really, but by renouation, hauing obtained this mercie to bee borne a new of immortall seed by the word of God. For as the soule infused into the bodie, quickeneth a massie peece of flesh which had no motion before: so the soule to make it a liuely and good soule, must haue a soule powred into it, that is, the spirit of God; and if this spirit be absent we are as dead from holy motions, as the bodie naturall is from outward actions by the priuation of the soule. So as wee learne hence, that a man may liue a life in the flesh, and yet be dead in respect of the life of God, which ought to moone vs to worke out our sanctification in feare, knowing that if wee be all flesh, wee shall neuer see the face of God.

Now as to liue a naturall life, there must bee a generation according to the flesh, so if wee will attaine to this life in the spirit, we must be brought to a second birth; not to bee turned into our mothers wombes againe, as *Nicodemus* thought, *Iohn* 3. 4. but as Christ saith, wee must be borne of the will of his Father, that is, of the seed of the holy Ghost. Heere it followeth, as a man naturally borne hath his life maintained by being nourished with meat and drinke: so when we be borne againe of the seed of the spirit, we must be maintained and fed by the flesh and bloud of Christ spiritually: and as we are borne of the holie Ghost by the word, so wee must be nourished by the holie Ghost in the word, or else we shall neuer be saued. In the desire therefore of our saluation, we ought to thirst and pant after the riuers of life, which doe plentifully flow in the booke of God.

Againe, as men in this naturall life haue their degrees to proceed in, which doe neuer change, as that first they bee children, then after grow to a more vnderstanding age: which was euen true of Christ in this flesh, who (*Luk.* 2. 52.) is said to haue increased in wisdome and in stature: euen so we must know, that our spirituall birth is not perfect at the first day; but it hath as it were a childhood, and wee are babes to be fed with milke, as S. *Peter* saith, 1. *Pet.* 2. 2. and then afterward we grow from faith to faith, and from one degree of grace to another: yet heerein they differ, that in our spirituall life in this world, we cannot come to any perfection, sinne hangeth so fast about our heeles: but in our naturall life we attaine to a fulnesse and ripenesse of strength. And in this also they differ, that the naturall powers of this life decrease by age and by infirmities: but so it must not bee in our spirituall life, for in this we must neuer neither stand still, nor goe backward, nor grow downward, but still be stedfast in faith, and walking on in loue, like men alwaies running a race, till wee haue attained the prize, which prize is glorie.

Againe, consider for this spirituall life, that as the body while it hath the soule, is but a naturall bodie, spending like oile in the lampe, and cannot but in the end die, yet after this life shall be called a spirituall bodie, not in substance, but because in the resurrection it shall be quickned by the spirituall power of the holy Ghost; so a man that hath but a soule, if hee haue not the soule of the soule, that is, the spirit of God to quicken it, he is but a naturall man, and must needs be damned. Againe, as a bodie raised vp, and quickned by another power can neuer die, so the soule being a spirituall soule, and hauing once receiued the earnest of the spirit, and the power of sanctification from the holy Ghost, can neuer die. And in this respect we are exalted to a greater priuiledge than *Adam* had in his creation; and it fareth better with vs than it did with him: for it was arbitrarie with him, and rested in his will to die or not to die: whereas we hauing once drunke of the water of life, and once tasted of this spirituall life, we may neuer thirst: and as S. *Iohn* saith, 1. *Iohn* 3. 6. *we cannot sinne*, that is, not to sinne, but that we purge our selues vpon reproofe, and recouer our selues when we fall.

Ioh. 6. 54.

Further

Further obserue hence, that there is a double death and a double life: first, there is a death in the present corruption of sinne, whereby in this life we deserue damnation. Now that there is a death in this life, is prooued, 1. *Tim.* 5. 6. the widdow that liueth in pleasure is dead while she liueth: and *Ephes.* 5. 14. *Awake thou that sleepest, and stand vp from the dead:* and *Reuel.* 3. 1. it is said of the Church of Sardis, *Thou hast a name that thou liuest, but thou art dead.* Secondly, there is a death in the perpetuall condemnation for sinne, which is first inflicted vpon the soule at the separation from the body, and at the last day shal be laid both vpon the soule and body in a fearefull and full measure. Answerable to this is life, the first kind whereof, is the grace of God vouchsafed vs in this our pilgrimage: the second is the glory of God, giuen vs in the life to come. Now the life of the spirit hath three degrees: first, at the regeneration when we are renewed in our affections, and do feele a change of mind within vs: secondlie, at the separation of the soule from the body, when being as it were released out of the fetters of this life, she takes her flight to heauen, for then doth the soule liue more excellently than it did before, being freed from the buffetings of Sathan and the allurements of the flesh. Thirdly, at the generall resurrection, when the world with the lustes thereof shall passe away like a cloud, and be wrapped vp like a clout, for then both soule and body shall enioy the presence, yea more than that, shall liue the life of God for euer. Euen so death in the reprobate hath three degrees: first, in the contagion of sinne: secondly, in the separation at the doore of death as it were, when the soule alone goeth to the diuell: thirdly, at the resurrection when the body is reunited to the soule, to receiue the fulnesse of their endlesse torment.

Againe, the reprobate in this life and in the life to come haue a double misery coupled to their double death: for first in this life they want the grace and fauour of God, and bee euen like *Cain, Genes.* 4. 14. afraid lest euery man should kill them. Secondly, they haue resident in them the diuell, who being the God of this world, hath and doth carrie them away daily in the power of darknesse. Then in the life to come, they haue first a priuation

1 Iohn 16. 11.

2.Thes.1. 8.9. priuation or losse of the presence of God: secondly, a suffering and enduring of all torments, where there cries shall neuer bee pitied, nor their paines euer bee eased. Proportionable to these haue the children of God double comforts, which may bee gathered from the contrarie of the former. For first they haue the countenance of the Lord alwaies smiling on them, and the strength of the Lord alwais supporting them in this life. Secondly, which is more, they haue the true spirit of comfort dwelling in them, and the Father, the Sonne and the holie Ghost doth continually feast with them while they liue heere. And when we fall a sleepe (for nothing else is death to the Saints, as we may see 2.Cor.3.17. 18. in *Stephen, Act.7. 60.*) then doe we first stand alwaies in the sight of God, and behold him face to face; neither doth his glory then any whit amaze vs as it did when the veile was before our eies, but it doth reioice vs, and we glory in it. Secondly we are filled with ioies vnspeakable, and haue the full accesse and fruition of all that the heart can desire or seeke for.

Now the way to know that this life of God is in vs, must be by the amendment of our liues and by the leauing of our sinnes: for regeneration beginneth at repentance, and repentance at leauing of sinne, in which point euerie man must examine himselfe wisely: for if thou hast not brideled thy tongue from bitter and blasphemous speech, if thou hast not taught thy hands to worke truely without deceit, and hast not brought thy heart to pray feruently without hypocrisie, then hast thou no part in this regeneration, and by consequent no fellowship in the life of God.

For righteousnesse sake: That is as much as if the Apostle had said, reformation of life and religion is the badge and euidence of the spirituall life we leade heere. The cause of this is the righteousnesse of Christ, which resteth in these two things: first, in satisfying the iustice of his Father for our sinnes, as the Prophet Esay 53.5. *Esay* speaketh, *Hee was wounded for our transgressions, and by his stripes are we healed*: secondly, in fulfilling the law, which he performed foure waies: first, by teaching it precisely: secondly, by obeying it exactly: thirdly, by suffering for our breach thereof meritoriously: fourthly, by sanctifying vs to doe it effectually.

But

But this kinde of righteousnesse is onely resident and inherent in the person of Christ, howbeit the righteousnesse heere spoken of by the Apostle, is a signe onely and a token that we are sanctified by the flesh of Christ, and that Christ hath purchased saluation for vs, and that we sighing vnder the burden of sinne, walking in a reformed life, and waiting for the glorie that shall bee seene, we shallbe as the Saints of God, beloued of the Lord, hauing our long robes in signe of statelinesse as Senators, & palmes in our hands in signe of victorie as conquerours, for we in Christ haue ouercome Satan. Rom.7.25. Reu.7.9.

Further wee must obserue and know, though this spirit of life dwell in vs, yet so long as wee are inclosed in this earthly tabernacle, and haue the corruption of nature clasping about the soule as Ivie to the Oke, we cannot be free from infirmities and sinnes, nor washed so cleane but that some filth will cleaue to our hands or our feet. Yet there is great difference betweene the slips and sins of him that hath, and of him that hath not the spirit of God, as great difference as there is betweene him that is drenched and plunged ouer head and eares in a puddle, and him that hath onely fouled his foote: according to the speech of Christ to *Peter*, *Ioh.*13.10. *He that is washed needed not saue onely to wash his feete:* as if he should haue said, *Peter* thy head and thy hands are cleane, onely thy feet need washing: that is, alwaies in this life some inferior affection is vncleane, and there will be a litle boiling against the working of the spirit; but the principall purpose of our hearts shall be to please God and to loath the world. For the children of God are as poisoned vessels washed by the holie Ghost, wherein notwithstanding there rests some taste and tang of their former filthinesse: but the wicked are as vessels full of the poison of the diuell, wherein the spirit of God neuer set footing. Againe, sinne in the regenerate hath a wound, and is like the Sun faintly appearing through some thicke cloud, but in the wicked it hath it full stroke. Againe, the wicked are so chained that they cannot stirre one foote to heauen; and being cast from God, they so little care for it, as they wil with *Cain* (*Gen.*4.17.) fall a building of cities, and hauing lost the harmonie of a good conscience they will get some *Iubal* or other, Ioh.13.8. 2.Cor.10.5.

(*Genes.*

(*Geneſ.* 4. 21.) to plaie on the organs to make them merry: but the godly though they be looſed from the chaines of the diuel, yet while they ſoiourne heere they muſt draw ſome irons after them. Againe, the wicked from their birth haue turned their backs to God, and their face to the diuell: but the godly though they be hindred in their courſe, and ſtaied in their profeſſion of godlineſſe and of ſanctification by ſome infirmities inſeparable from the fleſh, yet doe they ſtriue in their running to recouer their fall, and wraſtle for a prize that ſhall neuer fade. And yet no doubt there is a contradiction in the wicked euen in ſinning, as it is ſaid, *Gen.* 4. 7. ſinne lieth at the dore of *Caine*, that is, the blood of his brother *Abel* ſhould torment his conſcience. Howbeit this combat and contradiction is but betweene his conſcience that condemneth his ſinne, and his heart that loueth it, but in them there is neuer any ſtrife betweene affections and affections: whereas the godly haue this fight betweene affections and affections, as the fleſh deſireth to doe ſuch a thing, but the ſpirit that dwelleth in the fleſh doth alwaies abhorre it, and ſtriueth againſt it. So as if God hath ſealed thee vp to ſaluation, and hath giuen thee the ſtone of abſolution and pardon for thy ſinnes, though thou art now diſcouraged at that remnant of ſinne that reſts in thee, and feareſt leſt God ſhould frowne at thee and turne his face from thee for thy weake ſeruice of him, yet lift vp thy head, thou ſhall bee ſure heereafter
2. Cor. 3. 18. through the power of this ſpirit to caſt downe that great Goliah, and thou ſhalt haue the full fruition of that hope thou yet
Eph. 1. 14. doeſt apprehend and ſee as in a glaſſe: and if thou haſt receiued but the earneſt penny of the ſpirit in this life, thou ſhalt be ſure to receiue thy full wages and hire in the life to come.
2. Cor. 5. 5. Neither need we be diſmaied that we limpe like *Iacob*, *Geneſ.* 32.
2. Cor. 12. 8. 25. and be imperfect in this life: for if we had not infirmities, we would bee as proud as the diuell, whereas now they make vs to expreſſe our thankefulneſſe to God, that hee ſo mercifully reſtraineth them, and ſo fatherly paſſeth by them, they ſerue to
Phil. 1. 23. multiply our grones in the ſpirit to God, that we might be deli-
Rom. 7. 24. uered from this body of death and bondage of ſinne: yea they
Heb. 13. 3. ſtirre vs vp to the loue of others, to ſorrow for the afflictions

of

of *Ioseph* and of our brethren: whereas if wee our selues were not infirme and weake, we would neuer be touched with compassion.

Vers. 11. *But if the spirit of him that raised vp Iesus from the dead dwell in you, hee that raised vp Christ from the dead shall also quicken your mortall bodies by his spirit that dwelleth in you.*

Howsoeuer wee haue aduantage and comfort by the former doctrine, that by the extinguishment of this light which wee haue heere beneath, and by the separation of our bodies from our soules, sin must die, and cannot otherwise be mortified than by mortalitie: yet in this verse the Apostle stirreth vs vp to greater ioy and to the top of all Christian comfort, shewing that the time shall come, when our vile bodies shall bee made like to the glorious bodie of Christ Iesus. The verse standeth on two parts: first, of the raising vp of Iesus Christ: secondly, of the raising vp of our bodies to bee made conformable to Christ our head.

First obserue the maner of the Apostle his speech, *If the spirit* &c. consider wisely this speech propounded by *Paul* as it were conditionally, which doth not argue any suspended doubtfulnesse of the matter, or make it any whit subiect to exception, but carieth with it a peremptorie necessitie that it is so, the Apostle taking that for granted which cannot be denied without falling into grosse absurdities. For if he should haue doubted whether *Christ had beene risen againe*, then in vaine had he gone about to prooue that we *should rise againe*: and therefore by this maner of phrase the Apostle cals not the matter in question as a doubt, but doth boldly assume it to all Christians, that *Christ is risen*. And this is the common course of the Scripture, and of the Ministers of God in all times vsually to say, If there be a day of iudge- 2. Pet. 3. 11.
ment, and if it be so that this booke of Gods word shall be written in our hearts, then is there a fearefull reckoning to bee expected for: which they do not as doubting of these things, but taking them as granted of all men, they be so certaine without contradiction.

contradiction. So the Apostle before in this chapter, vers. 9. *If the spirit be in you* (speaking to the elect) for all that is spoken in this chapter belongeth onely to them that bee called *sanctified*; *but* (saith he) *the spirit is in you*, for if they should deny that, they runne into this, that they must needs be reprobates and wrapped vp in condemnation.

Secondly, obserue in the raising vp of Christ two parts: first, that he was raised vp: secondly, by what power he was raised vp, namely by the spirit of his Father. That Christ was raised vp, the Apostle doth not demonstrate it, but assumeth it: for if Christ were not risen, then all *Pauls* reasons (1. *Cor.* 15.) to proue our resurrection may easily be eluded, for that is the first argument hee there vseth to prooue a resurrection, because Christ is risen, and all his arguments there following are linked to that, and depend on that: reasoning from absurdities: if Christ be not risen our preaching is in vaine, and your faith is in vaine, for Christ crucified and his resurrection is the summe of the Gospell and the end of our faith. But the matter is, by what power Christ was raised vp. As he was flesh it profited nothing to raise vp it selfe, for 1. *Pet.* 3. 18. it is said, he was put to death according to the flesh, that is, according to his humane nature, and was quickned in the spirit, which the Apostle there sheweth to be by that spirit wherein he preached in *Noahs* time. And *Rom.* 1. 3. the Apostle speaking of Christ, saith he was of the seed of *Dauid* according to the flesh, but declared to be the sonne of God by the resurrection from the dead: which sheweth that it was the power of God that raised him vp.

He that raised vp Christ, &c. Heere consider three parts: first, what shall be raised vp, our bodies: secondly, by what power they shall rise, by the same power by which Christ was raised vp: thirdly, after what maner; the same spirit that quickned Christ is now communicated to vs, and by Christs righteousnesse we are made righteous, and so are become fit temples for his spirit to inhabite in vs.

The Scripture proposeth two arguments to prooue the resurrection: first, the conformitie of the bodie with the head, that as Christ our head is risen, so wee his bodie shall rise againe. The second

secondly is the consideration of Gods omnipotency, and our faith in his power: that is, to beleeue that he can doe all things, and therefore can raise vp our putrified bodies. The first reason holdeth both waies: if Christ be raised vp, then shall we be raised vp: Christ is not risen, therefore we shall not rise. We are raised vp, therefore Christ is raised vp; we are not raised vp, therefore Christ is not risen. And this doth minister vnto vs great comfort, and may euen astonish our hearts with ioie: for it is impossible, that we who are the body can be drowned, as long as Christ our head is aboue the water. So then since our head Christ is lifted vp aboue all gulfes, hath tasted of all sorrowes, and hath ouercome all dangers, we need not to feare that we shall be stifled or swallowed vp of the waues of torments and afflictions, though we seeme neuer so much cast downe in the outward man; for let the wild beasts of the forrest roare neuer so fiercely, or let the raine fall, and the waues beat, and the windes blow neuer so strongly, yet shall their mouthes bee shut that they shall not hurt vs, and our house is built vpon a rocke that cannot moone: for our Redeemer liueth, and our head is safe, and we at the last when he hath sufficiently exercised his graces in vs by the triall of our faith, and the experience of our loue of him, shall through him ouercome all troubles and sorrowes. Mat. 7 27. Ioh. 19. 25.

For the second reason to proue the resurrection: which is the consideration of Gods omnipotency, the Apostle (*Philipp.* 3. 21.) ioyneth the raising vp of our bodies to the consideration of that power whereby God is able to subdue all things. This also is euident *Ezech.* 37. 5. where the Lord by his power giueth life to a companie of dead bones. And Christ (*Ioh.* 5. 25.) saith his Gospell was able to raise vp dead soules: that is, such as be dead in profanenesse, but by the power of his word shall be reuiued and quickned in the spirit, which is the first resurrection: and *verse* 28. The day shall come (saith he) when yee shall find that to bee true in the second resurrection to your damnation, which yee will not now beleeue in the first resurrection to your saluation, when by the very voice of God the dead shall be raised vp. Among many places to proue the resurrection of the bodie that is most excellent, (*Mat.* 22. 32.) vpon the demand of

of the Sadduces, whose wife shee that had had seuen husbands should be in the resurrection? *I am* (saith he) *the God of Abraham*, &c. I am not the God of the dead but of the liuing. No place at the first sight may seeme to carry lesse proofe of the matter Christ then had in hand, but being dulie weighed, it is most substantiall to prooue it. It may be said: True it is, thou art the God of *Abraham*, that is, of so much of *Abraham* as now liueth; so as thou art the God of *Abrahams* soule: but it is conuinced out of the place it selfe, that thou art not the God of the dead, and therefore thou art not the God of *Abrahams* body, for his body is dead. But note, he doth not say, hee is the God of part of *Abraham*, but hee is the God of *Abrahams* person; which person of his standeth vpon soule and body. Secondly, some say this place prooueth the immortality of the soule onely. Nay it is certaine, if the body be not immortall, the soule cannot be immortall: for if *Abraham* liueth in any part now, hee must at the last liue in all; and if immortality were onely giuen to one part, then all the reasons of *Paul* (1. *Cor.* 15.) to proue the resurrection of the body might be easily euaded. For the Apostle there (*vers.* 18.) to prooue the resurrection of the bodie, saith: *Vnlesse Christ be risen and we rise, we that are a sleepe in Christ are perished.* But it may be obiected: Nay, there may bee an immortality if the blessed soules doe liue, and therefore they cannot bee said to be perished. And *vers.* 19. *If our hope* (saith *Paul*) *bee in this life onely, we are of all the most miserable.* Nay it may be said, we are happy in the life to come in the soule: so *vers.* 29. hee proueth the resurrection of the body from our baptisme. Yea, but it may bee said: That is not so *Paul*, for though our bodies rise not, yet baptisme may profit vs in the spirit; and though thy bodie (*Paul*) doe not rise, yet thou hast not fought with beasts at Ephesus in vaine: for thou shalt bee crowned with glorie in thy soule, for that thou hast sustained these combats. And thus if we stand onely vpon the immortalitie of the soule, all *Pauls* arguments in that place may be soone reiected.

It is true, that the soules are now blessed, as it is in the *Reuel.* 7. 9. where the Saints are said to haue their white robes in token

ken of innocency ; long, in signe of statelinesse ; and palmes in their hands, in signe of victory : but it is as true, that the soule is not happy, sauing in the constant expectation of the last day, when it shall bee ioined to the body : and it hath not now that fulnesse of happinesse it then shall haue. For it standeth with the law of retribution in God, that as he receiued most glorie from them both when they were vnited, so should he returne them most ioie and fulnesse of glory, when by his power they are brought together againe. And euen so fareth it now with the reprobate that are departed, who feele onely torment in their soules at this time : but when their bodies shall bee raked out of the dust, then shall their paines be increased. So as this is the doctrine we must hold, that the soules of the Saints are blessed *ante resurrectionem*, before the resurrection ; but *sine resurrectione*, without the resurrection they are not blessed. *Rom.* 14. 9. God is said to be the Lord of the dead, and *Mat.* 22. 32. Christ saith, he is not the God of the dead. In which places there is no contrariety : for Christ meaneth, that he is not the God of the dead according to the supposition of the Sadduces : for no man is a King without subiects, nor a Captaine without souldiers, nor God the God of *Abraham*, vnlesse *Abraham* be : but hee is the God of the dead, because they by him shall be raised vp.

Now followeth the first part : what shall be raised vp, namely, this verie body which we now carrie about vs shall bee raised vp. Which is prooued, first from the proportion and resemblance with the head : for the same body of Christ that was buried, was raised vp : which is signified vnto vs by himselfe, (*Luk.* 24. 39.) who to remoone all doubts of the truth of his resurrection out of his disciples mindes, said : *Behold my hands and my feet* : and *Iohn* 20. 25. it is said, that *Thomas* put his finger into Iesus side after his resurrection. And so much did Christ foretell afore his death (*Ioh.* 2. 19.) *Destroy this temple*, (meaning his body) *and I will build the same* (not another) *vp againe* : Secondly, it is prooued from the proportion of Gods iustice toward the elect and the reprobate also : for it standeth with his iustice, that those lippes which in this life offred vp the calues of thanksgiuing vnto him, that that body that hath beene baptized into Christs death, that mouth

mouth that hath feed vpon Christ by faith, that that bodie which hath beene exercised vnder the crosse, and sanctified through afflictions, which hath testified to the blood the profession of his trueth, it standeth, I say, with the iustice of God, that that bodie and no other should bee raised vp to glory. And *Paul* noteth foorth so much in himselfe a member, (1. *Cor.* 15. 53.) when he saith, *This mortall shall put on immortalitie*: as if (saith a learned Father) he had taken it vp in his hands to haue expressed his meaning. Againe, the proportion of Gods iustice toward the reprobate is, that that knee that hath bowed to the Masse, shall also bow to the diuell in hell torment, and that that body which hath embrewed it selfe with the blood of Gods saints, that hath rent as it were the Lord in peeces by their blasphemy, and that haue shut vp their compassion from the poore, that that body should bee punished erernally in hell fire; and euen denied so
Luk. 16. 24. much as a drop of cold water to coole their tongues. For what iustice were it in God to frame them new bodies, and so to punish them in that flesh wherin they neuer sinned? Nay, it were meere iniustice to punish them in any other parts than those wherein they haue offended. Now this bodie of the faithfull that shall be raised vp, shall haue three speciall graces giuen vnto it which it had not before to shew the riches of Gods mercy toward them: as first, it shall be immortall, and shall neuer putrifie: secondly, it shall be maintained by no naturall power: and thirdly, it shall haue glory. Answerable to these, in another kinde shall the bodies of the reprobate be: for first, they shall wish they might rot, but cannot: secondly, they were happie if they might pine away, but the worme shall be continually gnawing, yet neuer satisfied,
Mark. 9. 48. nor they weakned: thirdly, they shall haue horror and shame, and howling and gnashing of teeth continually.

2. For the second point, which is, by what power our bodies are raised vp, namely, by the same spirit that Christ was raised vp. Now then it may be asked, how the reprobate shall rise, for they partake not of this spirit, nor haue any part in this resurrection. It is true, that the power of Christ as a Sauiour, and the fruite and benefite of his death are inseparable from the elect, and belong onely to them. The reprobate therefore shall bee raised

raiſed vp by the ſame power by which they were at firſt created: and as at the firſt they were made by the power of God in his Sonne, the Father conſulting with his wiſdome, which is Chriſt: euen ſo ſhall they bee raiſed vp againe by the power of God in his Sonne, not as a redeemer, but by the abſolute power of Ieſus Chriſt their Iudge. And as when *Adam* fell he was not onely Gen 3 23. depriued of the tree of life, but of all the other fruites of the garden, and in the loſſe of that loſt all the reſt, and was driuen out by violence, and kept out by the ſword from any more ſight of God in Paradiſe: euen ſo the reprobate deſerue not onely to bee ſecluded from the poſſeſſion of heauenly glory, where growes that life that euer flouriſheth, but euen vtterly to be extinguiſhed and aboliſhed, for they are but vſurpers vpon the Lords heritage, and euen the aire which they breath in ſhall be their damnation, for they deſerue not ſo much as their being. Yet ſuch is the great bounty of God, that he raineth as well vpon the vniuſt as vpon the iuſt, yea and oftentimes obſcureth his goodneſſe toward his Saints, and hideth as it were his face from them, when the wicked flouriſh as the Palme-tree, and abound in all earthly proſperity: but yet this is our comfort, that they paſſe away as a ſhaft in the aire, and as a ſhip on the ſea, ſo is their place no more ſeene, and indeede they ſhall finde it were better for them they were not: whereas the godly know, that in this Iob 10.18. earth they haue no abiding citie, but that their treaſure is in heauen, where their hearts alwaies be, and their bodies heereafter ſhall be. 22.

Becauſe that his ſpirit dwelleth in you. This is the third part was noted out vnto vs, namely, how this power of the ſpirit is in this life communicated vnto vs. Wherein obſerue, that whoſoeuer is regenerate is made partaker of the life of God, and ſuch a man hath his ſoule and body taken vp and dreſſed, and dedicated to entertaine the holy Ghoſt, and the holy Ghoſt abideth in him: and *Iohn* 14.23. Chriſt ſaith, *If any man loue me he will keepe my word, and my Father will loue him, and we will come vnto him and dwell with him*: ſo as the whole bleſſed Trinity abideth in ſuch a man; which is a moſt princely prerogatiue and royall dignity which the faithfull haue, that the King of heauen 3

will ſtoope ſo low as to abide in the ſoule of a poore Chriſtian.

Further obſerue, in that the ſpirit dwels in vs, that as Chriſt before he tooke vpon him and aſſumed our fleſh, ſent his herbenger before him to ſeele that houſe, and ſanctifie that wombe wherein himſelfe would lie, that the virgine by that meanes was full of the holy Ghoſt: euen ſo he ſtill ſendeth forth his ſpirit to take vp his lodging for him in the heart of euery Chriſtian, and to ſanctifie them in ſome meaſure, though not in that fulneſſe he did the virgine. And as God in no place on the earth was ſaid to be more then he was in the Arke, ſo is he in no creature ſo much as in the elect, yea all the creatures by this meanes are made ſeruiceable to the elect.

Mat. 1. 18.

2. Cor. 13. 4. 5.

1. Sam. 4. 7. Pſal. 8. 4. 5. 6. 7.

Now when the ſpirit commeth vnto vs, it findeth our hearts very ruinous like an old houſe, yet ſuch an habitation as by ſome ancient monuments ſhewes what ſtately building it was at firſt by creation; then it falles a tempering and building it vp againe by the loue of God ingrafted in our hearts, and it doth ſift vs and cleanſe vs: and whereas it findeth nothing but bare walles, that is, a departure of all the graces of God, and a depriuation of them, it filleth vs and infuſeth vnto vs all heauenly vertues. And as the Lord was in the Temple, and yet not ſhut in and included there; but in that he was there, it was neceſſary it ſhould be kept cleane, as appeareth 2. *Chron.* 23. 19. that for this purpoſe porters were ſet at the gates of the houſe of the Lord, that none that was vncleane in any thing ſhould enter in: ſo we that are Chriſtians being a type of that Temple that ſhould be built of liuing ſtones, whereof Chriſt muſt be the chiefe and corner ſtone, and wherein we muſt beleeue that God dwelleth farre more ſpiritually and effectually then he did in the other; we (I ſay) muſt be kept far more cleanely then the other Temple was. In this reſpect alſo, that this Temple wherein the Lord now dwelleth is our ſoules and bodies, the Prieſt our ſelues to offer vp our ſelues, the ſacrifice our ſelues to be ſacrificed in our ſoules and bodies vpon the altar, which is our hearts; but yet ſo, as we are ſtill acceptable onely in the ſacrifice of Chriſt and in his prieſthood. Now this ſpirit that thus dwelleth in vs, is called

the

the ſpirit of ſanctification, in reſpect of the foure properties wher- X
in it reſembleth the materiall Temple. For firſt, as the Temple 1.
might not ſerue for a dwelling houſe, but was onely conſecrated
to abide and continue there while they ſerued God: ſo the tem-
ples of our bodies muſt not be taken vp of the luſts of the world
to dwell there, but bee dedicated onely to entertaine the ſpirit
of Chriſt: and ſecondly, as the holy garments were onely 2
worne in the Temple, ſo ought wee to looke that wee attire our
ſelues onely as becommeth Chriſtians that ſtand alwaies in the
preſence of God: thirdly, as the holy meate was onely eaten in 3
the Temple: and fourthly, the veſſels onely there to be drunke 4
in: ſo this ſhewes that our bodies and all the powers, affections
and actions both of ſoule and bodie, as well in the heart within,
as in all the vſe of Gods bleſſings without, muſt be ſeparated 1. Iohn. 2. 17.
from all earthly things to be by them eſtranged from the worſhip
of God, and be reſerued only to holy vſes, that God and his glo-
ry may be the chiefeſt end of our life, for ſo the Hebrew word *to
ſanctifie*, ſignifieth to be ſet apart, and not proſtitute to any pro-
fane vſe.

Hereupon it is, that if in the Temples of Chriſtians we ſee idols Y
erected, we are grieued and offended, and that iuſtly, becauſe we
ſee a great part of Gods ſeruice ſhall bee ſpent in bodily adorati-
on, which ought not to be: for though it be true that God re-
quireth to be worſhipped of euery bone in the body, yet princi-
pally in this ſacrifice of praier and other religious exerciſes hee
looketh at the heart, and ſets his eye on our affections to be wor-
ſhipped in ſpirit and in truth.

Now if it be vnlawfull to erect and ſet vp an idoll in any Chri- Iohn 4.24.
ſtian Temple, for ſo much doth the Scripture in expreſſe words
teſtifie in many places, as, Pull downe their altars, breake their Deut. 7. 2.
images and burne them in the fire, with many ſuch like places &. 12. 3.
and ſpeeches: how fearefull a thing then is it, that wee that are Iudg. 2. 2.
Chriſtians ſhould ſet vp idols in our ſoules, the moſt beautified
place that God hath on earth, as the idols of couetouſneſſe, hy-
pocriſie, filthineſſe, pride, and ſuch like, which be inuiſible, and
therefore worſe then the other, and which do ſecretly like a theefe
ſteale away our hearts from the loue of God, and as a moth

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doe euen feed vpon vs and consume vs, till we suddenly fall into the wrath and displeasure of God.

Heere let vs further consider but how we vse our owne houses, wherein we dwell in the tabernacle of this life, and which ought to be but as tents to be carried at our backes, to put vs in minde of our pilgrimage: for if the matter of the Church cannot affect vs nor touch vs at the quicke, yet shall it set foorth our wickednesse and enlarge our condemnation, that we esteeme more of our owne dwelling places, wherein we sleepe to night, and to morrow are cast into the graue, then of that place wherein the Prince of heauen and earth taketh vp his abode: how curious we are in scouring of our pots, in sweeping of our parlors, in plaiting of our garments, and tricking vp our selues nicely and garishly! yea no seruants can please vs, but such as weare out their knees in rubbing our houses; and how fearefull and shamefull a thing it is, that we make no account nor reckening of that place where the whole Trinitie should abide; that our houses shall be cleane where onely our dirty feet doe treade, and our selues the vncleanest part of it; and that through our wretchednesse and negligence in purging of our selues, and cleansing of our soules, we are rather dens fit for the damned spirits, then temples meet for the holy Ghost to abide in: for if our hearts be once ouergrowne with the weeds of profaneness, idleness, couetousness, and such like, we may assuredly know, that God can haue no roome to dwell in such a soule.

Gen. 18. 1.

Further, from the Metaphor or borrowed speech *(dwelleth,)* note that there is a residence of the holy Ghost in all those that be his: so as it must not be a sojourning of the Lord with vs, to come like a stranger for a night or for a meale, and away againe, but he must be a houshold guest, to go in and out with vs: so that we must know it is not euery pang of conscience, or fit of prayer, or hanging downe our heads for a day, whereby we are sometime perplexed and wringed with sorrow, that is the dwelling of the spirit in vs, no more then was that fit of *Balaam*, *(Numb. 23. 10.)* when he praied that his soule might die the death of the righteous, and that his last end might be like his. Neither is this spirit knowen to bee in thee by doing many good things: for

Herod

Herod (*Mark.* 6.20.) did many things at the perſwaſion of *Iohn Baptiſt*, yet was he a moſt cruell inceſtuous bloudy tyrant: nor yet by leauing many euill things vndone, for the very Heathen had many morall vertues which made them decline from many vices. But by this ſhalt thou know that thou haſt this ſpirit, if any thing croſſeth and repugneth thy affections, if thy affections riſe not againſt it, but that in the meditation and purpoſe of ſin thou pleaſe thy ſelfe, and take part with thy affections againſt God to fulfill it, as *Balaam* did, when by the proffer of riches (*Num.* 24.13.) he would faine haue curſed where the Lord had bleſſed; it is certaine this ſpirit of God abideth not there, but the diuell.

Laſtly obſerue, ſince there is no hope of the reſurrection, but ſo farre as wee are ſealed in this life to that glory wee ſhall haue heereafter, by the earneſt of Gods ſpirit giuen vnto vs: we may truly ſay of the wicked, whom the Son neuer kiſſed, that when they die they go to the damned: for he that hath not his part of this ſpirit in this life, vnleſſe the Apoſtle be a liar, which were blaſphemy to thinke, that man ſhall neuer haue the glorie of the life to come. And therefore ſuch as do ſcorne and ſcoffe at the ſeruants of God, as *Iſhmael* did at *Iſaac*, calling them *Men of the ſpirit*, they do commit moſt ſacrilegious ſcurrilitie, and in this ſtate wherein they ſtand, they are as ſurely the diuels as the diuell is not Gods; yea, in this they do with their owne mouths pronounce and ſubſcribe to their owne damnation: for the Apoſtle ſaith, we muſt haue this ſpirit, elſe it is impoſſible to bee ſaued.

Pſal. 2.12.

Gen. 21.9.

Heere it may be ſaid: Since there is only ioy and peace in the ſpirit, how is it that the wicked runne on in the courſe of their life proſperouſly, and in the end of their daies go away quietly: whereas the godly walke through many ſnares, and are in their life ſcratched as it were with many thornes, and in their death oft times are much troubled, and depart in great agonies. True it is, the wicked may perhaps die quietly, and to the ſight of man comfortably, hauing (as *Iob* ſpeaketh) no bands in their death: but looke thou iudge him no more by his death than by his birth: for many women haue had more eaſie trauell of a repro-

Iob. 21.13. Pſal. 73.4.

hate, than an elected child of God: especially the cause of their quiet being, because hypocrisie hath put their consciences to silence heere, that they may soone after roare out in hell: and there is such a crust growen vpon their hearts, that they rot and fester within and feele it not: whereas in the elect the wound is kept alwaies open, and wee cannot feele the least breath of the Lords displeasure but we are anguished, neither can wee thinke that we euer feare enough: which tender heart of a Christian is like the Adamant, to draw the oile of comfort into his soule, and to hasten and quicken the life of the spirit in him. Let vs all therfore earnestly pray for this spirit; hauing obtained it, let vs cherish and welcome it, so as it may take delight in vs: for wee all know it must one day come to this, *In manas tuas Domine commendo spiritum meum*, Into thy hands, O Lord, I commend my spirit: and it is now at this, *In manas tuas (homo) commendo spiritum meum*, Into thy hands (O man) I commit my spirit. And therefore as we will haue the Lord gratious to our spirits at the latter day, so let vs well vse and entertaine his spirit in this acceptable time, which vouchsafeth to dwell with vs.

1. Tim. 4.2.

ROM. *chap.* 8. *vers.* 12.

12. *Therefore we are debters, not to the flesh, to liue after the flesh.*

VPon that which went before, the Apostle inferreth a most vehement exhortation to this effect: that seeing Christ hath saued them, and freed them, not onely from the condemnation of sinne, but also from the power of sinne, therfore the Lord doth indent with them, and in them with vs all, not to merit saluation: but because saluation is already

already merited for vs, to be engaged and obliged to the Lord; and that since he hath taken the hand writing away from Sathan, and hath cancelled it in Christ, that therfore we should be debters not to the flesh, but to the spirit. Coloss. 2.14.

Heereupon obserue, that the greatest argument to perswade or rather to inforce vs to good workes, is taken from the price of our redemption: as appeareth by *Saint Paul*, who vseth that argument (*Rom.* 12. 1.) *I beseech you by the mercies of God, that you giue vp your bodies a liuing Sacrifice vnto the Lord*: that since the Lord hath beene so mercifull vnto you, as not to looke vpon your nakednesse, but as you are cloathed in Christ, you would therefore returne vnto him conformitie of obedience, in sacrificing your selues vnto him. After the same manner doth *Saint Peter* perswade (1. *Pet.* 2. 11.) *I beseech you as strangers and pilgrimes, abstaine from fleshly lusts.* As if hee should say: Since you are now a chosen generation, and a people set at liberty by the death of Christ, and by this meanes made Citizens of heauen, walke according to the lawes of that heauenlie citie.

Heere are they condemned, that say: If by doing good works we can deserue nothing, what heart can we haue to doe them? And since we are bought already, why should the Lord be twise satisfied? Whereto we answer, that though we can deserue nothing, yet by this meanes we shew our thankfulnesse, in doing as much as we can; and though in all things we are vnprofitable seruants, yet must wee bee thankfull for that which Christ hath done for vs. And since Christ hath fully satisfied for vs, it is not further required that wee keepe the law to satisfie it, but to testifie our obedience and thankes, that wee are made partakers of such grace, and haue receiued so great a pardon. And so by this our working we declare our gratfull mindes to God the Sonne by whom we are redeemed, and to God the Father, to whom we are redeemed: for none of vs can satisfie for that he hath broken: onely Christ hath made vp the breach, and broken downe the wall that parted God and vs: and therefore when wee shall heereafter keepe all the lawes of God in heauen, it shall not bee to satisfie for that we kept not in this life: for by doing but that Luk. 17. 10.

we ought then to do, we cannot free our selues from that paine we deserued for that we did not before.

Here ariseth the difference betweene the law and the Gospell. The Law commandes workes to merit saluation: the Gospell becauſe saluation is already merited, that therefore by doing good works we should testifie that wee are bound and indepted to the Lord.

Hereupon note, that there is in the Gospel a double couenant: the first, of mercy: the second, of mortification. The couenant of mercy going first, which is, I will saue thee, I will write my law in thine heart, My soule shall delight in thee, Thou shalt be beloued, and such like gratious words and promises. Then followeth the couenant of mortification; Thou art saued, therefore liue well, Thou art pardoned, therfore offend no more: so as first we must be forgiuen, and then wee become debtors. Wee are not then saued becauſe we doe good workes, but we are saued, therefore this mercy of saluation maketh vs fruitfull in good workes: as *Iohn* 5.14. the sicke man was not healed becauſe he should sinne no more: but thou art healed, therefore remember this mercy of the Lord, that thou do sinne no more. So *Luke* 14.23. who be they that come to the wedding? Call (saith the King) the halt, the lame and the blind. So as such as are emptied of al opinion of all worthinesse in themselues, and be starke beggars, must come; yet when they are come they must haue the wedding garment: so as wee are bid to come, not becauſe wee haue the wedding garment, but becauſe wee are bid to come in the mercy of Christ, being beggars, wee must striue to get that garment, that is, a good conuersation. So *Luk.* 19.4. *Zaccheus* was not saued becauſe hee gaue halfe of his goods to the poore: but Christ first spake inuisibly to his soule, to make him clime vp to the tree, & being conuerted then he giueth, as testifying a fruit of mercy to others for the mercy himselfe receiued. So *Lu.* 7.41. in the speech of Christ of the two debtors, they were both forgiuen, but who loued most? *Peter* could say, he that had most forgiuen; and what made the debt forgiuen, but the meere mercy and good will of the creditor? So as in that place of *Luke*, not becauſe the woman loued much, therefore was much forgiuen her;

Ier. 31.31.

Iohn 5.14.

Luke 7.47.

her; but much was forgiuen her, therefore she loued much: for where the mercy is great, there must our labour in mortification be great also. According to this it is said, *Mat.* 11.28. *Come vnto me all ye that are weary and laden, and I will ease you.* But marke the restipulation and indenting of Christ with them againe, ver. 29. *take vp my yoke, and learne of me to be meeke and lowly:* that is, after this great mercy obtained, of disburdning you of that yoke which presled your soules with discomfort euen downe to hell, returne this fruit of thankefulnesse to God againe: deny your selues and your affections, and be you yoked to the obedience of the Gospell.

Verse 13. *For if ye liue after the flesh, ye shall die: but if ye mortifie the deeds of the bodie by the spirit, ye shall liue.*

Before the Apostle perswaded vs by the benefit of our redemption which is wrought in Christ, to bee humbled, and to acknowledge our selues indepted vnto Christ, that as by him we are saued from Sathans tyranny, and freed from his slauish seruice: in acceptation of this liberty, we should shew our selues to serue God in righteousnesse and holinesse of life. Now because this would not sufficiently subdue the rebellious dispositon of hypocrites, and to stirre vp the dulnesse of Gods weake children, he doth in this verse adde a reason to make the former perswasion more forcible: first by a denunciation and peremptory speech to the hypocrites, that besides the plague of God inflicted vpon them in this life, at the separation of the soule from the body, their soules shall bee caried to the damned ghosts there to bee reserued to the iudgement of the great day: secondly, by a prouocation to the faithfull, wherein he proposeth to them the hope of immortalitie. Iude 1. 6.

Vnderstand generally, as all Scripture is earnest in perswading these two things, first, remission of our sinnes: secondly, repentance from our sinnes, according to the speech of S. *Iohn* of bloud and water, that is, the grace that pardoneth, and the grace that reneweth: so S. *Paul* is more precise in these two than any other, in vrging grace and meere mercy, and nothing but faith 1. Iohn 5. 6.

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in the point of our iuſtification before God, and doth alſo vrge preciſe mortification in our ſelues, to ſhew by our ſanctified liues that wee are ſealed vp to the day of redemption; that as
1. Cor. 5. 7. Chriſt our Paſſeouer was ſacrificed for vs, ſo wee ſhould keepe a continuall feaſt vnto the Lord in the vnleauened bread of a ſincere and ſanctified life.

Now with theſe two hath the wiſedome of the world beene greatly offended, and hath deuiſed againſt them two errours: firſt, againſt meere mercy, Sathan in his ſubtilty and enmitie to man, hath ſtirred vp the hereſie of Phariſaicall righteouſneſſe, ioining merit with mercy: and ſecondly, againſt the ſtrictneſſe of mortification, he raiſed vp the hereſie of Libertines, that is, of them that maintaine worldly prophaneſſe and licencious looſenes: ſo as one cries out, if there be nothing but mercy, then there neede no repentance: and the other crieth out, ſince it is done by mercy, what neede ſuch ſtrictneſſe and preciſeneſſe in life?
Mat. 11. 19. But howſoeuer theſe be laid as blockes to ſtumble at, wiſedome will be iuſtified of her children, and the latter raine ſhall not fall in vaine vpon the hearts of Gods choſen. Yet whether the Goſpell preach either of theſe, or both of them together, the hypocrites and prophane worldlings will take occaſion of offence: as *Iohn* Baptiſt is too preciſe preaching re-
Mat. 11. 18. 19 pentance ſo earneſtly. And if Chriſt bee affable, gracious, and to bee conuerſed with, then is he a friend of vnrighteous perſons. At *Iohn* Baptiſt the Libertines, at Chriſt the Phariſes be offended: ſo as whether *Iohn* weepe ſorrow for ſinne, or Chriſt pipe deliuerance from ſinne, neither of theſe can pleaſe the itching humours of wauering minded perſons.

In the words are comprehended firſt a commination or threatning to the wicked: ſecondly, a prouocation or encouragement to the godly, by propoſing a reward; and both being ſet downe conditionall in the word *if*, they compare contrarie courſes of life to contrary ends whereto they tend: the contrarie courſes are a bad or a good life: the contrarie ends, a bad or a bleſſed end, expreſſed in theſe two words, *they ſhall liue*, *they ſhall die*.

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What it is to walke after the flesh, appeareth *Ephes.* 2. 3. to be, to follow the course of the world in fulfilling the lusts of the flesh, as to be as scoffing as *Ishmael*, as prophane as *Esau*, as hard hearted as *Pharaoh*, and as couetous as *Demas*, that shooke off *Paul* to embrace the world. And what it is to mortifie the deeds of the flesh, is set downe *Galath.* 5. 24. to crucifie the affections and lusts thereof, not vtterly to abolish the very life of sin, and to strike it dead at the roote, for that is the patterne of perfection we follow after, the gole we run at, and the victorie we striue for: but he that ceaseth from performing and gratifiing his flesh in the desires thereof, though there remaines some tang of corruption, that man may truely be said to mortifie his flesh. And therefore vnderstand a difference betweene sinne in the reprobate and in the elect, by a naturall proportion: as there is great difference between him that hath a strong body impotent in no part, but liuely to performe all the actions of this life, and him that liueth, but hath receiued his deaths wound, or is sicke of a pining consumption: so in the wicked sinne liueth a ful life, and hath his full swinge to seeke after all maner of euill, and increaseth daily without any declination at all, rising early and resting late, to fulfill the pleasures of the flesh: but in the godly sinne liueth droupingly and languishingly, alwaies holding downe the head; for howsoeuer the elect doe fall by infirmitie, yet the principall purpose of their heart is to follow Christ, euen in his afflictions, and so it is in them onely a benummed sinne.

Gen. 25. 34. Exod. 4. 21. 2. Tim. 4. 10.

For the contrary ends, which are set downe in two words, *they shall die, they shall liue*; it is not to bee vnderstood of any naturall separation which is common to all in death, but of an vtter separation after death from Gods presence to be tormented in hell: and so of life, for to *liue* in this place is meant to bee saued, and to enter into the rest of God. Whereupon obserue, that speaking properly the wicked neuer liue, nor the godlie neuer die, that is, die the death of deaths, as Christ speaketh, *Iohn* 8. 51. *They shall neuer see death*; for when, our breath shall leaue our bodies, and wee fall asleepe, we shall behold the Lords armes stretched forth to embrace vs and

and the heauens open to receiue vs, so as this kind of death is but an enlargement after a long imprisonment, and a landing at our owne country after our tedious trauell and troublesome pilgrimage in the sea of this world; which life in the godly is begun heere by our enioying of Christ, enlarged in death, when our soules shall liue a more blessed life, and perfected at the last day, when wee shall haue absolute ioy without diminution in eternity. Euen so is the death of the wicked, begun heere in their impenitency in sinne, increased when they are in part tormented after this life, and then made a liuing death, when at the last they are throwen from God for euer.

If ye liue after the flesh, &c. In these words the Apostle is precise for workes: and why? becausse it cannot be otherwise, but that we walking as ordinary men, and after the custome of the world, must needs be damned. First, take for a ground, that (which is vers. 8. of this chapter) They that are in the flesh cannot please God; which he proueth by matching of contraries: for they that are in the flesh sauor the things of the flesh, as they that be in the spirit sauour the things of the spirit: and that sauour of the flesh is death. He yeeldeth a reason: why? becausse the wisedome of the flesh is enmity to God; not an enemy to God, for then there might be a reconciliation: but the Apostle speaketh in the abstract quality (enmity) as a vitious man may become vertuous, and wee of enemies are made friends with God, but vice can neuer becom vertue, nor enmity amity. The like speech is vsed of God himselfe in his curse of the Serpent, *Genes.* 3. 15. *I will set enmity betweene thee and the woman,* that is, such hatred and debate as shall neuer be appeased. Now why this flesh is enmity with God, he giueth a reason, becausse it is not subiect to the law of God as the spirit is, neither can be, as the spirit cannot but be: for wee must walke in all the commandements of the Lord without exception, though not with perfection: euen as it is said, 1. *Iohn* 3. 6. *They that are of God cannot sinne:* that is, deliberately continue in any sinne. Now who they bee that are in the flesh, we must learne by the contrarie, that is, they that are not in the spirit: as vers. 9. of this chapter: *Ye are not in the flesh but in the spirit:* and who is not in the spirit? he that

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is not led by the ſpirit of Chriſt. And who is he? He that walketh not according to that ſpirit: that is, if he liue in the ſpirit a life inuiſible, hee muſt ſhew it by the effect of viſible motions; and he that walketh according to the conuerſation of the fleſh doth it not. And this appeareth, *Gal.* 5. 24. All that are Chriſts haue crucified the affections of the fleſh: and who are ſaid to doe this? 1. *Pet.* 4 1. 2. they that ſuffer in the fleſh; and who ſo ſuffereth in the fleſh ceaſeth from ſinne: ſo as to come backe againe the ſame way we went; if thou haſt not ceaſed from ſinne, thou haſt not ſuffered in the fleſh; if thou haſt not ſuffered in the fleſh, thou haſt not crucified the fleſh; if thou haſt not crucified the fleſh, thou haſt walked in the fleſh; if thou haſt walked in the fleſh, thou haſt not beene led by the ſpirit; if thou haſt not been led by the ſpirit, thou haſt not the ſpirit; if thou haſt not the ſpirit, thou art in the fleſh, that is, drenched and drowned in the fleſh: for it is one thing to haue fleſh in thee, and another thing for thee to be in the fleſh; for all haue fleſh in them, that is, infirmities; but to be in the fleſh, is to be in *Simon Magus* caſe, in the gaule of bitterneſſe, *Act.* 8. 23. and in the bond of iniquitie: and in *Elymas* caſe, *Act.* 13. 10. full of ſubtilty and miſchiefe, the child of the diuell, and an enemy of all righteouſneſſe; and if thou art in the fleſh, thou art alreadie in condemnation. Now I little doubt, but euery wicked man deſireth to be ſaued: but they indeuour it not, no otherwiſe then *Balaam* did, (*Nu.* 23. 10.) who could wiſh to die the death of the righteous, but neuer indeauoured to liue their life.

Further to proue the preciſe neceſſitie of mortification, looke 1. *Iohn* 3. 7. *Let no man deceiue you*: he beginneth with a preoccupation to poſſeſſe their minds before hand: *He that doth righteouſneſſe* (ſaith he) *is righteous*, not he that can diſcourſe and talke of righteouſneſſe: and therefore one ſaith truely, *Tace lingua, loquere vita*, talke not of a good life, but let thy life ſpeake. This the Apoſtle there proueth by the contrary: for he that committeth ſin is of the diuell: that is, he that committeth ſin as the world doth, and doth not purge himſelfe: for the Apoſtle oppoſeth ſinning to purging; and he that is of the diuell cannot pleaſe God. For therefore was Chriſt ſent to deſtroy the workes

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of the diuell: so as if these workes be not destroyed in thee, and his building pulled downe, Christ was neuer sent vnto thee. Againe he proueth it by the contrary: He that is borne of God doth not sinne, for he hath the seed of the spirit: therefore it is as if he should say: when such wicked men shall bee saued, the diuell shall be saued. This is further proued by the words which Christ himselfe spake in the flesh, *Ioh.* 8. 34. He that so sinneth as to make a trade of it, he is the seruant of the diuell, *vers.* 44. and if no chastisements nor benefites can reclaime you, ye are the diuels: for the lusts of your father ye will doe. Lastly, adde to this, that of the new couenant made with Israel, and so with vs: *Ier.* 31. 31. *I will write my law in their hearts, vers.* 33. *And I will be their God, and they shall bee my people.* So as if God pardoneth any, hee doth promise him grace to amend his life; and if that grace be denied him, he neuer couenanted to saue him. The couenant then implieth thus much: If thou hast not grace to abstaine from grosse sinnes thou shalt be damned; and if thou hast the grace of sanctification giuen thee, thou shalt be saued.

But if ye mortifie the deeds of the flesh by the spirit, &c.

This is the second proposition which the Apostle layeth downe, namely, that a good course of life leadeth to a good end. Wherein first is questionable, whether it standeth in the power of the heart of man to subdue the corrupt desires and affections of his nature, as well as it doth to fulfill the lusts of the flesh: for 2. *Tim.* 2. 20. 21. *Paul* shewing, how that in a great house there be vessels some for honour and some for dishonour, some for base and some for higher seruices, which house he meaneth to be the Church of God, saith, that if any man purge himselfe, hee shall be a fit vessell for Gods house: and 1. *Ioh.* 5. 18. He that is begotten of God, keepeth himselfe from that wicked one, (which is the diuell) that he touch him not. Which places may seeme to attribute the purifying and cleansing of our selues to our selues, by our owne inclinations and wils: but it must be vnderstood, that the Scripture in these and such like places, setteth not downe the cause of this cleansing, but the execution of it. For the cause of this our mortification appeareth *Ezech.* 36. 26. *I* (saith the Lord) *will giue you a new heart and a new spirit:* so as there

there it must be had, euen of God; but it must be in vs, otherwise we pertaine not to the Lords election. Hereupon the Scripture vouchsafeth vs that honour to say we do it, because notwithstanding the reforming of our iudgements, and the changing of our affections is wrought by the supernaturall power of the holy Ghost working in vs, yet this holy Ghost doth worke in vs as the subiects, and by vs as the instruments: as when it is said, *I will write my law in your hearts*, the spirit writes, but the heart is the place; and whatsoeuer is written in our hearts is ours. To make this more plaine by a naturall proportion: As a man that rectifieth and guideth the hand of a child to write, the writing is said to be the worke of the child, and not of him that directed him, though without such direction the child could not haue done it: euen so the Lord doth guide vs in all things we doe well; and what doth hee guide but our wils? so as the worke proceeding from our wils is ours, yet without the guide of the spirit we could not doe it. And in this working there is not a double effect, one of the holy Ghost, and another of our selues, but we doe; it euen as before there were not two writers, though the child was directed, but the child onely writ it.

Secondly, where it is said, *If ye mortifie, &c. ye shall liue*, it may be demanded, whether by the same reason we deserue saluation by this mortifying of our flesh, as by walking in the flesh we deserue damnation. It is certaine, vnlesse we doe well we can not be saued; yet the holy Ghost sheweth, that there is not the same perfection to doe well in our natures, as there is in vs agilitie and dexterity to follow wickednesse. For by our fall we are throughly corrupted, as the Prophet *Esay* speaketh, *chap.* 1. 6. From the sole of the foot to the top of the head, there is nothing but wounds and swelling: but by our regeneration in this life, we can neuer perfectly bee renued. It sufficeth we haue obtained the blessing of *Iacob*, *Gen.* 32. 28. 29. to haue such power from God as to be lame in sinne all our life long. So *Paul* (*Rom.* 6. 23.) saith: *The wages of sinne is death, but the gift of God is eternall life through Christ*: whereby appeareth that the contraries themselues are not perfect: for sinne of it selfe deserueth death, but being good of it selfe deserueth not life, for it is the gift of God,

God, and so the consequents of these two cannot be perfect and agree together.

Againe, it is one question to aske, who shall be saued; and another to aske, how we shall be saued: for true it is, that none shall be saued but they that mortifie themselues if they liue: and for children, they are changed in a moment by a supernaturall power of the Lord. As it is said *Esa.* 33.14. *Who shall dwell with the deuouring fire? He that walketh in iustice and speaketh righteous things, refusing the gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eies from seeing of euill.* And *Dauid* (*Psal.* 15.1.) asketh the question, and bringeth in the Lord to answer it: *Who shall dwell in thy tabernacle? He that walketh vprightly, he that taketh no reward against the innocent*; and such like as it followeth there: as if the Lord should say: Such and none else (for the words haue an exclusiue nature.) So if it be asked, who they be that shall be set at the right hand of God in heauen? it must be answered: They that visite the members of Christ in affliction, and leade their liues answerable to their religious profession. And if, Who they be that shall be set on the left hand? the answere is: They that refuse to releeue the Saints of God, and put religion on their faces as a maske to hide the foule deformitie & hypocrisie of their hearts. Therfore vpon the question demanded, Whether more in number shall be saued or damned, Christ resolueth it *Luk.* 13.25. shewing that some shall haue bestowed such paines, and walked so farre in the course of Christianity, as euen to knocke at heauen gates, and to challenge the Lord to let them in, and yet he shall not know them: that whatsoeuer profession they haue made in the face of the world, as to come before the Lord as a people, yet because they haue not liued as a people, he will not acknowledge them. So as true it is, that none shall enioy the presence of the Almighty, but they that haue their lampes burning at the houre of their death: none but they that haue their foundation setled vpon the rockes, as not to be shaken with the blast of any persecution: none but they who like faithfull seruants by spirituall trafficke haue employed their talents to their Lords aduantage: none but they that are able to testifie by the fruites of the spirit, that

Mat. 25.34. 41.

Mat. 25.10.

Mat. 7.25.

Luk. 19.24.

that they haue the ſpirit. But vpon demand how we ſhall be ſaued, our anſwer is : Onely by the blood of Chriſt, as the cauſe and effectuall meanes thereof : for heauen is giuen *operantibus, non operibus*, to workers, not to works : as 2. *Cor.* 5. 10. *The Lord ſhall giue to euery man according as he hath wrought*; not for that he hath wrought : & *Heb.* 12. 21. none ſhall ſee God without a pure conuerſation, but not becauſe of his pure conuerſation ; for though we muſt be perfect in workes, yet this working muſt bee wrought in vs by God, as the Apoſtle there ſpeaketh. So likewiſe none but the obedient child ſhall be heire, not becauſe he is obedient, but becauſe he is heire, and yet only the obedient child ſhall receiue the inheritance. And euen as we adore and worſhip Ieſus Chriſt man, but not his humanity, *Hominem non humanitatem* : ſo holineſſe of life, ſpeaking in the abſtract quality, doth not ſaue, but holy men ſhall be ſaued : ſo faith and workes in the perſon iuſtified muſt concurre ; but in the matter of iuſtification, faith onely and alone hath the place. If therefore it be demanded whether workes be neceſſary to iuſtification : we anſwer, yea, as abſolutely neceſſary in their place as faith : for wee can not aſſure our ſelues of faith, but by the viſible fruite of workes ; ſo as they be not *Concauſæ*, cauſes concurring and iumping together, but they are *Conſectaria*, conſectaries and conſequents of faith.

Verſ. 14. *For as many as are led by the ſpirit of God, they are the ſonnes of God.*

This is a confirmation of the reaſon before going, on both parts : for, as many as mortifie the fleſh by the ſprit, are the ſonnes of God, and they that doe not ſo are the ſonnes of the diuell. So the force of the argument is, they that are Gods ſonnes are led to mortifie the fleſh, and being his ſons, they are inheritors of heauen : and this the Apoſtle aſſumeth and taketh as granted, that the ſons of God muſt needs haue eternall life. Whereupon the contrary propoſition is true ; he that liues after the fleſh, is not the ſon of God, for if he were he would liue after the ſpirit : but hee that doth not mortifie the fleſh hath not the ſpirit, therefore he

is not the ſon of God. Hereupon followeth, if they be ſons and not Gods, they are as Chriſt ſpeaketh *Iohn* 8.44. the children of the diuell. Wherein we learne, that if we be asked by what title and intereſt we can challenge or lay claime to heauen, it is by none but by this, that we are the ſonnes of God, and we are his ſons onely by adoption, and wee are adopted to it onely in the naturall heire and ſon of God Chriſt Ieſus, by whoſe blood we are iuſtified, and ſanctified by his ſpirit. Being then adopted to this inheritance as heires, we are not borne to it, for adoptiō excludeth birth, being not borne to it, it is purchaſed for vs in the obedience of Chriſt: wee muſt learne then to reſemble Chriſt in being obedient to the will of God as he was, and ſhew foorth and expreſſe our obedience by keeping his commandements, and keepe them by leauing off groſſe ſins, and walking according to his will, with a full purpoſe of our hearts to performe it, alwaies excepting our infirmities and inborne weakneſſe, which cleaue ſo faſt to vs as we cannot ſhake them off, nor be deliuered of them till we ouercome all in death. Hauing then no title to heauen but by inheritance, nor no title to this inheritance but by Chriſt, there is excluded all merits to deſerue it: and only becauſe we are to be ſaued we muſt do well; for it is giuen vs as the inheritance of children, and not as any ſtipendary wages of a mercenary man. Herupon we muſt wiſely vnderſtand, that when Chriſt ſaith, *Mat.* 25.35. *Come ye bleſſed, &c. for ye haue releeued the poore, &c.* that this releeuing of the poore, and ſuch other workes of faith and loue there mentioned, are not ſet downe as cauſes of bleſſedneſſe, for theſe ſpeeches (for) and (becauſe) do not alwaies inferre and bring in a cauſe, but they are ſuch words and particles as ſometime ioine the cauſe with the effect, and ſometime the effect with the cauſe: as when wee ſay, it is ſpring time, for it bloſſoms; not that the bloſſoms are the cauſe of the ſpring, but an effect and euidence that the ſpring is come. So when we ſay, he hath a ſoule becauſe he breatheth, and yet the ſoule is the cauſe of breath, and breathing but an effect of the ſoule: euen ſo when Chriſt ſaith, come and receiue a kingdome, for ye haue done ſuch and ſuch particular works of loue, it is onely a knitting of the effect with the cauſe: for God hauing

Mat. 26.42.

uing preelected or chosen vs before all worlds to this saluation, giueth vs this his spirit, by whose power and vertue wee worke these good things. And in this kinde and phrase of speech the cause is ioyned with the effect, as if it should be said, Come you that haue releeued the poore, that haue comforted the distressed, that haue sorrowed with the afflicted, receiue the kingdome, for it is your inheritance. So as the speech of Christ hath this meaning in it, You haue done good workes to testifie my kingdome to be yours, come take the inheritance prepared for you in the preelection of God, for you are the inheritors of heauen, because of these fruites and effects which you haue shewed in comforting the afflicted members of Christ. We may not take it then that heauen which is the inheritance of the saints, is giuen for any desert; for when we haue attained to the highest degree of mortification, and haue done all that we can, we are as Christ saith, but vnprofitable seruants. True (say the Papists) vnprofi- Luk. 17. 10.
table to God, but not to our selues. A miserable euasion of a sottish distinction: for the scope of Christ is in that place to proue from the lesse to the greater negatiuely, that if such seruants whose life and death were in their masters hands, (as bond-men were in those times) doing their duties and seruice neuer so well, cannot deserue so much as thankes at their masters hands, much lesse that they should emancipate and set themselues free, and much lesse to be their masters heires: then much lesse (since there is no comparison betweene God in heauen and man on earth) can we deserue at the hands of God, lying in the vncleanesse of our first birth, and ouergrowne with sinnes as we haue growne in yeeres, to be sanctified by his spirit in this life, and glorified by himselfe in the life to come, for there is no bond-man so inthralled to his master as we are to God, euen in respect of our first creation, when we caried the glory of his image in our face, and had as it were the crowne of innocency set vpon our heads, and yet we wilfully ran from him to our shame, till he returned vs againe in his loue: so as now all that we doe is duty and not desert: and why should he receiue thanks that doth but what he ought? Yea (say the Papists) but yet we deserue something, because we are not vnprofitable to our selues. Absurd: for what master will

thinke himselfe beholden to that seruant, who by his seruice only inricheth himselfe and bringeth no commodity to his master? And yet by the meaning of the Papists, because we get something vnder God and by his seruice, God must be indebted to vs. But heereupon we say, that true it is, we are not vnprofitable to our selues: for in Christ, not onely the person but the worke also is accepted, and the person onely in respect he is adopted, and this adoption is onely in Christ; but yet so, as we neuer haue God beholden to vs. Therefore when he saith, Come good seruant and faithfull, enter into thy masters ioy: it is true, that the Lord doth recompence the vsing of our talents well; but this is so farre as we are iustified and are his sons: so as first he loueth the person, and then the worke; and if he did not accept the iustification of the person, he would disauow the worke: but being his children, though we are farre from doing that we ought, yet as a kind and louing father he accepteth it pleasingly.

Mat. 25. 21.

ROM. *chap.* 8. *vers.* 15.

15. *For ye haue not receiued the spirit of bondage to feare againe, but ye haue receiued the spirit of adoption, whereby we crie Abba, Father.*

IN this verse, and that which followeth, the Apostle doth confirme that hee set downe before, namely, that wee are intitled to eternall life by inheritance; and to confirme and ratifie that vnto vs, wee haue this priuiledge to bee Gods sonnes, and so heires of heauen. The arguments he vseth be two: first, ye haue receiued that spirit whereby

whereby God doth witnesse that he doth accept you as his children in his naturall Sonne Christ Iesus. And to proue we haue this spirit of adoption, he doth it by the contrary: for, saith he, like bond-slaues ye do not now feare the ghastly looks of the tormenter, nor yee haue not now that hellish horrour and fearefull apprehension of Gods iudgements, wherby Sathan vseth to whip mens consciences, nor ye haue not that loud alarme of the killing law sounding in your eares, and seizing vpon your soules to affright you. Secondly, in the verse following, he proueth it by a double testimony: first, of Gods spirit which witnesseth this vnto vs, and which were blasphemy to thinke it could suggest false things: and secondly, by our owne spirit, which may assure our selues of it, by our godly and holy conuersation.

By the spirit of bondage, in this place is meant the holy Ghost, who by the instrument of the killing letter, that is, the law, doth propose and set downe such a condition of obedience, to which we are obliged and bound by our creation, and yet are now vtterly disabled by our corruption to performe it: so as it is impossible to be kept, and yet ought to be kept, and laieth such a burthen vpon vs, as neither wee nor our first parents were euer able to beare, since they declined from the estate wherein they were at first created. Whereupon this spirit of God by this meanes setting the law before vs as a glasse, wherein wee may behold our selues, conuinceth the conscience, of the good not done, and of the euill that is done: thereby shewing, that no flesh can by this be iustified before God; and sheweth, and setteth before our eies not only the sinne, but the vengeance which the sinne drawes after it: so as our conscience can not bee but grieuously wounded with that hellish horrour wee haue voluntarily made our selues subiect vnto. Now on the contrary, the spirit of adoption is that worke of the holy Ghost, whereby the incomprehensible loue of God in his Sonne is powred into our hearts, that hee doth auow and know vs for his children, so farre as we are not now bond-men to feare the performance of that impossible condition proposed by the law: but we are heereby assured, that what the law commandeth, this spirit will either enable vs to performe, or dispence and beare with

our imperfections in not doing it with that perfection it requireth, and so by consequent we ascertaine our selues that wee are the sonnes of God.

The parts heerein to be obserued are two : there being set downe an opposing of a double spirit of contrarie natures, working contrarie effects according to their natures. The effect of the first being a dreadfull and fearefull expectation of endlesse and hellish torments : the effect of the other being a comfortable securitie, and breeding a heauenly hope, that wee shall bee blessed of the Lord ; out of which as out of a root springeth and ariseth chearefull obedience to God our Father, the other inforcing vs only through feare to loue God as bondslaues.

Herein is questionable, whether by this spirit of bondage here spoken of, is meant the spirit of Sathan, or the holy Ghost, that should thus terrify and affright vs. But note, it must be vnderstood of Gods spirit, which is the author of working holy despaire, and by consequent of terror, and is an occasion of despaire in the wicked: and this is as proper for the spirit of God, as to offer the sweet comfort of Christs bitter passion vnto vs. For by this meanes and maner of terrifying, it bringeth both the elect and the reprobate to despaire, but to a diuers end. For the elect in this sort : that shewing it impossible and past our power to performe the law, euen as impossible as to build a tower to the heauens, or to remooue a promontorie with our finger, it bringeth vs to a holy despaire in our selus in respect of our own deserts : thereby driuing vs to seeke to couer our nakednes with the robes of our elder brother Christ Iesus, and to remedie and cure our vnrighteousnesse in the righteousnesse of the blood of Christ. So as with the hearers of *Peter*, (*Act.* 2.37.) the law vrging and pricking our consciences, wee shall crie out in a holy distrust of our selues : What shall we do? And this kind of despaire prepareth vs to saluation: for the spirit sheweth vs our pouerty, and where to buy gold that shall cost vs nothing : it sheweth vs our wretchednesse, that haue nothing but rags to put on, and withall the wardrobe of Christs righteousnesse, where wee shall haue garments fit for the Saints of God : it sheweth our Apostasie, how we haue fallen, and by our fall haue euen broken

and

and cut as it were our owne throats, and sendeth vs to the Physitian Christ, who is onely good at such a desperate disease: it sheweth our blindnesse, and withall the eie-salue of the holy Ghost to cleare vs: it sheweth vs our debt and the sergeant the diuell ready to arrest vs, and then sends vs to the God of heauen, in whose hands is all treasure to discharge what we owe: it sheweth vs how we stand vpon the scaffold ready for the hatchet, and then out of this astonishment sendeth vs an absolute pardon from heauen sealed with the blood of Christ, and subscribed with Gods owne hand. So as it teacheth vs onely to mistrust and despaire in our selues, and to seeke to be releeued and refreshed with that water of life, whereof hauing once drunke, wee shall neuer thirst againe. 1. Ioh. 2. 20. Iohn 4. 34.

Howbeit on the contrary, this same spirit bringeth the wicked into a sense and feeling of this same horror, and leaueth them in the astonishment of their conscience, so as Sathan continually hath their sinnes to scourge them with, and their corruptions wherewithall to vpbraide them. And the cause why they bee left in this hellish plight, and suffered to be thus perplexed and tormented of themselues, is their owne infidelity, that they haue stopped their eares against that comfortable sound of the Lords mercy, and so poisoned their hearts with sinne, that the power of the word could not worke vpon them: and so the Lord most iustly hath hardened them in their irkesome and tedious hypocrisie, that the sinnes they commit should be the punishments of sinnes past, and the deserts of punishments that are to come. And as to that, that the holy Ghost working this same feare and terror in the hearts and consciences both of the elect and of the wicked, and should leaue the reprobate euen when they are brought to the depth of despaire, it were blasphemy to say or thinke, that he doth it for and to the same end that Sathan doth: for Sathan doth it to proone God a liar, as that being in that case it were not possible for God to saue them; whereas the mercy of the Lord is aboue all his workes. But the spirit of God doth this, that God may be iustified in the iust hardening of that mans heart whom hee found sinfull, and whom hee was not bound to saue; and so his end is to take vengeance of his hypocrisie,

criſie: for the Lord is as iealous of his iuſtice, as he is of his mercie. Sathan promiſeth ſaluation to whom God pronounceth damnation, and lulleth them in ſecurity whom he findeth careleſſe to watch ouer their ſteps, neuer greatly troubling or moouing any of his owne, till they come to ſuch a deepe exigent, and to ſuch a narrow pinch euen to hels mouth, that they cannot goe from him, & then they taſte euen of hell fire in this life, and feele a fearefull beginning of that ſhall neuer haue end. Now God threatneth damnation to all; to his elect, that they may ſeeke and haſten to be ſhrouded vnder the ſhadow of Chriſts wings, and to feele the vertue of the hemme of his garment; to the reMat. 14. 36. probate, that they may bee the more hardened, beacuſe it is in the corruption of their owne hearts, that they heaue refuſed the acceptable time of grace, and reiected the pearle which they might haue bought.

It will be ſaid: But why ſhould the holy Ghoſt leaue them in this deſpaire? He is not properly the author of deſpaire, but if the reprobate being brought to this be not recouered, it cometh of his owne wickedneſſe. As for example, a man ſheweth vnto a traitor his indignity, and hauing done this, with great and vehement paſſions hee ſheweth him the deteſtation and vglineſſe of his offence, and leaueth him with ſome doubt and ſcruple of conſcience as amazed at his owne wickedneſſe: if the traitor vpMat. 27. 5. on this make himſelfe away by violence as *Iudas* did, hee that thus laid the quality and nature of his offence open before him, is not the cauſe of this his deſperate end: hee was the cauſe and meanes of making him to bee affraid and angry with himſelfe onely, and that was lawfull: ſo the holy Ghoſt by laying open the riches of Gods mercy at the firſt, thine owne wilfull rebelRom. 7. 12. lion to forſake him, his giuing of thee a law to bridle thee, and 23. the heat and feruencie of thy corruption to breake through all lawes, worketh this terror in thy heart that art a reprobate; and ſheweth as it were before thee the ſmart and execution of thy ſinne. If now thou deſpaireſt and reſteſt there, the cauſe is in thy ſelfe, for thou ſaweſt light and louedſt it not, and heardeſt the ſound of retrait, and yet wenteſt on to thine owne deſtruction. Further, this ſpirit of God is not the author of deſpaire as it is

deſpaire

desparie, for a man should neuer despaire of Gods mercy: as God was not the cause of the lie in the false Prophets as it was a lie, but he shewed his iudgement on them by giuing them thus ouer to this sinne. So despaire in the reprobate, wrought by the wickednesse of their hearts, is after this sort reuenged by the spirit, in giuing them ouer to the extremity of this sin; so as it commeth from the spirit not as an euil author, but as a iust reuenger of their former sinnes. 1. Kin. 22. 7

Now the instruments the spirit of God vseth to bring and perswade the conscience to feare damnation, are two: first, the law naturall, for in the nature of euery man something is ingrafted and written of euery sinne, that howsoeuer it bee acted and performed with pleasure, yet euen in nature it endeth and is left with remorse, which doeth shew that there is a God to punish it. This was that which made the heathen to haue an apprehension and vnderstanding of infernall furies, as that for some sinnes they should bee so exagitated and tormented with them as they could haue no rest. For this cause they tearmed them by speciall names, as the fury of *Nemesis*, that should plague the proud man: *Eumenides*, because shee was implacable and would not bee intreated: *Alecto*, because it was a torment that neuer ceased: *Alastor*, that should pursue the vengeance as neuer to be forgotten: *Tisiphone*, that tooke vengance vpon murtherers: yea almost for euery sinne committed they had a seuerall fury, which was thought to punish it. Yea by this very light of nature they likewise imagined some of these furies to burne the offendours with torches, some to sting with Adders. And what bee these furies, saith the Philosopher? Nothing else but *Sua quemque exagitant furiæ*, that is, Euery man is tormented with his owne furie, which is his conscience: the property whereof, is to present thy sinne before thy face, that out of thine owne mouth thou mayest bee iudged: yea the heathen had such a deepe impression of these tortures, as committing some foule and hainous fact, without some expiation or sacrifice they thought they should neuer bee in quiet.

But

2. But the greateſt inſtrument, which is the ſecond that the ſpirit vſeth to ſtrike feare into the ſoule and conſcience, is the law written, which is a dead letter, and ſuch a ſentence that for deſert pronounceth damnation as oft as we read it: which we muſt needs conceiue to bee ſo, if wee conſider that the leaſt bad thought is damnation, though it bee not coupled with conſent to bring forth an actuall fruit of ſinne. What then? Is the preaching of the law the worker of this terror? And are ſome by the booke of nature ſo exagitate and troubled with furies, as they cannot reſt when they haue ſlipt into ſome ſinne: and yet ſhall there be ſome in theſe daies that are ſo frozen in Atheiſme, and ſo ouergrowne in the weeds of Popery, and ſo poſſeſt with the power of the diuell, that they are not once touched or pricked in their hearts for their horrible ſins, but that liuing as diuels, they hope to be ſaued as Saints? Indeed it is not be doubted, but that now there is greater Atheiſme in ſome, and leſſe ſorrow and remorſe for ſinne in others, then was in the heathen, and yet it was the iuſt iudgement of God then (as *Paul* ſaith) to giue vp the heathen into a reprobate ſenſe, that they might receiue in themſelues ſuch recompence of their error as was meete; and therefore much more in vengeance doth the Lord deliuer vp theſe men to be beguiled of their owne fancies, and to become ſenſleſſe in their owne ſins ſince they profit not by this booke of the written law, pronounced by the Lords owne mouth, and deliuered by the Lords owne hand, the truth whereof ought not to be called in queſtion, though theſe men really confute it by their liues, thinking there is no Chriſt to ſaue, nor God to puniſh, nor conſcience to accuſe, nor diuell to torment, but with ſcurrility do ſcorne at the wholſome diſeaſe of tenderneſſe and terror of conſcience, which they themſelues at their ſeparation ſhall finde ſo great, as neither themſelues can ſtill, neither in truth can it be ſtilled. And howſoeuer many peraduenture haue commanded their conſcience to be ſilent, and put away the euill day far from them, and think themſelues ſafe inough if they may be let alone till the laſt day, yet we haue ſeene ſome of the eldeſt ſons of Sathan, after a long and tedious hypocriſie wherein they were fallen aſleepe, to haue beene ſo fearefully aſtoniſhed in the end, and plunged and caſt

Rom. 1. 28.

downe

down into so deepe despaire, as they euen seemed to heare the very echo of the damned spirits, which is a most hideous and terrible sound in the eares of the most carnall man that is, and could by no meanes bee comforted or any whit eased, but haue either hanged themselues as *Iudas* did, or otherwise died in a sense of hellish torment in this life. For as in a seared peece of flesh there is alwaies left in the toppe some crust, but vnder that there is euer some pregnant sense: so if the Lord once pare away from the soule that is cauterized and crusted, then is the feare and terror of those men greater, for they feele the flame of the Lords indignation, which the elect neuer doe, hauing by a sanctified wisedome preuented this extremity, by seeking remedy in Christ, who giueth and neuer vpbraideth.

Now to proone that the Law is such a dead letter, as being rightly vnderstood it is impossible to keepe thy selfe from despaire, in respect of any thing which in thine owne person thou canst deserue: obserue, that this law of God teacheth, that lust in thy heart is absolute adulterie, and that anger in heart is flat murder; wherein it goeth beyond and surpasseth all the laws of any earthly Prince, which free the heart and extend onely to the act: whereas this law bindeth both the outward man from working, and the inward man from compassing mischiefe. Now if thou come to weigh and examine thy selfe in this ballance, and take this law for a touchstone, to trie whether thou beest gold or drosse, thou shalt find thy selfe too light & but refuse: for who can say, I haue not offended? who can say, I am not crazed? nay whatsoeuer thou art, thou canst not clear thy heart of these & such like passions of heat betokening wrath, and of corrupt thoughts bewraying thy vncleane heart. But if thou enter into this consideration, that though thou thinke of such things, and thy heart reproones thee, yet that in the strict construction of this law, if thou hast but a wandring or wanton thought, in the preciseneſſe thereof thou shalt be damned, for all and euery particular power both of body and soule ought to bee taken vp for Christ, and wholly vsed to his glory, so as if thou callest in doubt the truth of the Scripture, though thy heart abhorreth it, it is damnation. If thou examine thy selfe according to this rule, and

Mat. 5. 22. 28.

and yet escapest from the sight of despaire, it is hard, nay it is impossible, for this is the sharpest edge of the law, and the most fretting corasiue that eates out the dead flesh of our sinful hearts, that sounds the bottome of mans vaile soule, and toucheth the sinnes that lie betweene the skinne and the bones. Since for our very thoughts alone by the tenth commandement without consent we are culpable of iudgement, which *S. Paul (Rom. 7. 7.)* expresseth by speaking in his own person, *I had not known lust*, that is, the fountaine and seate whence lust doth spring, *except the Law had said, Thou shalt not lust.*

Heere then we must needs confesse, since this ought to bee euery mans examination, that if we doe not examine our selues after this sort formerly set downe, it is a signe we haue not this spirit of adoption, because we haue not had the spirit of bondage. Now this is no examination of our selues to liue morally, as to receiue the testimony of men that we are honest, in giuing perhaps a groate to the poore, and pardoning the forfeiture of an obligation, and such like, and yet not sticke to prophane Gods sabbath, to contemne his messengers, to poure out othes, by Faith, which includeth the whole blessed Trinity, and say it is nothing: by the Masse, that most execrable idoll, and say it is sworne out of the country. Can a man thinke himselfe rich that is indebted to all the world, and hath nothing wherewithall to pay them? And can such men that bee very beasts and without sense before God, esteeme themselues vertuous and religious because they are onely highly praised of men? They see not their owne estate, because they haue not examined themselues according to the former rule. When a man hath swept his chamber he thinkes all is cleane, but when the Sunne commeth it sheweth many a mote hee could not before spie out: so if the spirit would once shine into these mens consciences, they should see not onely motes, but most deformed and enormous sinnes in their hearts. And how friuolous is it to stand vpon mans witnesse without religion, which pierceth and looketh into the soule? For otherwise, he that thinketh himselfe in best health carieth his deaths wound in his bosome. The basest gold is better then the purest led; and the greatest imperfections of Gods children,

children, better then the higheſt vertues of the wicked, and neuer ſhall they bee exalted that haue not before beene humbled. The law is a hammer not onely to bruiſe the conſcience, but to breake it into powder; which if it be not done, wee ſhall neuer haue the ſpirit of adoption to ſeize vpon vs. The law commands, but giueth no power to obey; and is as if we ſhould ſay to a beggar: Buy ſuch a mannor, when he hath neuer a penny to helpe himſelfe, nor yet we giue him any money to do it: euen ſo, purchaſe heauen with thy works, ſaith the law, and yet knowes we are ſpoiled of all abilitie, and doth not enable vs to doe ſuch workes: all one, as if we ſhould ſay to one, hold vp the heauens with thy finger, and yet giue him no ſtrength to do it: or as if we ſhould ſay to the blind, ſee, it is comfortable; and to the deafe, heare, it is profitable; and yet giue them no meanes whereby they ſhould doe theſe. So the law is but a dead letter, and hath but a doleſull and dreadfull ſound, vntill the ſpirit come and arme vs with power and abilitie to performe what the law requireth.

Laſtly, where it is ſaid, *Ye haue not receiued the ſpirit of bondage againe*, obſerue, that all that are conuerted, and with the loſt ſonne are come home againe, haue beene once brought to a terrour and fright of conſcience: which hath beene after a diuers meaſure: for the Lord keepes ſome longer in the ſchoole of the law then he doth others, according as hee findeth their hearts and diſpoſitions inclinable to ſtoope and to be humbled, or elſe for example ſake, as ſeemeth beſt to the Lord. But yet euery one of Gods chidren muſt come to this: that is, (*Act.* 2. 37.) being moued and pricked in conſcience, to ſay and crie out, What ſhal I doe to be ſaued? I ſee my debt, where ſhall I get ſurety? I perceiue my nakedneſſe, where ſhall I be couered? I am fallen, how ſhall I be recouered? And being touched in their hearts, if they fall not into that exclamation, then as it is ſaid of *Ely* his ſonnes, (1. *Sam.* 2. 25.) they obeyed not becauſe the Lord would ſlay them: ſo for theſe men to be baked in their ſinnes, and to ſee their deſtruction and not to ſhunne it, and by this meanes to deſpaire finally, is the iuſt iudgement of God, that he may be auenged of their great hypocriſie, for mercy offered and refuſed

Luk. 15. 21.

or

or set light by, doubleth the punishment. Euen as in this nation by the blessed preaching of the Gospell, Sathan is cast out in the generall profession of the Land: if now he labour to creepe in againe by hypocrisie, and make vs thinke religion to rest in shewes, and consist in ceremonies, growing more leane and ilfauoured after we haue deuoured so many yeeres of store and plentie in preaching the word, we doe erre in our hearts, and do arme our enemie against vs, who at his reentrance will bring seuen spirits worse then he did before, and will so fortifie his habitation with hypocrisie, and other great and monstrous sinnes, as there shall be more profannesse in this nation then euer there was before.

Luk. 11. 25.

But ye haue receiued the spirit of adoption. In this the Apostle proueth that we are the Sonnes of God, because we are so adopted in the euerlasting grace of his blessed Sonne. And to proue we haue this spirit, he doth it by the contrary, thus: we are deliuered from the spirit of feare, and redeemed into such a Christian liberty, as we now loue God not for feare, but feare him for his loue. In this there are two parts to be considered: first, what this spirit of adoption is: secondly, the inseparable effect that followeth it, namely, an assured confidence to come boldly before the Lord, euen as children before their parents, to craue pardon for our sinnes.

1. For the first: this spirit is the holy Ghost, assuring vs by the word of grace, that is, the Gospell, that the Lord hath auowed vs for his children in that one and best beloued Sonne of his Christ Iesus; so that no extremities of this life, nor sorrowes of death, nor sinne it selfe shall be able to ouerwhelme vs. Therefore it is said in the Scriptures, that the holy Ghost setteth a seale vpon the heart of his elect, and writeth a deed in their consciences, which is but a draught of that originall deed, which is in heauen in the booke of the Lords gouernment. And this is sealed vnto vs by the finger of the spirit, to free it from the forgery of Sathan, and by this euidence we make our title to the kingdome of heauen. Also it is ealled an earnest penie, because as in contracts by giuing a penie in earnest the partie is obliged and bound to pay the rest: so this being as it were the first fruites of

Ephes. 1. 13.

2. Cor. 5. 5.

the

the ſpirit, the Lord doth aſſure vs, that as verily as we haue receiued thus much in hand in this vale of miſery, ſo this ſhall bee a pawne and pledge vnto vs, that he will giue vs the reſt in the fulneſſe of his glory, vnder which aſſurance we reſt and lie down in hope with ioy vnſpeakeable. And as the firſt fruits in the law made the whole crop holy, ſo this ſparke of the Lords grace, being kindled and ſet on fire in vs, doth embolden vs to an expectation of the full enioying of our whole Lord Chriſt Ieſus.

This teſtimony oft times is very weake, eſpecially when Sathan doth ſift and winnow vs as he did *Peter*, ſo as we had need Luk. 17. 5.
to pray with the diſciples, *Lord encreaſe our faith.* Yet as a priſoner in a darke dungeon ſeeing but the Sunne at a little grate, doth know and beleeue that the Sunne ſhineth vpon the whole earth: ſo though we be ſhackled and impriſoned in this fleſh as in a dungeon, that we are not able to behold the Sun-ſhine of the Lord in full meaſure, which is the Sunne of light and of life, yet we haue ſuch a glimpſe as wee cannot bee perſwaded but it ſhineth vpon our ſoules. And as the child in the mothers womb ſtirring neuer ſo weakly, yet euen by that feeble motion ſhe is aſſured that it hath life; ſo the leaſt light of the Sunne of righteouſneſſe is moſt ſweet & comfortable vnto vs. Which doctrine as it miniſtreth and bringeth conſolation to a weake ſoule, ſo muſt it be as a ſharpe ſpur vnto vs, that this righteouſneſſe may be encreaſed, and that this ſpirit of God may delight to dwell in vs, that we being grounded, and growing daily in a perſwaſion of Gods loue towards vs, it may enforce vs to loue him more and more: and the ſtrength and perfection of this loue, may and ought to make vs reſiſt and ſhunne all contrary means, whereby our encreaſe and growth in faith may bee hindered. And becauſe this ſpirit of the Lords adoption is inward and can not be perceiued; & that many be deluded by Sathans ſubtilty, and forgerie, foiſting and thruſting in another deed than euer God gaue vs, eſpecially working vpon the weake heart of man, which being fraught and full of ſelfe-loue, is eaſily perſwaded of any good to it ſelfe: therefore we muſt learne how to diſcerne whether it be the true euidence of Gods ſpirit or no which we haue within vs. And for that the Apoſtle here ſetteth down one

effect

effect and fruit of this spirit for all: that is, that there is a confidence of any good conscience to come boldly before the Lord, as a child before his father, to preferre our suites vnto him, and
Reuel. 8. 3. to offer vp our praiers vpon the golden altar, that is, the mediation of Christ, by whose meanes and through whose obedience and suffering they shall sauour before the Lord as a sweet incense, and the Lord shall put into them daily a new incense by the spirit, assuring vs more and more of his louing fauor: and we shall not
Gen. 3. 8. hide our selues and run away when we are called, as *Adam* did, but being disburdened of that which doth presse vs downe from the presence of God, we shall come cheerefully before him, and ioy our selues, in that the Lord will looke so pleasingly vpon vs. Other effects of this spirit, and yet arising from the former, are these: If the spirit worke in vs the same affection towards God, that nature doth produce in children toward their parents: as first to loue God: secondly, to feare him: thirdly, to reuerence him: fourthly, to be obedient to him: fiftly, to be thankfull to him; all which vertues be in good children, who do alwaies acknowledge all they haue to proceed from their father, as the speciall instrument from God: and if we haue & beare these affections to God our father, as to loue him for his mercies, to feare him for his loue, to reuerence him for his goodnesse, to obey him for his greatnes, and to be thankfull to him for his kindnesse, then may we assure our selues, that we haue the spirit of adoption, sealed vp in vs for our saluation.

In that we crie *Abba Father*, learne, that no obstinate or resolute sinner persisting deliberately in his sinne, and his heart deliting in it, can once open his mouth to pray, nor neuer did pray. The like whereof may be said of the hypocrite: for though they may falsely perswade themselues, that offering vp a few words in forme of a praier, it is sufficient to purge the vncleanesse of their liues, and that impudently and in presumption they may call God, Father, when their harts be impure and vncleane: yet (*Iohn* 8. 44.) Christ calleth them the children of their father the diuell. And though Sathan may perswade an obsti-
Gen. 3. 4. 5. nate and wilfull sinner as he did *Heuah*, that doing such an euill and wicked thing, they shall not hang in hell (alwaies threatening

ning where God promiſeth, and promiſing where God threatneth, vntill he take them in the lurch at the time of their death, and then he ouerreckneth them) yet it is certaine he cannot pray vnleſſe he haue this ſpirit, and this ſpirit none hath if they delight and ſauour of ſin: ſo as though they cry, Peace, peace, to their owne conſcience, and ſeruing the diuell will neuertheleſſe vaunt themſelues to bee the ſonnes of God, it is the Lords iuſtice that permitteth Sathan ſo to blinde them that they cannot ſee their ſickeneſſe to the death: for 1. *Iohn* 3.8. it is ſaid, *He that committeth ſinne is of the diuell.* Can the poiſon of Aſpes and the ſacrifice of praier proceed both from the ſame tongue? No. Grapes cannot grow of thornes, nor figs of thiſtles: and *Eſay* 66. 3. 5. the Lord ſaith, that he that offereth ſacrifice without trembling, that is, without reformation of life, it is as if he killed a man, which is moſt vnſauory to the Lord. So as lawfull things and things commanded be an abomination to the Lord, when the ſoule and conſcience is not anſwerable to the action and to the outward profeſſion. Howbeit things ſimply forbidden are ſinnes both in the regenerate and vnregenerate, and the prayers of theſe men that thus can lie on their beds and imagine miſchiefe, and yet can open their lippes by way of conference and ſpeech with God, are no better then thoſe of the rebels in the North, who when they had publiſhed all their miſchiefe, which tended to the ouerthrow of our dread Soueraigne, yet ended and concluded their proclamation with, *God ſaue Queene Elizabeth.*

Now concerning hypocrites, that they cannot pray but by imitation of Chriſtians, as Parots, looke vpon the rule of *Danid, Pſal.* 66. 18. *If I regard* (ſaith he) *wickedneſſe in my heart, the Lord will not heare me*: that is, if I delight in ſin, my praiers ſhall not come neare him: ſo as make what ſhew thou wilt, if thy heart be not vpright, it auaileth not. For as it is ſaid, *Iohn* 9. 31. God heareth no ſinners, that is, no malicious and deliberate ſinners, which intend and compaſſe miſchiefe in their inward parts, howſoeuer in hypocriſie they diſſemble it. And it is certaine, it is as impoſſible to pray without this ſpirit, as to vnderſtand without a ſoule.

Further obserue how this spirit begets in vs such peace of conscience, that makes vs confident in craiuing our wants at Gods hand: as from the spirit of adoption cõmeth faith, so from faith issueth and streameth inuocation and calling vpon God by praier. This faith grounded vpõ the loue of God in Christ, doth assure vs that whatsoeuer is good in heauen or in earth, God wil bestow it vpon vs: then steppeth in praier, and according as the soule is burdned either with a desire to be deliuered from danger, or with an affection to haue some wants supplied, or to declare and expresse our thankefulnesse, it doth take the present occasion, and forthwith no time to enter into the sanctuarie of Gods presence, and there to lift vp our weak hands, and to send forth our cold petitions; and that which was generally beleeued by faith before, is now particularly chalenged of God by praier, that wee may finde and feele the former promise to be true by this particular instance of reaching foorth our requests to God by praier. And the more to hearten and encourage vs in this exercise and Christian taske, God giueth and graunteth our requests, differing in three respects from the gifts and benefits of worldly men. For first he can giue all things, in his power: secondly, in his wisedome he giueth and neuer repenteth: thirdly, in his goodnes he giueth and neuer vpbraideth. This is the perswasion of faith, and therefore now if wee spare to speake, wee may well spare to speed: whereupon the Prophet *Dauid* saith, *I beleeued, therefore I spake*: hauing his faith formost to prepare his lips to praier. And surely the cause why wee call not vpon God so often, or so boldly as we ought, is, either because our faith failes vs that wee thinke not to speede, or else because wee haue but weake and faint hope to speede. For as the Philosopher saith, *Qui timidè rogat, docet negare*, He that craueth fearfully, draweth on a denial: for that faith that openeth the eies to see such treasures, openeth the mouth to supplicate and to pray for them: so as by this learne in one word, that the Apostle will measure thy faith by thy praiers.

Whereby we crie. In this word *crie*, is implied three things: first, a confident boldnesse: secondly, a great earnestnesse: thirdly, an importunacy with perseuerance. Boldnesse, in that wee speake

ſpeake not ſoftly as in feare, but loud as in aſſurance: euen as a fauorite of an earthly Prince, that hath a promiſe to haue and obtaine what he can ſpie out; hauing ſpeciall ſecurity to ſpeed, commeth boldly to his Prince, and craueth the performance of that was pledged vnto him by promiſe before. Earneſtneſſe, 2. not to take a nay or deniall at the firſt at our fathers hands, but to goe on with I pray you Father, Good Father, I beſeech you Father, and ſuch like ſpeeches of vehemency and feruency, which is heere expreſſed by the geminating and doubling of the word Father, Father. Then with theſe muſt there be an impor- 3 tunacy in praier, which *Paul* expreſſeth *Rom.* 15. 30. by ſtriuing or wreſtling in praier, ſhewing thereby the feruency of the minde and of the voice, euen as *Iacob* did, that would not Gen. 32. 26. let the Angell goe before hee had bleſſed him: and according to the example ſet downe *Luk.* 18. 5. of the widow, who by her importunity (which in the Greeke word ſignifieth impudency) ſo troubled and wearied with her cries as it were with blowes the vnrighteous Iudge, as ſhe wreſted her ſute from him. Chriſt in that parable teaching vs that wee ought to vſe a holy kind of impudency in our petitions vnto God, and neuer to giue him reſt till hee hath yeelded to our requeſts, which wee make in faith, and preſent in hope. Heereupon it is that the ſoule is very earneſt with God, as either being laden with ſome ſinne which it deſireth to be eaſed of, or priuy to ſome wants which it faine would haue ſupplied, or in ſome apprehenſion of Gods iudgement for ſinne which it ſeeketh to eſcape, or the loue of God conſtraining it to be thankfull for the rich mercies formerly receiued, or elſe being aſſaulted with ſome danger and temptation, craueth to bee deliuered: ſo as alwaies the ſoule hath occaſion to bee quicke and earneſt in praier; for cauſes to moue vs euen in our owne particular perſons vnto this duty (beſides the generall cauſe of the Church) doe daily occurre and fall out.

In that it is ſaid, *We crie, Father:* heere is queſtionable whether onely God the firſt perſon in the Trinity be to be praied vnto, and not the Sonne nor the holy Ghoſt. To this we anſwer that the word (Father) and (God) is taken eſſentially for the 4

whole essence of the God-head which includeth them all, as it is in the Lords praier, or else it is taken personally: for that the Sonne must be praied vnto, the place is plaine, *Act.* 7. 59. And they stoned *Stephen* who called on God, and said, *Lord Iesus receiue my spirit.* And that the holy Ghost must be praied vnto, appeareth by *Saint Paul*, who endeth his Epistle (2. *Corinthians* 13. 13.) with this praier, *The communion of the holie Ghost be with you.* So as the word *Father* in this place is not meant of any one distinct person subsisting in the name of *Father*, but it is to bee vnderstood of them all, the Father, the Sonne, and the holy Ghost; for as they be all offended with vs for our sinnes, so must they all bee reconciled to vs by our praiers. And heereupon is it that *Saint Augustine* saith, that the whole Trinity is *Father* in respect of the creature; and hee is onely named heere, because the Father is the fountaine of the God-head, and the first in order, but not in time: howbeit being vnderstood in respect of their diuers subsistences, they are seuerall. Whereupon it is true that the word *Father* or *God* is sometime taken personally, as *Iohn* 3. 16. where it is said, *God so loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish.* And 1. *Corinthians* 8. 6. *Vnto vs there is but one God, which is the Father, of whom are all things:* in which places the word *God* is taken personally, as it is also in the Creede, when wee say, *I beleeue in God the Father.* But the whole Trinitie is called *Father* in two respects, first, because hee is the fountaine of the God-head, and the fountaine of all loue, election and saluation, the will of the Father going before the will of the Sonne in order not in time. Secondly, because howeuer wee pray to Christ and to the holy Ghost as we doe to God, and howeuer all the workes of the Trinity be vndiuided, that they doe all saue, and not the Father only, yet they doe it by degrees: Christ saueth vs in submitting his will to his Fathers will: the holy Ghost saueth vs in periwading and leading vs to goe to Christ, and from Christ to the Father; so as our praiers are made vnto God in the name of Christ his Sonne, by the direction of the holie Ghost.

Againe,

Againe, in that we name him *Father*: learne, that all our security and assurance that our praiers shall be effectuall, and that we shall speede in our sutes and requests, lieth in this: that we are his children, and so all that wee doe and performe pleaseth him no further then the person pleaseth him. And therefore *Dauid*, *Psal.* 7. & 17. & 26. making a commemoration of his vertues, as that there was no wickednesse in his hands, that he had purposed his mouth should not offend, that he had not hanted nor sorted himselfe with dissemblers, doth it not the rather to moue God to heare him, and to incline his eare to his petition; but by these testimonies of a good conuersation and a holy life, which in those places he bringeth in, he proueth himselfe to be adopted. So as to assure vs we are Gods children, we are to get as many testimonies of the spirit of regeneration as wee can, whereby to comfort and secure our soules, that we shal be heard, because we are beloued.

Abba. Some thinke this was vnderstood, that God would be serued onely of the Iewes who spake this language: but the Apostle by geminating and doubling the word both in Hebrew and in Greeke wherein he spake, doth teach vs, that as God was once onely serued in the Hebrew nation of the Iewes, who had this speciall priuiledge aboue other people: so the time should come, and now is, that all the world should bee as Canaan to serue him in their seuerall and special language, and that all tongues should bee pleasing and acceptable to God.

ROM. *chap.* 8. *verſ.* 16.

16. *The ſame ſpirit beareth witneſſe to our ſpirit, that we are the children of God.*

WHereby is meant, that we are ſo ſure of our ſaluation, that except the holy Ghoſt can lie, we cannot be damned. Where obſerue: firſt, that a man may be certaine of his ſaluation: for this witneſſe and teſtimony giuen by the ſpirit to our ſpirits, is that which euery elect child of God doth and muſt feele euen in this life. Secondly, they are heere confuted, that perſwade themſelues by a vaine and falſe hope, that they ſhall be ſaued as well as others. For the firſt: carie about thee the ſpeech of *Saint Paul* 2. *Cor.* 13. 5. *Know yee not your owne ſelues, how Ieſus Chriſt is in you, except ye be reprobates?* And 1. *Cor.* 2. 12. *We haue receiued the ſpirit which is of God; that we might know the things that are giuen to vs of God*; not hope for them, but know them: and 1. *Iohn* 4. 13. *Heereby know we, that we dwell in him, becauſe he hath giuen vs of his ſpirit*: and *chap.* 5. 19. *We know we are of God, and the whole world lieth in wickedneſſe.* Now he that hath the true knowledge that hee hath this ſpirit, hee may know he is the ſonne of God, and ſo in Chriſt, and ſo out of condemnation: as the Apoſtle ſaith, in the firſt verſe of this chapter: *There is no condemnation to them that are in Chriſt.* So as then he that is the ſonne of God is ſure of life, that is, ſaluation: but all the doubt is, how we may be ſure we haue this ſpirit, which will and may eaſily be diſcerned by walking in the ſpirit, and by ſauouring the things of the ſpirit. For if we ſit in the ſeat of the ſcorner, and walke in the waies of the wicked, ſuffering our thoughts to range after that the fleſh deſireth, and

not

not reliſhing the fooliſhneſſe of the Goſpell, to bring our affections in captiuity to the obedience of Chriſt, we may well dreame of the ſpirit, but the ſpirit as yet hath not lodged within vs: for where the ſpirit is, there it worketh, and workes of a contrary nature then thoſe, which the wiſdome of the world produceth. Where thoſe men are confuted, that ſtand vpon their owne ſpirits, to aſſure them that they are Gods children, their ſpirits being no ſufficient witneſſe, the heart of man being alwaies euill, and oft-times deceitfull, as was the heart of the Phariſie, who might haue a good worke in hand, but tooke no fit time to performe it, nor propounded no good end to fulfill it, praying in the market-place, and giuing his almes to be ſeene of men. But it is the teſtimony of the ſpirit of God which muſt ſecure vs, and by which we ſtand: and this muſt thou ſhew me by the viſible fruits of the ſpirit in the reformation of thy life: for thine owne conſcience will no more ſerue thee, then it did the Iewes, who thought they did God good ſeruice when they crucified Chriſt: nor no more then it did *Paul*, who being a Phariſee, and before he was ſtricken to the ground in his iourney to Damaſcus, *Act.* 9.21: made hauocke of the Church of God, and tooke a pride in perſecuting of the Goſpell of Chriſt: whereby wee may ſee, that euery mans heart is enough to condemne him, but not to iuſtifie him.

Luk. 18.11. 12. Ioh. 19.7. Phil. 3.6. 1. Ioh. 3.19.

But yet muſt we needes haue the teſtimony and witneſſe of our conſciences, to faſten vs and ground vs in this perſwaſion, that we are Gods children: for as it is ſaid, 1 *Ioh.* 3.20.21.29. *If our owne hearts condemne vs, what boldneſſe can we haue with God?* And *Paul* ſpeaking of his miniſterie, ſaith: *I am guilty of my ſelfe in nothing, yet am I not thereby iuſtified.* So as the beſt conſcience of it ſelfe is not able to warrant vs of Gods fauour to eternall life, but it is ſoone able to aſſure vs of his diſpleaſure to damnation. For if the conſcience be wounded, the heart cannot be cheared: and a grieued ſpirit who can beare? Now as our conſcience muſt generally ſignifie vnto vs our election, ſo particularly it muſt auow euery action that we performe. The conſcience by excuſing cannot iuſtifie, becauſe there may be error of iudgement, and therefore muſt haue a ſeale and warrant to it:

1. Cor. 4.4.

that is, it must bee ratified and confirmed by the word: and though it cannot excuse, yet can it and doth it easily and often accuse: for whatsoeuer is done against the conscience is sinne, be it neuer so lawfull of it selfe, or neuer so much commanded: yea, though it be the sacrifice of prayer, wherein we are most familiar with God, yet if it receiue not an edge and sharpnesse from thy owne spirit, but that thy conscience doth checke thee, and pull in as it were thy words againe, it maketh that thy prayer can neuer ascend to God; nay, it so smothers it in thy heart, as it not onely returneth empty, but bringeth a plague with it, which otherwise had beene of force to haue driuen away any present vengeance; wherein the conscience doth amisse, and doth rather wound vs than cure vs. So as obserue, that to the performance and accomplishment of euery good action, there must these two concurre: the spirit of God, and the conscience of the party. But yet let vs bee well aduised where the conscience doth accuse vs of such things as may iustly be reproued, as of adultery, bribery, vsury and such like: for if wee doe directly resist this forewarning of our soules, or do whet our selues on, when our consciences do call vs backe, then haue we this our conscience to testifie against vs, which doth counteruaile a thousand witnesses, hauing alwaies these two properties: first, not to conceale any truth: secondly, not to open any more than truth; for what the conscience speaketh, our selues shall subscribe to. And therfore if wee shall feare this checke of conscience, and yet not feare to performe the sinne, it will come to passe that either wee shall preuaile for a time to bring our consciences to a dead sleepe and
1. Tim. 4. 2. Lethargie, to reproue vs no more, which is the next steppe to damnation, or else our conscience will pursue and follow vs with Hue and Crie, as not to leaue vs till wee bee taken: for resistance and withstanding of our conscience is a cloud not easily ouerblowen, a fire not easily to be quenched, and an inditement hardly to be trauersed: but our sinnes shall stare vs on the face, and crie for vengeance. Now if our conscience bee brought asleepe by our custome in sinne, either we shall die in this benummednesse and dulnesse of heart, a most fearefull signe of reprobation, and after death it shall weepe it fill in hell, or else if the Lord

Lord do shew vs mercy after the sense and feeling of sinne so long discontinued, he doth it as it were by the burning feuer of desperation, for that is the cure of a Lethargy, and doth so presse vs downe vnder the weight and burden of sinne, as that horror shall be without, and terror within, yea wee shall seeme to be cast into the deepe of deepes, and euery small sinne shall seeme accompanied with the huge hammer of the Lords wrath to bruise vs in peeces.

Further obserue, as the Lords spirit alone cannot bring vs that heauenly security and blessed assurance of our eternall peace we hope for, nor our owne spirits alone cannot do it, so it must be the testimonie of both these concurring and meeting together. For some are merely morall without religion, thinking by a ciuill cariage of themselues to winne the sight of God: others haue either a true zeale of a false religion, as *Paul* had before his conuersion, *Rom.* 7. 9. 10. or else they may be religious in shew, hauing a counterfeit zeale of a true religion, as the Laodiceans had, *Reuel.* 3. 15. and yet both these thinke in their conscience they shall be saued, when in truth they are as farre from the thing it selfe, as they are neere to the conceit of it. Another sort there is that deceiue themselues most grossely, spoken of *Prouerb.* 30. 11. There is a generation pure in their owne eies, and yet they are not washed from their filthinesse, that is, from their open and enormous sins. So as besides the opinion we must haue of our selues that we stand in Gods fauour, wee must shew the seale of the Lord, that is, his spirit, or else there is no sound ioy or any comfortable security that we shall be saued. And for our actions, euery of which must haue the allowance of our conscience; wee must marke, that a good intent will not make a good action: for they that condemned Christ, did it because he made himselfe equall with God, which was expressly against the law written, and therefore thought they had in this done God high and honorable seruice: but Christ crieth, *Luk.* 23. 34. *Father forgiue them, they know not what they doe.* So *Peter*, when Christ foretelleth of his death, had an earnest desire to aduise his master to spare himselfe; and therefore, *Mat.* 16. 22. he tooke Christ aside & rebuked him: but Christ (vers. 23.) looking backe

1. Iohn 5. 10.
Iohn 19. 7.
Iohn 5. 18.

with

with an angry countenance, bids him get him behind Sathan, as being onely worldly wise, and not vnderstanding the things that are of God. So as we must know, to the performance of a good worke, the allowance of the heart and the warrant of the word of God must go together.

Verse 17. *If we be children, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.*

This is inferred by direct consequent to that that went before: as *verse.* 13. where the Apostle exhorting to reformation of life, doth it by a double contrary, so as they insue and follow one another thus; They that mortifie the deeds of the flesh are led by the spirit; by being thus directed by the spirit, they are assured that they are the sons of God; by being his sons, that they shall haue an inheritance: therfore they that liue a holy life must needs be saued. And because it might be questionable how this title of being Gods children is giuen vnto vs, he hath resolued it before (*verse.* 15.) by a double argument, because the Lord in the Gospell doth offer vs such grace as we may come freely and boldly to him as to a father, and we stand not now in that terror that was in the deliuery of the Law, but we are freed from that bondage.

The second argument, was *verse.* 16. because the spirit doth seale this euidence vnto vs, that as our heart doth know what is in vs, so doth the spirit also: and this spirit doth witnesse that we are children, and being children then we be heires, which is the scope the Apostle driueth at in this 17. *verse.*

When the Apostle saith, *We are heires of God*, he setteth down what manner of inheritance it is that we shall haue hereafter, not an earthly, but a kingdome and a possession of eternity, as that the Lord will neuer leaue vs till he hath lifted vs vp to that ce-
Psal. 84. 10. lestiall place where Christ himselfe sitteth. It had been great fauor if we might haue been as *Dauid* speaketh, but doore-keepers in the kingdome of heauen; nay it might well haue satisfied vs

if

if only our sinnes had beene pardoned, or if we had been but the Lords friends or of his acquaintance, so as any way hee would haue respected vs considering our rebellion: but besides all this, to be restored to our former honour, nay to haue greater priuiledge then euer *Adam* had in his first integrity, and to be aduanced to the Lords owne throne; if all the hearts of men were one heart, the full measure of this ioy and the depth of this the Lords loue could not once enter in nor be conceiued.

And fellow-heires with Christ. This is to set forth the certaintie of the place of our inheritance. God hath life, for he is the fountaine of it, but he dwelleth in fire, and in a place not to be attained vnto: therefore the Apostle setteth downe heere how we come to it, namely in Christ: as it is 1. *Iohn* 5. 11. *God hath giuen vs eternall life*, and that life is in the Sonne, and by his mediation is conueied to vs. Secondly, in that we are fellow-heires with Christ, note the excellency of the Lords fauour, not only to giue vs life and to place vs with Angels, but euen with his owne Sonne. Whereby we see that his eare was open to the praier of Christ which he made a little before his agony: *Iohn* 17. 20. *I pray* (saith he) *for all that thou hast giuen me, that thou wouldest (Father) loue them with the same loue thou louest me, and crowne them with the same glory thou crownest me.* Esay 33. 14.

Out of this ariseth two comfortable priuiledges, which the elect haue: first, if wee be heires with Christ in heauen, much more are we heires of the transitory blessings of this life; and being heires with him, wee haue recouered the vse of all the creatures wee lost in *Adams* fall, so as wee haue interest in them all, how euer the Lord in wisedome hath seuered and distinguished them in a property: yea we haue such interest in them, as the world should not stand, nor the Sunne shine but for the elects sake. And all the wicked in the last day shall answer for euery crumme of bread that they haue eaten, for they doe but vsurpe vpon the Lords creatures, in as much as being excluded from the tree of life, they are thereby excluded from all things that should maintaine life: and though now the Lord permit them to abound in these earthly treasures, yet they shall haue double torment for their single ioy; for they are neuer in their owne

house

house but when they are in hell: as it was said of *Iudas*, *Mat.* 27. 5. *Act.* 1. 25. when he hanged himselfe, that he went to his owne place.

The second priuiledge wee haue is this, that being heires with Christ, there is nothing but shall be made by God to further our saluation: euen as Saint *Paul* being rauished as it were with the constant hope of this inheritance in the conclusion of this chapter, giuing the challenge in this spirituall conflict, to see if there be any thing can bee able to separate him from the loue of God: for we are Lords of all the creatures, sauing of Angels, and our fellow heire Christ Iesus is head of Angels, and they are but ministers for our good. As for the wicked, they shall be as well able to saue themselues without God, as to hurt vs hauing God, and the worst they can do, is but to send vs to God. And as for Sathan his darts hee casteth at vs, they are turned aside in the armour of Christ; and the floods he casteth foorth to deuoure vs shall neuer come neare vs, and his buffettings are preseruatiues against presumption, as *Paul* witnesseth of himselfe.

Reu. 12. 15.
2. Cor. 12. 8.

If wee suffer with him. This is a transition or passing ouer of the Apostle to perswade vs to affliction, for wee would haue the head crowned with thornes, and the members clad with veluet, but it may not be so, for there must bee a conformity and resemblance with the head and the members. Now this is the second reason the Apostle vseth, to make vs sure of this heauenly inheritance, namely, that wee must first be afflicted. The cause why this is brought in, is this, *Paul* (vers. 1.) had giuen the greatest comfort to a Christian that could be, when he said, *There is no condemnation to them that are in Christ Iesus.* Now there are two things that make the very elect to demurre and stay vpon this, whether there be any condemnation to them or no: first, the apprehension of their many sinfull infirmities, as if they should say, Is it possible the life of God should be in mee, that I should be shapen after Gods image, that Christ should bee my sanctification, and yet that I should be subiect to so many grieuous infirmities? To this the Apostle answereth; True it is, there bee in them many things graciously qualified by the presence of

of the Lords ſpirit, yet during this our ſeafare and pilgrimage in this life, there muſt bee a combat and a ſtriſe betweene the deceit of ſinne and the ſtrength of grace: howbeit by patience and perſeuerance we ſhall ouercome, not ſome part of the world but euen the whole world, and our owne concupiſcence, which is ſtronger then death; not but that there ſhall be left ſome fragments and reliques of corruption in vs: for *Paul* heere doth not ſay: There is no matter of condemnation left within vs, but that vncleanneſſe is ſo waſhed away in Chriſt, and we are ſo ſanctified by his ſpirit, as there remaineth for vs no condemnation, God being ſatisfied in his Sonne, Sathan being vanquiſhed, and the powers of our ſinful fleſh being tamed and ſubdued. The ſecond thing that maketh vs to doubt whether condemnation bee not due to vs, is the apprehenſion of our many afflictions, wherewith we are toſſed and encumbred in this life: as when wee ſhall conſider that we are made bleſſed by Chriſts curſe, and healed by his ſtripes, then we breake foorth into this: And is it poſſible, that I am one of theſe, and yet am ſo miſerably intreated in this life? Hath Chriſt runne through the ſorrowes and agonies of this life? Hath he broke in ſunder the bands of death, and all to make me way to that glorie wherein he now ſitteth, and ſhall I yet be ſo burdened and ſo ſore oppreſſed with anguiſh of ſpirit and griefe of bodie? This cogitation and thought worketh and ingendreth a feare in the weake ſoule leſt God ſhould be angry and much diſpleaſed with them, becauſe he feedeth them with the water of ſorrow and bread of affliction, and maketh them (as the ſpirit ſpeaketh) paſſe through fire and water, that is, through many miſeries, diuers in kind and extreme in meaſure. But thus the holy Ghoſt to proue the firſt verſe of this chapter true, ſheweth this to be the high and beaten way to heauen, and that there is no way but that which Chriſt hath gone before vs: for ſomewhat for godlineſſe we muſt be perſecuted, and being chaſtiſed of the Lord, it is certaine we are no baſtards. So as the bearing of this croſſe muſt and ought to be another ſeale to aſſure vs of the inheritance which we ſhall haue, and not to be diſmaied though it goe hard with vs in this life: for we muſt thinke it no diſgrace nor diſparagement to be of the honour of the ſame order

1. Ioh. 5. 4.

Ioh. 5. 17. Heb. 12. 6.

order our elder brother Christ was of: that is, appointed and set foorth daily for the slaughter, & laid open to the viperous tongs of many glorious and proud Pharisees: but as Christ had his crosse as it were his ladder to lift him and carry him vp aboue the heauens, as the Greeke translation is: so must we looke by the same rounds to ascend to the same place. Out of this therfore ariseth to all the godly double comfort: first, that we shall be no otherwise vsed of the Lord then Christ his naturall sonne was, vpon whom the very sea of his fierce wrath did fall: secondly, that as we haue Christ a fellow and companion in our sufferings, so Christ hath vs companions and partakers of his glorie.

If we suffer with him.

Heere are two things to be considered: first, the precise necessity, and as it were a fatall kind of destiny, whereunto God hath made all those subiect that shall be saued: namely, that they must taste of the cup of affliction, and drink of the dregs therof: expresly set downe in these words: *We are heires if we suffer.* The second is the double fruite and benefit we reape by this affliction: first, that Christ hath tasted more deepely of tribulation then we shall: secondly, that in recompence of our sufferings we shall heereafter bee partners with him in the estate of blessednesse.

For the first vnderstand, that in the words, *If so be and &c.* there is not contained a cause of our being heires of God, but a condition, set downe by *S. Paul. 2. Tim. 3. 12. All that will liue godly in Christ Iesus must suffer persecution:* for we are not to be saued because we are afflicted; but we are afflicted, therefore we shall be saued. Neither are wee heires of God because we are chastised; but we are chastised and corrected, because we are not bastards. And this is the way sanded out vnto vs, whereby we must come to heauen, and march like souldiers toward that glorious city, namely, vnder the standard of affliction, and bearing the colours of our victorious captaine Christ. This was the lesson that Christ first taught, that whosoeuer would bee his scholar, should be well whipped, hee must goe and walke, but vnder a crosse; wherein marke, that that which of it selfe is simply to men a dissuasion, is with God the principall motiue of the conscience

Heb. 12. 8.

Math. 10 38.

science of man.

Further obserue, that euery heire must suffer; not that euery one of Gods children must be called to martyrdome, or that all must suffer in the same measure: but this is it, that whosoeuer soundly and substantially professeth the Gospel, must make this reckoning with himselfe, and so cast his account, that if it bee needfull, and God may haue glorie by it, hee must not feare to lay downe his life, and to spend his blood for the truthes sake. We see by experience daily, that many there be that fight many battels, and runne through many skirmishes, and yet haue neither scarre nor maime; neither yet is he the lesse valiant, or in any thing to be esteemed a faint-hearted souldier, because his courage and resolution was to aduenture his life: and this he taketh as aduantage, that he hath tried his manhood and yet receiued no wound: howbeit though he haue escaped thus, yet was there neuer any souldier but tasted some of the streites and exigents of war, if he haue serued there any time, as either watching by night, marchings by day, hunger, cold, or such like. Euen so fareth it with vs in this continuall spirituall warre-fare and combat: for if the world cannot persecute vs as *Esau* meant to haue done to *Iacob* after his fathers death, that is, take away our liues, yet at Gen. 27.41. the least will it doe as *Ismael* did to *Isaac*, mocke vs and speake Gen. 21.9. virulently and slaunderously of vs for the Gospels sake; which kind of affliction neuer any yet of Gods childen, no not Christ himselfe could escape. And therefore Christ when he marketh them with the coale of vnworthinesse, that will not forsake father Luk. 14.26. and all to follow him, meaneth, that for his sake we must not only cast away vnlawfull things, but euen lay aside things lawfull, that neither temptations on the right hand, that is, prosperitie; nor temptations on the left hand, that is, aduersity, must make vs shrinke, as ashamed to beare the crosse of Christ, or to maintaine his truth: but we must alway keepe the corne so cleare from thistles, as we must loue the Gospell for it selfe, and not regard our selues in respect of it.

Further vnderstand, that we must be so farre from calling the Lords loue in doubt, for nurturing vs in chastisement, and for weaning vs from the world by the rod, as that by this his visage of

of vs wee are to haue an infallible certaintie grounded in our hearts, and an heauenly security that wee are heires: for it was
Iohn. 17. 14. truely foretold, that the world would loue none but his owne, and if a man find himselfe free from the hatred of the world, he may iustly feare hee hath no interest in heauen. When Christ was borne (*Mat.* 2. 3.) it was foretold the shepheards, that they
Luk. 2. 12. should find the babe in a stable laid in a cratch: now if they had found him in a royall palace, and the child in a sumptuous cradle, they might well haue suspected the Angell had deceiued them, and that that child had not beene Christ. So if a man were directed by him that knew it, that the way hee was to goe were craggy, and he should find it smooth, hee might well feare hee were out of the way. If therefore thinking we are in the way to heauen, we finde it easie and delightsome, wee may doubt it is not that way the Lord hath chalked out vnto vs: for the right way is the straight way, through which wee must passe, full of
Luk. 13. 24. thorns that we cannot escape scratching: and the way to Canaan is cumbersome, ouer hils and mountaines, and lieth through the wildernesse, where we shall find many wants; yet may we not be discouraged, but the rather assured, that we are going to the promised land. To proue the verity and truth of the Gospell, there is no other way (as Christ teacheth) then by offences, be-
Mat. 18. 7. cause it is hated, reuiled and maligned: for if it were beloued, and embraced, and entertained of Princes, if the world did loue it, it could not be the Gospell, the Lords owne mouth hath spoken it. Since then wee may secure our selues in the truth of the Gospell by the hatred of the world; so we being hated and accounted the of-scourings of the world for the Gospels sake, may assure our selues we are Gods children. Now as there is a precise necessity of suffering, so this is our comfort, and our rest whereon to stay, that we are entangled with no other conditions, neither is there any other burthen laid vpon vs, then was before borne by our head Christ. So that as wee desire to be baptized with the same baptisme that he was, so must we willingly drinke of his cuppe, and partake of his shame, if wee will haue part in his glory. Of this order of Christ, which is, imprisonment, buffetings, and such like, was *Paul*, when in a christian courage hee vaunted

vaunted that he caried about him the markes of the Lord Iesus: & this liuery did all the Apostles and Disciples of Christ weare, who presently after his ascension, for their open profession of his truth, were cast some into prison, and some put to one death, and some to another. And shall wee thinke there bee other steppes for vs to tread in, and that wee may take our ease in the flesh, and yet be quickened in the spirit? No: for as it is all our desires to goe to heauen, so must it bee our affections to goe the same way that Christ went, otherwise it were a great disparagement to him, if wee be perswaded that the Lord loued his Sonne, and so loued him, as he would aduance him by the nearer and most proper way; nay, if God should testifie his loue any other way to vs then he did to Christ, as it were a strange loue, so should it make vs strangers from Christ; for to this place of royalty we must ascend by the same rounds that he did. Act. 5. 11. Act. 12. 2.

If we suffer with him. Not if we suffer with the world: whereby vnderstand and learne, that all that are afflicted shall not be saued: but on the contrary, none shall bee saued vnlesse they be afflicted: for a man may suffer all the plagues to be deuised on the earth, and yet after goe to hell to suffer more. Some suffer with the world, such as *Peter* speaketh of, 1. *Pet.* 2. 20. that are buffeted for their demerits and misdeeds, on whom the Lord doth satisfie part of his iustice in this life. These are poore in the flesh, but proud in the spirit: for the misery they sustaine can nothing humble them, vnlesse perhaps sometime they will weep for curst heart, as *Esau* did when he lost the blessing: but they are so hardned in obstinacy, as they are past fearing the heauinesse and weight of the Lords displeasure: so as there is a worldly afaflliction that leadeth to death, as well as a godly suffering that prepareth the way to life. Gen. 27. 38.

Now againe, some suffer with Christ, and such be they as suffer either to profit by the Lords afflictons, as that they bee sent as chastisements to reclaime them from some sinne past, and so they amend or, else as preseruatiues against some sinne to come, and so they are made more watchfull: or els if we suffer for the Gospell, because we will not communicate with the world.

Now though all afflictions ought to be esteemed iust in respect of our infirmities, yet sometimes the Lord regardeth not this alone, but maketh it more honorable: as when we are troubled for the Gospell, that we being but vile wormes, and but dust and ashes, should either with losse of goods, which are but lent vs, or with our liues which are the Lords, doe the Lord of heauen some honour to maintaine his truth against such as doe maligne it, that the wicked may see wee striue for a more precious reward then is set before the eies of mortall men.

Wee shall bee glorified with him. Wee would thinke it a small honour for flesh and blood to suffer with Christ for company, and to stay there: therefore obserue hence by the Apostles speech, that wee are not to looke and to fixe our eyes on the beginnings of affliction, but to regard the end, that patience may haue her full perfection. Looke not vpon *Lazarus* begging at *Diues* doore, but lying in *Abrahams* bosome. Looke not to the beginning of *Ioseph*, who was so farre from his dreame, *Genes.* 37.9. that the Sunne and Moone should reuerence him, that for two yeeres he was cast where hee could see neither Sunne nor Moone; but behold him at the last, made ruler ouer all Egypt. Looke not vpon *Dauid* as there was but a step betweene him and death, his life was so thirsted after, nor as he was abused by *Sauls* flatterers; but behold him seated in his royall throne, and dying in his bed of honour with his sonne *Salomon* about him. Looke not vpon Christ borne basely, after persecuted from Ierusalem, when he came to teach encountred and resisted by the proud Pharisees, a litle before his death in such an agony as an Angell from heauen was faine to comfort him, his doctirine esteemed false, his life notoriously sinnefull, betraied by his owne Disciple, led as a sheepe to the slaughter; a man without blemmish, and yet as the Prophet *Esay* speaketh, a branch arising from a dead stocke; carrying a Crosse, vnder which he was so distressed as another was faine to ease him; going vp to the crosse, nailed hand and foote, scoffed and reuiled as hee was vpon it, crying as if the sea of the Lords wrath had burst foorth vpon him: beholding him in this estate,

Look to the end of affliction, not to the beginnings.

Luk. 16.22.

1. Sam. 24.1.

1. King. 2. 2.10.

Luk. 22.43.

Esay 53.2.

Luk. 23.26.

eſtate, and there was neuer any creature ſo miſerable : at laſt caried as a dead man, laied in a graue, not only dead, but three daies vnder the dominion of death, ſo as his Apoſtles fled, and the diuell thought all had beene quiet. But afterward behold him raiſed vp againe, aſcending to the heauens, then hee became head of Angels, then a dead man by a few fiſher-men conquered all the world ; ſo as Emperors ſubmitted their crownes, and ſought their ſaluation in the Croſſe of Chriſt. So we muſt looke vpon the Martyrs, who died in their holineſſe, and were put to death for their holineſſe, not as hauing reeds in their hands in ſigne of baſeneſſe, and bolts on their feete, and ſtripes on their backes, as euill doers, but as *Reuelat.* 7. 9. ſtanding before the throne and before the Lambe, with palmes in their hands in token of victory, arraied in white robes in ſigne of innocency, and in long robes in ſigne of ſtatelineſſe ; for theſe are they (ſaith the ſpirit of God) that came out of tribulation, and therefore he that ſitteth on the throne will dwell among them. We muſt therefore alwaies bend our thoughts, and ſet our eies not vpon the preſent affliction, which is tedious to the fleſh, but vpon the end and ſucceſſe, which ſhall bring ſpirituall conſolation ; not vpon the croſſe which is weariſome, but vpon the crowne which is delightſome ; not vpon the race which is long and crooked, but vpon the prize which is weighty and precious ; not vpon the combat, which may be to the blood, but vpon the conqueſt which ſhall bee certaine and glorious. And if we can ſubdue our affections truely to this meditation, all our troubles in the greateſt extremity ſhall ſeeme light, and we ſhall goe from the whip as the Apoſtles did with more reioycing then we had before, becauſe we may be ſure our end ſhall be bleſſed ; for if we ſuffer with him, we ſhall be glorified with him.

Mark. 16 19. Luk. 24. 51. Act. 5. 41.

Now for the glory heere ſpoken of, it is not comparable with the ſorrow wee ſuſtaine heere ; for this glory is eternall, whereas afflictions are but temporall ; nor poſſible to bee conceiued in heart, nor vttered by ſpeech ; it is in ſhew beautifull, in ſenſe wonderfull, in weight exceſſiue, in meaſure without bounds, in dignity without compariſon, and in continuance

without end ; yea it is such and so great , that as one torment in hell shall make a reprobate forget his wordly pleasure , so the least taste, ye one drop of this glory, shall make the heires of God forget all their miseries ; and for their single and temporary afflictions heere , they shall haue double and infinite ioyes in heauen.

ROM. *chap.* 8. *vers.* 18.

18. *For I count that the afflictions of this present time are not worthy of the glorie which shall be shewed vnto vs.*

IN this verse the Apostle proceedeth to proue that he set downe before , namely , that being companions in Christ his sufferings , we shall also be copartners with him in the blessed light. Hee proueth it can bee no small glory wee shall partake of , since it is the very same that Christ himselfe enioyeth (alwaies keeping the correspondencie and proportion betweene the head and the members :) for wee shall bee carried vp into the highest heauens , and wee shall stand before the throne , viewing the glorious face of God , and hauing the fruition of his blessed presence. The greatnesse of this glorie , howbeit it needeth rather meditation then explication , yet something shall bee spoken of it , that the vaile may bee taken from our eies, that wee may sound and saddome in some sort the bottome of Christ his ioie in his glorie , which of our selues we cannot

cannot doe, no more then the Iewes could into the miniſtery of *Moſes*.

This place fitteth with that 2. *Cor.* 4. 17. *Our light affliction which is but for a moment, bringeth vnto vs an euerlaſting excellent weight of glory.* Where conſider two things: firſt, that betweene theſe afflictions and that glory, there is no compariſon in the greatneſſe: it ſhall be a weight, excellently excellent, as the word ſignifieth, whereas afflictions are but for a an houre. Secondly, the glory ſhall be more durable in reſpect of eternity, whereas the other are but in this life onely.

For the firſt, conſider it in two degrees: firſt, the particular ioy euery child and man of God ſhall haue in his death and diſſolution: ſecondly, the exceeding glory he ſhall be filled with, when all things ſhall be perfect, and God ſhall be all in all. The firſt of theſe hath two parts: firſt, it containeth an abſolute immunity and freedome from all infirmities of body and ſoule, according as it is ſaid: *All teares ſhall be wiped away:* for the body ſhall be free from labour, care and ſuch like; and the ſoule ſhall be free from the ſuggeſtions of Sathan, by couetouſneſſe and other corruptions, wherewith the beſt and choiſeſt of Gods ſeruants in this life are wonderfully aſſaulted. Secondly, the bodie ſleeping in the earth, the ſoule ſhall be abſolutly ſanctified from ſinne, and liue in the fauour of God; ſo as there ſhall be added vnto vs a preſent entrance into the Lords ioy, which none can comprehend but they that feele it. This in the Scripture is called the entrance into the Paradiſe of the Lord: and *Paul* (2. *Cor.* 5. 8.) deſireth to remoue out of the body, that in his ſoule he might be with the Lord Ieſus, who reſteth in ſuch a place, as hath in it whatſoeuer may moue either admiration, or may giue contentation; and is deſcribed (*Reuel.* 21. 4.) to be deſtitute of ſorrow, crying and paine, and to haue the foundation of the wals thereof garniſhed with all manner of precious ſtones, and to be lightned onely with the glory of God, needing neither Sunne nor Moone. It is alſo called *Abrahams* boſome, the preſence with the Lambe, the gathering of vs into the compa- nie of innumerable Angels, and the manſion houſe of our Father.

Luk. 23. 43.

Luk. 16. 22. Ioh. 14. 2. Reuel. 19. 9.

The second degree of this glory, is at the restitution of all things, which the Apostle heere speaking of, *vers.* 21. calleth the glorious liberty of the sonnes of God. This standeth in two parts: first, in the resurrection of our bodies, when they shall be made incorruptible and glorions, and shall neede no naturall prouision nor maintenance: for they shall shine as the Sunne, and the Sunne shall then be seauentimes brighter then it is. The second is, that God shall be all in all, that is, the whole Godhead shall immediatly raigne, and the humanity of Christ shall more manifestly be subiected, which is to the greater glory of it, that his god-head shall be so great: for then there shall be no more office of Christ Iesus to procure any more good to his children, but the benefit of the former shall continue for euer: for then his enemies shall be all put downe, and then the Sonne shell resigne vp his kingdome to his Father: that is, all enemies being vanquished, and that one enemy Death being abolished, he shall raigne no more: not that God raigneth not now, for he raigneth in the person of his Sonne as Mediator, but then his office shall end, and he shall raigne onely as God. For these are
Reu. 19.7. but the daies that the Lord Iesus doth woo vs, and maketh loue to vs: but then shall the marriage be solemnized: and for the better setting foorth of this with all magnificence and greatest state, all creatures shal be restored, that they may serue and attend at the celebrating of this feast.

Now for the second part, that is, the comparison of the glorie and afflictions in respect of continuance; we see that no affliction lasteth but for the present, but this glory is eternall; Gods loue toward vs eternall before the world to predestinate vs, eternall after the world to glorifie vs, that as the first had no beginning, so the last shall haue no end. So as wee may consider of two eternities, though to speake properly there is but one: the first before the creation: the second after the worlds dissolution. Now betweene these two, there is a certaine time for the world, and a thousand yeeres in respect of eternity is but as one day: nay, as *Moses* saith, (*Psal.* 90. 4.) *A thousand yeeres are but*
2. Pet. 3. 8. *as yesterday that is past.* So as counting the world fiue thousand yeeres, it is but as the length of fiue daies past; and of these fiue thousand

thousand yeeres what are foureſcore, which is a great age for any man to liue to, and a farre greater time then euer any man was afflicted in ? It is not much more then a moment, no way an hower : and therefore theſe afflictions are no way comparable to the eternity of that glory wee ſhall haue heereafter, not ſo much as a drop of water to the whole Sea, or one graine to all the ſand. And yet we ſpeake now as if a man ſhould neuer but be afflicted euen from his cradle to his death, liuing the full age of a man, which neuer befell any. In *Eſay* 54. 8. is ſhewed, what ſeuenty yeeres be, and by the accompt of the ſpirit of God himſelfe, they be but as the leaſt minute, for the Lord there ſaith : *For a moment in mine anger I hid my face from thee, but with euerlaſting mercy haue I had compaſſion on thee :* and this moment was ſeuenty yeeres, for ſo long were the Iewes in captiuity. So as affliction by this reckoning during the whole yeeres and life of man is but a moment, and a great part of this moment is paſt before we can be ſaid to ſuffer affliction: for it is but a confuſed kind of paine that children ſuſtaine : and againe there was neuer any affliction ſo great, but there was ſome either intermiſſion or remiſſion, either the tormenter was wearied, or the whip was wafted, or they that were tormented died. Ier. 25. 11.

Now if the glory after our induring of theſe afflictions ſhould laſt but ſo many millions of yeeres, as there be ſtarres in the heauens, there might yet be ſome more, and eaſier, and equall compariſon betweene them, becauſe at the laſt this glory ſhould haue an end; but it farre exceedeth all number, and it is not poſſible for our thoughts to reach or to conceiue any end of it. For this glory is like God the giuer of it, that muſt be embraced for the excellency of it, and thirſted after for the eternity of it.

Now as the Apoſtle heere perſwadeth the neceſſity, and yeeldeth the reaſon for patience in our afflictions, by the eternity of the glory which waiteth vpon vs as the iuſt recompence of our reward : ſo muſt we learne to diſſwade from the pleaſures of ſin, by the greatneſſe and continuance of the ſenſe of torment that waiteth on them. And this ſtandeh in two points : the firſt, is called *ſenſus pœnæ* : the feeling and ſmart of puniſhment which is Heb. 10. 35.

aggrauated and made heauier in three reſpects : firſt, in the vniuerſalitie of it, that no part ſhall be free from torment : but euery ioynt in thy body, and euery power of thy ſoule ſhall be pained and vexed, which is not ſo in this life, ſaue onely in a fellow-feeling of one member with another, for neuer any man was tormented in all the ſingular parts of his body at one inſtant. Secondly, in the extremity of it, that as they ſhall be tormented in all parts at one time, and that continually : ſo one damned ſpirit ſhall be vexed more then another, for as there be here degrees of ſinnes, ſo ſhall there be hereafter degrees of ſmart and puniſhments : as Chriſt ſpeaking of Hieruſalem, ſaid : *It ſhall be eaſier for Sodome then for this citie,* and yet Sodome was in hell. Thirdly, in the neceſſity of it, the greatneſſe of this their torment being much increaſed, in that they ſhall haue no meanes to eaſe and lift vp or releeue themſelues, for they ſhall be bound hand and foote that they cannot ſtirre, as we may ſee by the vſage of him that came to the Lords feaſt without his wedding garment. And for the eternity of their torment, if they ſhould ſuffer no more yeeres then there bee creatures on earth, it were ſome comfort, becauſe they might eſpie ſome light of deliuerance; but when there ſhall be no more heauens, and when God ſhall leaue to be God, and to loſe his glory, then the damned ghoſts ſhall be eaſed. The ſecond aggrauation of their puniſhment is in this : *damno loci*, in the loſſe of heauen : for it ſhall not ſo much vex them that they be tormented, as that they haue loſt thoſe ioyes they ſee the Saints of God enioy. This ſhall make them murmure and gnaſh their teeth : and vpon their apprehenſion and conceauing of that they haue loſt, ſhall follow the remorſe and ſting of conſcience, that in their life time they deſpiſed to labour in mortification and newneſſe of life : for there are none damned, but their owne hearts ſhall tell them they are iuſtly damned.

Mat. 11. 23.

Mat. 22. 13.

Reuel. 20. 12.

Verſ. 23. *And not onely the creature, but we alſo which haue the firſt fruits of the ſpirit, euen we doe ſigh in our ſelues, waiting for the adoption, euen the redemption of our body*, &c. to the 26. verſe.

The

The Apostle still enlargeth the weight of glory spoken of before, prouing it to be so great, that the very frame of heauen and earth and all other creatures doe waite for the restitution and deliuerance of mankinde, at which time they shall receiue their originall excellency. Now *Paul* vseth an argument from the lesse to the greater, that if the beasts and other insensible things which be accursed and subiect to this corruption, by reason of the bondage whereinto man by his fall was inthralled and cast into, do labour as it were in trauell till men be glorified, and themselues for our sakes restored: then how much more should wee wait for the reuelation of this glory, wee that are sealed with the first fruites of the spirit, and which in the Gospell may behold as it were in a glasse a great glimce and shew of this glory? sigh after and wait for this great and glorious day; not that wee should wish simply to be vnclothed, but as the Apostle speaketh, 2. *Cor.* 5. 2. 3. to be clothed vpon with our house from heauen, and not so much that our selues might die, as that sinne might be extinguished and our sanctification perfected.

Howbeit in this affection of ours there must be two things: the first, sighing and groning: the second, a patient waiting for that we hope for. Where consider what that is we wait for and sigh for: the Apostle heere calleth it *adoption*, that is, the accomplishment of that glory whereto wee are in Christ adopted: or as himselfe expounds it, the redemption of mankind: euen as *Dauid* was King when he was anointed, but he staied long for the reall possession of it: and as *Abraham* had the land of Canaan giuen him, which was performed 400. yeeres after.

In waiting and expecting for this redemption, obserue and hold it as a principle and ground, that howsoeuer the Philosophers haue dreamed of a simple immortality of the soule alone, yet that we know and learne, that except the body which we beare about vs be restored also, the immortality of the soule is abolished, otherwise it were a lame and imperfect restitution, and otherwise in vaine had *Iob* said, chap. 19. 26. *Though after my skinne wormes destroy this body, yet shall I see God in my flesh*, that is, body and soule at the last day: which is also plainely expressed

expreſſed heere by the Apoſtle in theſe words, *Redemption of the body.*

Further, obſerue hence the dulneſſe & blockiſhneſſe of man, that is to take example and to be taught his duty euen of the inſenſible creatures, who in their kind by the very inſtinct of nature can grone for the day of mans redemption, and yet man himſelfe though ſpurred on and prouoked can hardly be drawen to that duty: which may teach euery one of vs to bee more watchfull in our Chriſtian exerciſes, that wee may learne to know, and deſire to approch neere the day of our redemption, leſt the creatures that want the vſe of reaſon riſe vp againſt vs to condemne vs, for they faile nothing ſo much in their duties as man doth; nay *Salomon* ſendeth the ſluggard to the Ant and Piſmire, who by his ſommer-labour prouideth for a hard and ſtormy winter. Chriſt will haue vs learne innocency of the Doue, and wiſdome and prouidence of the Serpent: and the Apoſtle heere will not haue a Chriſtian man ſhort of the creatures, who trauell in paine to bee deliuered from the bondage of corruption into the glorious liberty of the ſonnes of God; and therefore much more muſt we ſigh for this redemption of our body, wherein wee our ſelues haue the greateſt intereſt.

Pro. 30. 25.

Further, in that the Apoſtle ſaith, *We doe ſigh in our ſelues*: we learne, that it is the dutie of euery Chriſtian to be touched at the hart, and to be prickt in his conſcience, as generally for the wickedneſſe of the whole world, ſo particularly and more narowly for his owne ſinnes: for theſe be they whereby God is diſhonored: and therfore thou muſt not ſlightly wiſh or earneſtly pray for (though this be well done) a change of this corruption, and a reſtitution both of the creatures and of man their head into the ſtate of bleſſedneſſe and incorruption; but thou muſt euen in a corner by thy ſelfe breake foorth as it were into a paſſion of affection, with ſighes and grones, euen ſuch as may fill the heauens, to wait after and to thirſt for that day wherein God ſhall triumph in the fulneſſe and perfection of all glory, and wherein man ſhall ſtand and continue in an incomprehenſible degreee of happineſſe. But alas we are ſo intangled with the baites and

nets

nets of this vaine world, that our affections sway vs to a cleane contrary course, thinking our feete are neuer sure enough, nor haue hold enough on the earth; so pleasant doe wee esteeme our habitation here, that we would thinke our selues most happie (though heauen were neuer our inheritance) if we might alway liue heere compassed about and enuironed with these false delights. Which doth too much bewray our want and defect in meditation on heauen and heauenly things, and sheweth what a scantling we keepe in Christianity, outwardly onely to professe it, and neuer to enter into the chamber of our hearts, to see whether it be furnished with such holy, Christian, and religious sighs and grones, as set forth & commend the affection of such a Christian, as vpon the comparison of these short troubles with that eternall weight of glory which shall come, hath already planted his heart in heauen.

Lastly obserue hence, that it is not possible for the reprobate, but it is proper and peculiar to the elect onely, to lift vp their heads in hope and expectation of this redemption: which is signified by the Apostle in two phrases and speeches heere vsed, namely, that such sigh as first haue receiued the first fruites of the spirit; secondly such as wait for adoption; neither of which doe euer befall the reprobate, for they may spring vp and flourish for a time, but they haue no roote, nor take no sap from the spirit: and happily they may be weary of the world, as *Cain* was of his punishment, by they haue no anchor of any other hope, vnlesse they ioy to goe to hell: which ought to moue vs with all heedfulnesse to looke to our waies, and to labour our ingrafting into Christ, for the world passeth, and both it and wee are folded vp as a garment, and to dust we must, and yet out of dust we must arise. And if while we be in the body, wee can be burdened and sigh, that mortality might bee swallowed vp of life, then are we most happy, and happy in that alone: but if thou findest thy selfe empty of such affections, that thou canst not sigh for thy redemption, which sheweth thou dost not hope for thy saluation, then art thou of all men the most miserable, and the estate of the beasts is better then thine, for they sigh for the liberty of Gods sons, and they shall haue part in this blessednes, and

Gen 4. 13.

Heb. 1. 11.

Iob 10.18.19. and thou shalt see it, and then shalt mone thy selfe thou wantest it; for if the earth might be thy graue, and thou mightest perish in the dust, thou mightst yet conceiue happinesse in senslesnesse after this life ended.

For wee are saued by hope. In this the Apostle proceedeth to proue that as it is necessary for a Christian to grone, so is it also to wait for the day of redemption; which hee doeth after this sort: *We are saued by hope*, that is, all our saluation standeth and consisteth in hope, for hope apprehendeth and laieth hold on things absent and inuisible, according to that speech, *Our life is hid in Christ*, that is, so hid as it will be found, though as yet it be not seene: now hope that is deferred, must needs (as *Salomon* saith) bee the fainting of the heart: and therefore for feare of this fainting, the Apostle releeueth our hope with patience.

Heb. 11.1. Ephe. 3.9. Pro. 13.12.

Where we learne, that it is the duty of euery Minister to salue vp all breaches, and to resolue all doubts that any way may perplex the heart and soule of a weake Christian: after the example of the Apostle heere, who to releeue the infirmities of the faithfull against the storme of affliction, setteth before them the crowne of glory which they haue wonne in the field by their fighting. And because this glory was not present, but followeth the battell; and when the combat is ended then commeth in victory; he sheweth, though this glory and reward bee not subiect to the sight, yet Christians haue an affection in them, which is hope, that nourisheth and staieth their expectation for a time, the heart in the meane time leaping, and being established through hope that it will come: and yet that they may not bee discouraged in their hope, though this glory come not so soone as it is looked for, hee giueth them the plaister of patience, which shall sustaine and support their hope, for he is certaine that hath promised, but not to bee prescribed a time by vs, but hee must take his owne time, and our patience must preuent all distrust. Euen so must the feeders of the flocke deale with their people in all cases of doubt and wauering in matters of faith and religion, so to compasse and beset the soule with reasons and

and arguments, as it may reſt ſecure, and haue the food of comfort miniſtred vnto them againſt all doubts and perils that may ariſe. For ſuch ought Miniſters to be, as are able to bring foorth of their treaſure both new and old, cures and remedies, both againſt the auncient wilineſſe, and the freſh and new ſubtilties and temptations of that old ſerpent. Mat. 13 52.

Further obſerue, we muſt not vnderſtand this ſpeech, *We are ſaued by hope*, as we doe this, *We are ſaued by faith*. For nothing doth concurre in the matter of iuſtification with God aboue but faith: ſo as the meaning and ſenſe heere is: that our ſaluation conſiſts in thoſe things that we hope for; and it were better tranſlated, We are ſaued *in hope*, than, we are ſaued *by hope*: for faith is the ground and foundation of hope: for what can we hope for, vnleſſe we beleeue it? As the ground of faith is the word and promiſe: for why ſhould we beleeue but in reſpect of God his promiſe? Faith telleth vs, we beate not the aire: hope biddeth vs, hold on our race, finiſh the courſe, fight the combat, and then expect the crowne of glory. Yea faith is ſuſtained by hope, that it doe not wauer, and contained by hope, that it doe not haſten, but waite the time, and it is confirmed by hope, that we may hold on the faith. Example of this we ſee and haue in the Canaanitiſh woman, who ſuffered three denials at Chriſt his hands, each of them doubled with ſeuerall reproches, and yet fainted not, neither was her importunity fruitleſſe, but ſhe reaped the benefit of it, namely the health of her daughter, which grew by her faith; which faith of hers was releeued by her hope. The like may be ſaid of *Iacob*, who wreſtled with God by faith, and in a Chriſtian hope told him flatly to his face, he would not let him go till he had bleſſed him. Heb. 11. 1. Mat. 15. 22. Gen. 32. 26

Hope that is ſeene, &c.

That is, we hope not for that we haue already, but for that we expect to haue heereafter: and yet we may not thinke but by the eye of faith we haue ſeene him that is inuiſible, as the Apoſtle ſpeaketh, 2. *Cor.* 3. 18. *We doe behold as in a mirror the glorie of the Lord with open face*: whereby is meant, that though wee haue ſeene a great part in reſpect of the beginnings; and although we know we are called and elect of God, yet this is but

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in part as in a glasse: for we haue but the witnesse and testimony of the spirit, and doe not heere see him face to face perfectly and clearely.

Further vnderstand, that there is a difference betweene sight and faith, as it is said 2. *Cor.* 5. 7. *We walke by faith and not by sight:* that is, though we haue not God presently in the view, yet by faith we hope to see him. Whereby we gather, that faith and hope shall after this life be abolished, as the Apostle speaketh, 1. *Cor.* 13. 13. *Now* (as speaking of the present time) *abideth faith, hope, and loue; but the chiefest of these is loue*: as if he should say: Among these three Christian vertues, Loue in respect of the continuance is chiefest, because it ceaseth not in the life to come, as faith and hope do cease: for since these tend to such things as are promised and are to come, when they are come, to what purpose should we haue faith and hope? for the presence of that we hoped for excludeth hope; but yet shall we alwaies perfectly loue God, and loue one another.

Learne moreouer, to beware and take heed Sathan steale not away our hearts, and robbe vs of this hope of glory, to thinke we may be happy enough in these visible things, as in the enioying of possessions, and heaping vp of goods, and climing vp to earthly honor. If we did consider the things hoped for to be farre more excellent, and more permanent then these vanishing delights, we would haue other thoughts and better affections toward our heauenly Citie. But wee are so besotted in the present sweetnesse of the pleasures of this life, that if the Lord would still settle and establish our mansion here; that the gourd might still grow ouer our heads, as it did ouer *Ionas* head to keepe vs from heat, and that wee might still flourish as the Bay tree: we would resigne and giue vp all our interest, and cease to claime any title to heauen, or to make any haste to the throne of God: which commeth to passe, because we only walke in the admiration of these outward things: as the Cardinall of Bourbon said: He would not giue his part in Paris for his part in Paradise. Whereas if we would weigh it truly, they euer deceiued him soonest that most trusted in them: as the rich man, that promised to his life ease for many yeeres, because he had multitude of riches,

Ionah. 4. 6.

Luk. 12. 20.

riches, was the same night by sudden death depriued of all. And if we would enter into true comparison betweene the ioyes of heauen, and these prison-ioyes we haue on earth, we should find farre greater difference, then there was betweene the Manna in the wildernesse, and the flesh pots of Egypt; and the bread the lost sonne eat in his fathers house, and the huskes he eat abroad with swine. Num. 11. 5. 6. Luk. 15. 16. 23.

Further learne, that hope is not onely of that it seeth not, but it hopes cleane contrary to that it seeth. As *Abraham* hoped for fruit of *Saraes* body, when he knew her wombe was as a drie stocke, and that it fared not with her as with other women. Euen so tell it out in *Dauid*: *Samuel* comes and anointeth him king: heere he hopes for that he hath not, nay, cleane contrary to that he saw before his eies: for snares were laid for him, the builders refuse him as a fit stone, both Prince and people hated him: nay, the fat Buls of Basan did rage vpon him: amongst the basest he was in derision, and a table talke as himselfe saith, *Psal.* 35. 15. 16. *Doeg* and other of his familiars that went into the house of God with him, lift vp their heele against him: yea, God himselfe was against him, as he crieth, *Psal.* 22. 1. *My God, my God, why hast thou forsaken me?* The very pangs of hell did compasse him so, as he said in his haste; *All men are liers, Samuel* hath abused me: and yet he hoped against hope, and against these feares, that the Lord would aduance him; and so in the time appointed it came to passe. Euen so must the godly doe, they must ground and build vpon God, and though they can espie out of the waterish and dimme humor of their hearts no light of deliuerance, yet must they stil cleaue to him in hope; and though we be neuer free, but either *Ismael* persecuteth vs with his tongue, or *Esau* hateth vs in his heart, yet we must not be dismaied, nor any whit repine at the prosperity of the wicked: but euen this must cause vs to raise vp our hopes, that because things be brought to this confusion, and religion is so lightly set by, therefore there must needs be a restitution, and an inuersion and change of this order. Gen. 18. 13. 1. Sam. 16. 13. 1 Sam. 22. 1. Psal 116. 11

We doe with patience abide for it.

Where obserue, though we must wait with patience, yet we must

must sigh and grone : for this agreeth well enough with the other that went before, in respect these things we see are nothing comparable with that we shall haue. And in respect of this sted-
Heb. 11. 24. fast hope of the expectation of this blessed day, *Moses* refused
Dan. 5. 11. to enioy the pleasures of sinne for a season, and *Daniel* refused to bow downe to that beast that was set vp to dishonour God. Yea by reason of this patient hope we may see how the martyrs from time to time haue submitted themselues to many torments not onely in patience, but euen in triumph : as one of the faithfull seruants of God, who for his profession was cast to a Lion, said : I am the graine of Christ Iesus, heere I am ready to bee ground with the teeth of this beast, that I may be a fit loafe for the Lords table. And whence came this Christian courage and resolution, but onely becauſe he saw God which was inuisible. So may we say of all the rest of Gods children, who haue refused the honour of the world, as to be the sonnes of *Pharaohs* daughter, and to sit with Princes, and haue chosen rather to suffer per-
Heb. 10. 35. secution with Gods saints; that they haue done it in this respect, as hauing regard to the recompence of reward set before them, in a hope that cannot faile. Let vs therfore not scrape so greedilie in the earth as the blind moles doe, nor wallow our selues in the mire of this world like swine, nor root our affections in the things of this life : but let vs sigh with desire, and wait with patience the generall redemption of the sonnes of God, and restitution of the creatures to their first perfection: at least let vs look to our owne particular departure out of this life, for there is no priuiledge nor protection can come from the court of heauen, but depart we must, and how soone we know not : the Diuell would faine take vs in the lurch, and the world will intice vs to
Mat. 25. 10. deferre the buying of oyle for the keeping of our lampes burning, till the Lord do knocke: but let vs euer be furnished for the way, let our faith hold vs, and our hope containe vs within the compasse and assurance of our saluation. These be the daies of our pangs and pilgrimage ; happy shall that day be, when we shall be deliuered, and when our iourney shall be ended. Heere we haue to walke a most tedious and craggy course; happy shall that day be, when we shall come to our heauenly country.

Heere

Heere wee fight a troublesome, though no doubtfull combat, happy shall that day be when wee shall be crowned as conquerors: heere we sow with sorrow, happy shall that day bee when we shall reape a plentifull and perpetuall harueſt with much ioy: heere wee are full of wounds, and our eies stand full of teares, happy shall that day be when our wounds shall be healed, and our teares wiped away.

ROM. *chap.* 8. *vers.* 26 27.

26 *Likewise also the spirit helpeth our infirmities, for wee know not what to pray as we ought: but the spirit it selfe maketh requeſt for vs with sighes which cannot be expreſſed.*

27 *But he that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh requeſt for the Saints, according to the will of God.*

THE Apoſtle proceedeth to miniſter conſolation in all thoſe afflictions we muſt paſſe thorow, and sheweth that there is no cauſe wee should shrinke or faint, since we are maintained and supported by a heauenly power, againſt which the gates of hell cannot preuaile; for the Lord doth aſſiſt vs by the holie Ghoſt, which doth excite and stirre vp in vs gronings, that is, heauenly praiers, which doe reach and pierce the very throne of God, & which being made according to his will, we muſt needs obtaine whatſoeuer we shall requeſt.

In the words obserue three things: first, generally that the holy Ghost doth relieue vs in our infirmities and weakneſſe: ſecondly, by what meanes he doth it, namely, when we are low brought, by ſtirring vp in vs ſuch vehement and feruent praiers as cannot proceed from any naturall man, nor the power of man, but from a power farre aboue man: thirdly, the powerfull working of theſe praiers, namely, that being made according to Gods meaning, the Lord muſt needs ſhew himſelfe exorable and to be intreated, and it is not poſſible they can returne emptie from the throne of grace.

For the firſt, conſider that it were impoſſible for vs to ſtand one minute, if no other power did ſuſtaine vs but fleſh and bloud; for euen in the choiſeſt of Gods children faith is verie weake, and our hope verie wearie, and fleſh and bloud through ſelfe-loue deſireth eaſe, and doth mone it ſelfe, and is fearefull to ſee or to ſuffer the croſſe: yea Sathan doth buffet vs by our inward infirmities, for ſinne lieth heauie within vs, and this maketh vs to grone, outward afflictions make the fleſh to ſmart, the world tempteth vs on both hands, one way with the peace of the wicked, another way with the troubles of the godly, alluring vs to the vaine gliſtering ſhewes of the one, and terrifying vs from the ghaſtfull and hideous ſight of the other. So as hauing ſinne within vs, Sathan without vs, and the world about vs, all enemies to the peace and reſt of our ſoules, euerie houre ſhould we periſh, were we not ſupported by the mightie hand of this inuiſible ſpirit: and therefore fleſh and bloud hath no cauſe to be proud, but ought in trueth to glory in it owne weakneſſe, becauſe it hath ſuch an helper, and ſo ſtrong an helper, and ſo certaine a helper as is this ſpirit, which is nothing elſe then the very power of God himſelfe, as it was ſaid to *Paul*, *My grace is ſufficient for thee.*

Further, in that it is ſaid, *He helpeth our infirmities:* obſerue that hee doth not free vs fully from them, or remoone them fully from vs, but hee doeth onely helpe and releeue vs in them. And this is that Chriſt praied for in his bitter agonie, *Iohn* 17. 15. I praie vnto thee Father, ſaith hee, not that thou wouldeſt giue them an exemption and freedome from

trials,

trials, but that they may bee so kept from euill, as euer they may finde some comfortable deliuerance. So in another place Christ saith vnto his Apostles, that when the Bridegroome was with them they could not mourne, hee sparing them for that time: but afterward he saith, Hitherto haue yee liued in peace, haue ye a sword, if not, buy one, for tribulation shall come: and then he said, A little while I will be from you, that is, during the time of my death, but I will send a better comforter: and then followeth, The world shall reioyce, but ye shall mourne; mourne though ye haue a comforter, but not mourne vntill ye haue a comforter: which setteth forth the riches of the Lords mercie, that prouideth a remedie before we receiue the wound, and layeth himselfe as it were in our bosome before he sendeth vs cause of sorrow. To this purpose is that *Paul* speaketh, 2. *Corinth.* 4 8,9. we are afflicted on euery side, yet not in distresse; in doubt, but we despaire not; persecuted but not forsaken; cast downe but perish not, because by the same spirit that was in Christ the inward man is renewed daily. And this was the answer which *Paul* himselfe receiued from God being sore buffeted by Sathan, Content thy selfe (saith the Lord) my grace is with thee, therefore striue thou and I will helpe thee. This also is prefigured in the combat betweene the Angell and *Iacob*, who had his bone in his thigh shrunke, but yet would not forsake his hold till he had a blessing. So as by this combat we are sure to receiue such a blow as we shall halt all our liues after, to this end, that we may seeke for *Iacobs* staffe, the blessing of the Lord to strengthen vs. And this was *Moses* comfort when his hands were faint and wearie in holding of them vp in prayer, so that they fell downe, then did the spirit of the Lord support them, and prompt him with excellent and effectuall words of prayer. Yea this must be the comfort of vs all, that though wee fight to the bloud for the Lords cause, not one droppe of it shall perish; but as the Lord doeth keepe our teares, so much more will hee keepe our bloud in a bottell, that wee may bee made precious white in the bloud of the Lambe.

Mat 9.15.

2.Cor.12.9.

Gen.32.25.

Exod.17.12.

Psal.116.6.

Now for the second point, which is the meanes how the spi-

it helpeth our infirmities, that is, by ſtirring vp prayers and grones. Obſerue firſt, that no man can pray of himſelfe vnleſſe he be taught of God: ſecondly, that the holy Ghoſt doth miniſter vnto vs that power in prayer which no man is able to bring and performe of himſelfe; howbeit we may not conſtrue the words as if the holy Ghoſt himſelfe did pray, but onely that he ſuggeſteth vnto vs fit words and matter, and prompteth vs to pray.

For the firſt, vnderſtand that it is not poſſible for any man of himſelfe to pray, vnleſſe he be helped and renewed in his ſpirit, for prayer muſt be made in the mediation of Chriſt, which fleſh and bloud neuer thinketh of, nay, which fleſh and bloud doeth but mocke at. And this diſabilitie in prayer, and vnaptneſſe to performe it, is euen true of them that be enlightned and called to the faith, vnleſſe alſo they be impulſed and driuen on by the ſpirit. Howbeit, by this ſo excellent an inſtrument as the ſpirit, the Lord doth poure into our hearts ſuch a conſtant and ſtedfaſt aſſurance of his loue, as we come and humble our ſelues before him boldly, and beate our breaſt, and pray from the booke of our conſcience, confidentlie vnfolding the whole heapes of our miſeries before the Lord: yea, we come vnto him hauing euen a ſight and contemplation of his maieſtie, and we ſtand not vpon words, but a broken and contrite ſpirit maketh vs ſpeake plainely, the interpreter of our meaning being the holy Ghoſt: ſo as wee in this exerciſe conferre with God, and ſpeake as it were with the mouth of Chriſt, who maketh our ſupplications as ſweet as incenſe in our and his Fathers noſtrels. So as it is no ſuch ſlight matter, nor ſo eaſie a worke to pray aright, for of thy ſelfe thou art ſpeechleſſe, and canſt not vtter one word, vnleſſe the ſpirit vntie the ſtrings of thy tongue; and though happely thou ſpeake, yet is thy vnderſtanding ſenſleſſe, that thou knoweſt not what to aske vnleſſe the ſpirit teach thee: nay were thou neuer ſo well taught, if the ſpirit make thee not acquainted with Chriſt, that he may preſent thy praiers to God, all elſe is in vaine and fruitleſſe.

Reuel. 8. 3.

Further, in that the holy Ghoſt is ſaid to make requeſt for vs: wee are admoniſhed (vnleſſe it bee for weake Chriſtians and babes in Chriſt, that are not growne in the word of grace, vnto

vnto whom a booke of prayer is allowed as a Catechisme) that they that bee old schollers in the schoole of Christ, ought to striue and indeuor to grow from praier to praier, aswell as from faith to faith, that as their iudgements are increased in knowledge, so their hearts may increase in feruencie and affection toward God, and that they may bring foorth their hidden treasure of the Lords spirit, in enabling them to conceaue a praier, and to pray as their present necessities shall require. For this is that the Lord looketh for, that as he said by the Prophet *Zacharie*, 12.10. that he would in the last times powre out the spirit of deprecation and of prayer vpon the sons of men: so men should endeuour to bee familiar in this dutie without booke, and not content themselues to praie either a stinted prayer, or a stinted time: but as it is said, *Hebr.6.1.* wee must leaue the beginnings, and be led forward and striue to perfection. For if notwithstanding such plentie of foode these many yeeres, there be still such leanesse in thy soule, that thou art not able to feed thy selfe, nor to expresse and vtter thy necessities in a corner before the Lord, how canst thou looke for any blessing, that hast beene so sluggish, and hast so carelesly entertained the spirit of God in this acceptable time? If any sudden calamitie hang ouer thy head, or any secret sinne presse thy conscience, how canst thou thinke to be releeued? nay thou canst not but iudge thy selfe vnworthie to be helped, if thou art vnable without a booke before thee to vtter thy griefe and to pray for helpe. Thou must know thy temptations are particular, and thy sinnes are particular, and a generall confession is not a proper salue for any particular sore: but as in this and this sinne thou hast offended God, so particularly for this & this sin thou must call for mercy. And what if that speciall grace thou prayest for be not in thy booke, then thou goest away emptie, for thou art not likely to obtaine that thou dost not aske for. For howsoeuer the Lord doth ofttimes preuent vs with his mercies, and giueth before wee aske, yet when he shall perceiue such negligence in vs, that we desire but as it were a common and generall head-peece to shield vs from all assaults, and doe not arme our selues in euery part, especially knowing our old enemie the diuell lieth at all aduantage, this

maketh the Lord weary and vnwilling to helpe vs, who otherwise easily inclineth his eare to the praiers of the faithfull.

When it is said: *With gronings that are vnspeakeable:* we are by this to comfort a distressed conscience: that if afflictions doe come so fast vpon vs, as the waues, one in the necke of another, and our spirits be so ouerwhelmed and cast downe, that we are not able to conceiue a praier for the anguish of our soules; in this case if our hearts doe but bleed and grone, though no word be vttered, yet is it a praier precious and acceptable in the Lords sight. We read of *Ezechiah*, (*Esa.* 38. 14.) that he was not able to speake one word, but did chatter like a Crane, and mourne like a Doue in his sickneſſe, hee was so oppresst with sorrow in the bitternesse of his soule; yet was this a praier, and a praier heard of God, and himselfe deliuered, and fifteene yeeres added to his life. So oftentimes our praiers are so peppered with salt and fire, that is, our soule is so anguished, and our spirits so appalled, that either we speake abruptly, or only knocke our selues on the breast, as did the Publican; yet this soundeth in the Lords eares, and commeth pleasantly before him: for words in praier are but to make vs vnderstand what we aske, the Lord vnderstandeth our meaning without words, yea knoweth our wants better then our selues. And as the mother pitieth her child when it is fallen sicke, and is able to tell where the paine lieth, and to aske such things as it wanteth; but when the disease is growne so sore, that for extremitie it cannot vtter the paine by speech, but lieth complaining by grones and cries, with the eies fixed vpon the mother, this doubleth the compassion, & maketh her verie bowels to yearne with pitie: Euen so the Lord, more kind then a mother, lendeth his louing and tender eare to our bitter complaints; but being astonished with griefe, that we cannot but onely crie out in hope and expectation of some help, and we lie pained not able to expresse it, this doth more enlarge the bowels of his compassion, and then he gathereth our teares into a bottle, and wipeth our eies, and putteth his hand into our side to heale vs, and regardeth as preciously such maner of speechlesse vtterance, as any praier vttered in feruencie and vehemencie of words. Which is a most singular comfort for

Luk. 18. 13.

Gods

Gods choſen, that the clouds of affliction can neuer be ſo thick, but a heartie ſigh will ſcatter them: yea, come what will, no time can be ſo euill, nor tyrant ſo bitter or cruell, that can ſtay vs from groning, though through weight of torment they may ſtop vs from ſpeaking: as *Dauid* ſaith, *Pſal.* 38. 9. *I powre (O Lord) my whole deſire before thee, and my ſighing is not hidden from thee:* for none can refraine the heart from ſobbing. Yet muſt wee not abuſe this comfortable doctrine to our fleſhlie libertie, to make vs ſluggiſh in praying to the Lord, and thinke onely a mentall prayer, or a deſire conceiued though not vttered, to be enough: for this ſpeechleſſe prayer is onely permitted in the bitternes of the heart, and when the venime of affliction hath ſeized vpon the outward man, in ſuch a caſe, and in ſuch a time, if we cannot ſpeake with *Anna*, (1. *Sam.* 1. 13.) we may with her wag our lips bee wee neuer ſo old. Otherwiſe wee muſt ſay with *Dauid:* Ariſe my tong, and then ariſe vp my glorie: for there is no inſtrument ſo fit to ſet foorth our wants, and it is no excuſe for thee to ſay: the Lord knowes thy heart, for ſo doth he know thy wants alſo before thou aske, and by that reaſon, neither the panting of the heart, nor the paines of the lips ſhould be requiſit: Pſal. 57. 8.

For the third point, that is, for the effect and efficacie of our prayers, that they comming from the ſpirit muſt needs ſpeed & haue good ſucceſſe, obſerue when it is ſaid: *The Lord knowes the meaning:* that there is a ſpeciall propertie of this word to be vnderſtood: for *(knowing)* is taken here for (approuing:) as *Rom.* 7. 15. *What I do I know not*, that is, allow not, nor approue that I do: ſo *Mat.* 7. 23. *Depart from me, I know you not*, that is, approue you not, for he knew them well inough. So *Pſal.* 1. 6. *The Lord knoweth the way of the righteous:* that is, approueth it: and in the ſame ſenſe is it taken in the *Prouerb.* 12. 10. *The righteous man knoweth the ſoule of his beaſt*, that is, approueth it. Why then this is the leſſon: that if our prayers haue an allowance and approbation with God, we may be ſure we ſhall reape the fruit of our lips, and that our requeſts ſhall not returne emptie vnto vs, but ſhall be as the doue, that brought an Oliue in her mouth, ſignifying that the flouds are ceaſed, and that we may walke on the drie land.

The reason why our prayers must needs speed, is, because the same spirit that maketh vs pray, doth make vs onely to pray for those things that stand with the Lords glorie, & therfore must of necessitie be granted, for God cannot denie himselfe, & he and his glorie are inseparable. And this is witnessed by S. *Iohn*: *This is our assurance, that if wee aske anything according to his will, hee heareth vs*: and we know that we haue the petitions we desired of him. So that it is not the worthinesse of our prayers that draweth Gods bountie to vs, but the bounds and compasse wherein our prayers are limited and circumscribed, that is, ayming at nothing else, and referring all to the will and pleasure of God, which wee may be sure shall come to passe. Euen as *Iacob* said, *Gen.*32.11.12. *Thou wilt deliuer me, O Lord, from my brother Esau, for thou hast said, thou wilt do me good*: and (2. *Sam.*7.21.) *Dauid* saith: *O Lord, I know thou wilt blesse my house, because of thy word, for thou hast spoken it.* Many there bee will say: I haue prayed often, and cried incessantlie for the increase of faith, and yet I finde it as weake, and my flesh as sinfull as it was before. And thus Sathan perswadeth thee thou prayest not according to Gods will: for if thou hadst bene his, and hadst belonged to him, he would haue giuen thee faith at thy first request. But thou must beate backe this temptation, which is but to lull thee in securitie, by this answer: that thou must thinke thy lot and thy portion to be no better then *Dauids*, who (*Psal.*69.3.4.) brake forth, saying: *O Lord, I am wearie with crying, and mine eyes faile while I haue waited for my God*: for the Lord will haue thee to continue in prayer; not to wearie thee, but to trie thy patience how long thou canst wait: so as if thou speakest and the Lord seemeth not to heare thee, double thy prayers vpon him, for he maketh himselfe deafe to make thee more quicke and feruent. If he listen to thee, and yet thou obtainest not, persevere and continue, for at last the Lord will incline to thy petition, and from his throne will he send thee a chearefull message. In Saint *Luke* we haue an example of one that asked but three loaues, and by his importunitie got as many as he would. So may the poore widow bee our paterne, who by her multiplying of her sute with many words, obtained right of the vniust Iudge: and

1.Ioh.5.14.

Luk.11.8.

Luk.18.5.

therefore

therefore much more ſhall we by our inſtancie with the Lord obtaine what in faith we ſhal deſire: for out of the very words of the Apoſtle here we may learne, firſt that it is certaine we ſhall haue it, though it be vncertaine when it ſhall be caſt vpon vs; for Chriſtians muſt endeuour to ſtriue to this, to haue *Iacobs* ſpirit and reſolution, that though the Lord fight with vs, and would faine ſhake vs off, yet not to let him goe till we haue forced a bleſſing from him, and haue our petitions granted. And we muſt haue the ſtrength of the womans faith in the Goſpell, as not to feare three denials of Chriſt hand to hand, for her conſtancie and perſeuerance were rewarded double, firſt with the commendation of her faith: ſecondly, with the health of her daughter, which was the thing ſhe craued. And euen ſo at length ſhall our prayers bee requited with the perfect cure of all our infirmities. Mat. 15. 22.

Secondly, marke and aſſure thy ſelfe, that if thy prayers made now be not preſently heard, thou ſhalt be rewarded in a time thou leaſt looke ſt for, and when thou art vtterly out of hope of that thou didſt craue: as we may ſee *Luk.* 1. 13. *Zachary* and *Elizabet* no doubt prayed in their youth for the fruite of their bodie, but they were not then heard, for the Lords time was not yet: but when *Zachary* as prieſt was exerciſing the publike miniſterie of the Church, and both he and his wife ſtriken in age, then the Angell comes and tels him, the Lord had heard his prayers, and that his wife ſhould haue a child. Which may be a great encouragement to vs to grow perfect in this exerciſe, and that the worke of praier may bee eaſie to vs, becauſe there is not a word falls to the ground, but either it rebounds preſently vpon vs againe with a bleſſing, or that bleſſing is reſerued for a better time when it trebles the ioy in receiuing an vnexpected benefit. No doubt *Iacob* had fetched many a ſigh for the loſſe of his ſonne *Ioſeph*; but if *Ioſeph* had preſently returned to his father before he obtained the honour in Egypt, it had nothing ſo much cheared *Iacobs* heart, as it did when he ſaw the chariots ſent to fetch him, that he might ſee him in his ſtate and dignitie. So for the Lord to cary in his remembrance and to keepe as it were a booke of our prayers alwayes open before his eyes, Gen. 37. 34. Gen. 45. 27.

eyes, and either to heale vs when we are past cure, as he did *David*, when he heard him out of the deepe of deeps: or in his good time to put vs in mind of our owne prayers by the fruit doubled in our bosome when we thought our harueſt past, can not but exceedinglie ſtirre vs vp to magnifie his goodnes, and to employ all the powers of our ſoule to pleaſe him.

Thirdly, we pray for many things which we cannot obtaine, and yet we muſt pray for them, for if we cannot haue our deſire here, it ſhall be fulfilled in the life to come: as when wee pray that Gods kingdome may come, that we may be deliuered from temptation, and that wee may not ſinne, which onely ſhall be performed in the life to come: for God according to his owne diſpoſition of times hath ordained that we his creatures ſhould apply our ſelues vnto, and therefore hath taught vs by his ſpirit as well to pray for the end as for the meanes. Faith in this life being the foundation of our hope, and our hope being perfited in the life to come through the loue of Chriſt: ſo that as here we pray to haue our faith ſtrengthened, our infirmities cured, our ſins pardoned, and Gods graces renewed in vs daily, which be apples of ſuch a tree as we taſte of in this life: ſo here we pray alſo that ſinne may be aboliſhed, the number of Gods elect gathered, and the worke of our ſanctification perfited, which is the end and perfection of the former, and which is reſerued for a better life, when both our owne prayers and the interceſſion of Chriſt for vs alſo ſhall ceaſe.

Fourthly obſerue, that God ſo heareth thy prayers, that though he do not graunt *formam* the forme, yet he graunteth *finem* the end of thy prayers. Euen as Chriſt when he prayed in the garden, *Father if it be poſſible let this cup paſſe from me:* now ſhall wee ſay that Chriſt euer prayed and was not heard? God forbid: and yet the cuppe did not paſſe from him, yet was hee heard, as the Apoſtle to the Hebrewes ſaith, in that he feared; for though hee was not deliuered from death, yet was hee freed from the horrour of death, for an Angell was ſent to comfort him. So *Paul* when he prayed to be deliuered from the buffetings of Satan, he had his deſire thus farre, the Lord graunteth the end of his prayer, that is, ſtrength to abide it:

Mat. 26. 39.

Heb. 5. 7.

2. Cor. 12. 8.

exempted

exempted he could not be, but this was it, the power of the Lord ſhould be in him ſo much the greater as his temptations and afflictions were increaſed: ſo that none muſt be diſcouraged nor grow cold though their firſt or ſecond voice in praier be not heard: for by this we learne firſt to continue in praier, and in this doth the Lord ſecretly heare vs that wee breake not off. Secondlie, the Lord doth for a time withdraw his eares from the words of our mouth, that we may know the deliuerance praied for comming from God, we are not to appoint him the houre. Thirdly, we ſtay a time before our hands be filled with our requeſts to exerciſe our patience, that our deſire be not like the longing and fainting of a woman. Fourthlie, that by this ſmall abſence of the Lord in not hearing our praiers at the firſt, we may learne to depend vpon his prouidence. Fiftlie, that we may vſe them the better when we haue them, and receiue them with the greater thankfulneſſe, becauſe things wiſhed for, as they are gratefully receiued, ſo are they carefully preſerued.

ROM. *chap.* 8. *verſ.* 28.

28. *Alſo we know that all things worke together for the beſt vnto them that loue God, euen to them that are called of his purpoſe.*

HEere the Apoſtle proceedeth to open another fountaine of exceeding comfort to the faithfull, which is, all things worke for the beſt to thoſe that loue God: but euery faithfull man is aſſured he loues the Lord: therefore to him all things worke for the beſt: and if all things, then afflictions. He proues it by this reaſon; to thoſe that be predeſtinate all

all things turne to the best: but they that loue the Lord are predestinate; therefore to them all things turne to the best. And to proue this he setteth downe a reason, vers.29. Those that be called in the eternall purpose of God, them hath he predestinate to be like the image of his Sonne, that as he passed by the crosse, and from the crosse to glory, so shall wee, being children of the same Father, and who are borne and bound to resemble Christ our elder brother in this point chiefly.

Heb 2.9.

To declare how afflictions worke for the best in Gods children: we must vnderstand that afflictions be of two sorts, either remedies to correct our corruptions and heale our infirmities, or els exercises of Gods graces in his children, that he may try them how much they will suffer for his sake. For the first kind of afflictions, we cannot doubt but they do worke for the best, whether we consider them as chastisements for sins past, or as preuentions of sins to come. For sins that are committed, the rod is necessary (for he is a bastard that is not corrected) that wee may see and loath the cause of our affliction, that is, our corruption: as it is said 1.*Cor.*11.32. *We are chastised of the Lord, because we should not be condemned with the world:* And to *Dauid* the Lord saith, *Thy sonnes I will correct for their sinnes, but my louing kindnesse shall neuer depart from thee:* for the punishments of these our sinnes are pardoned in the sacrifice of Christ, but so is not the chastisement; for this proceedeth from the loue of God, and Christ onely satisfied the wrath of God. That it commeth from the loue of God, appeareth by the example of *Dauid*, to whom when the Lord had sent *Nathan* the Prophet to tell him his sinne was pardoned; yet withall, part of his message was, that the sword should neuer depart from his house, which fell out in his daughter *Thamar* that was rauished, and in his sonne *Absolon* that was desperatly hanged, and in the child begotten in adultery that presently died. And this was only to awake him out of that securitie Sathan had cast him into; for it is certaine, where the Lord smites not, there the Lord loues not: and therefore 1.*Sam.*2.25. it is said, that because the Lord had a purpose to slay the sonnes of *Eli*, therefore they obeyed not the mild voice of admonition vsed by their father.

2.Sam.7.15.

Now

Now for those afflictions that be sent as preuentions of sinne, as pouertie, ignominie, restraint of libertie, shutting vp the wombe and such like, they also turne to the best in Gods children: for many do let themselues bloud before they be sicke for feare of sickenesse, and the superfluous spreads of a vine are cut off, that it may bring foorth better fruite. And thus doth the Lord mint and diet his children, lest by riches they should grow proud, by fame become insolent, by libertie wax wanton, and kicke against the Lord when they be full; and lest by hauing children they should make idols of them, to cocker them vp to damnation, the Lord scanteth them in these blessings. Looke vpon *Dauid*, who confesseth he had gained much by affliction. See what difference there was euen in *Nabuchadnezzar*, before hee was pulled out of his seate, and after he had fed with beasts: before in his prosperitie, the strength of his hand, and the power of his maiestie had built Babel, *Dan.* 3. and 4. but after he had bene cooled in the wild forrest, then he lifted vp his eyes to heauen, and praysed and honoured him that liueth for euer. Such is the stomacke of flesh and bloud, that it will breake out into many insolencies against God, against his church and children, vnlesse he cut as it were our teather short, that we haue but litle roome to feed in: and therefore in great mercie he suffereth vs oft times to want, lest we should wax proud with abundance, and changeth our oyle of gladnesse into a countenance of heauinesse, because we could not before tell how to vse our mirth.

Secondly, consider how those afflictions turne to our good, which are sent for the exercises of Gods graces in vs: namely, heerein to trie how farre wee loue God, whether wee loue him when hee dealeth with vs roughly, aswell as when hee dealeth mildly and liberally with vs: and this is called the fierie triall, wherein we shall not be consumed like drosse, but refined like gold. And this affection appeared in *Iob* when he cried, *O Lord though thou kill me, yet will I loue thee:* for many times the Lord sendeth his arrowes against vs, and the venime of his wrath lieth for a time in our bones, and hee setteth vs vp as markes to shoote at; vnto whom if we willingly submit our selues, the power and danger of his shafts shall be appeased, before they hit Iob. 13. 15.

vs,

vs, and the poiſon of his indignation ſhall be cleanſed away be-
Gen.22.2. fore it rankle in vs. Thus fared it with *Abraham*, whom the Lord did not ſimply afflict for his ſinne, but for the triall of his faith and feruencie of his zeale toward God, to ſee whether hee loued *Iſaac* the ſonne of the promiſe, better then God the Father of the promiſe. And behold, to the comfort of the children of *Abraham*, in a reſolution of three dayes iourney, he fainted not to execute the Lords commaundement, truſting the Lord with his owne ſaluation: for hee knew if his ſonne *Iſaac* ſhould not haue been ſacrificed, himſelfe ſhould haue been damned: whoſe obedience when it was thus thoroughly tried, the Lord ſaith, Since thou haſt done this, I will make thee the father of the faithfull, which was a confirmation of the promiſe was made before.

But there is another ſpeciall kind of affliction that ſearcheth more narrowly the corners of our hearts, and trieth more fully our obedience and loue toward God: namely, when the Lord vouchſafeth vs that honor to ſuffer for the croſſe of Chriſt. In this hee exerciſeth our cold prayers, and varniſheth our ruſtie hope, and ſtirreth vp our dull meditations, to thinke how precious in the ſight of God is the bloud of his Saints, when they
Pſal.116.15 die not onely in their holineſſe, but are put to death euen for their holineſſe. And therefore Chriſt giueth this counſell, *Luk. 6.22.23. When ye are hated of men and perſecuted for righteouſnes, then reioyce and be glad*; or as the Greeke word ſignifieth, skippe at that day like fat calues, becauſe our reward is great in heauen. So as theſe afflictions that leade to death, further and haſten vs toward the life to come: and euen for this life they turne to our good, as *Mat.* 10.29. He that forſaketh father or wife, or riches for my names ſake, I will giue him an hundred fold more in this life, that is, in that baſe eſtate and condition of perſecution, wherein he ſtandeth for the profeſſion of my name, I will giue him an hundred times more comfort, more contentation, and more peace of conſcience, then he ſhould haue had in an hundred wiues of ſuch as were neuer ſo deare vnto him, in an hundred fathers of ſuch as were neuer ſo kind vnto him; and more perfect ioy, then he ſhould haue had in all the treaſures

of

of the world, be they neuer so pleasing and precious vnto him. So as obserue, though the Lord promiseth not a requitall of thy losse in quantitie and in number, yet he doth it in the good will and blessing of God, which is the speciall qualitie, that maketh such things wee enioy permanent and comfortable vnto vs. This *Dauid* had found in his owne experience, *Psal.* 127.1. and therefore teacheth vs to know, that except the Lord doe builde the house, in vaine doe the workmen bestow their labour, and vnlesse hee keepe the citie, as good set open the gates; for the watch without him do nothing. Witnesse the prison doores that flew open, and the chaines wherewith *Peter* was fettered, that flew off, when the Iaylor had done the best he could, *Act.* 12.10. And this is that *Amos* laboureth to perswade the people in his Propheſie, that let the spring be neuer so forward, nor the bread which is our food neuer so sauorie, if the Lorde doe but blow vpon it, it cannot nourish vs. So *Paul* saith: that godlinesse hath euer the promises of this life, that is, religious prosperity, & the hand of blessing from aboue: and it hath the promises of the life to come, that is, to bee translated from this dimme light of Gods fauour which we finde here, into the full fruition of Gods glorie which we shall possesse hereafter. Looke vpon the poore widow of Sarepta, though she had but a little oile, yet had shee more then the rest when *Eliah* came to her: for theirs consumed, and hers through the secret blessing of God, serued her turne & wasted not. So *Daniel* in prison fared better with bread and water, by reason of Gods chearfull presence with him, then did the king with al his sumptuous and princely diet. And in our naturall iudgements we can say, that hee hath more, that hath but a bottle of wine that runneth by droppes, then he that hath a whole cesterne full, that is broken: for the prouidence of God neuer leaueth those that be his, and his eie is vpon their wants to supplie them. And as *Paul* saith, *Colos.* 1. 16. 17. *By Christ all things were created, he is before all things, and in him all things consist*, that is, haue their being for his glorie: for no man can complot or contriue anie secret snares for our life, no man can breath out any threatnings against Gods Church as did *Saul*, nor execute any crueltie vpon the forerunner of Christ, as did *Herod*:

Amos 4.6.

1.Tim.4.12.

1.King 7.14.

Dan.6.17.

Act.9.1.

Matt.14.10.

Herod, but Christ hath his full glory in it. Let vs therefore know our persecutors can doe vs no harme: for as our being is for Christ so must our bodies be yeelded vp to Christ, wee stand in him, and his power in these afflictions is seene in vs, so as when they hate vs and reuile vs, & torment vs, they are but as Apothecaries to make drugges to heale our infirmities: they are but as Masons to hammer and polish vs in the quarry of this world, that we may be fit stones for the heauenly building: yea they are but as fire to refine vs, being of our selues drosse; as furbushers to varnish vs, being through fleshly ease rustie; as scullions in the Lords kitchin, to scoure the vessell of his household: lastly, they are those, that haue receaued a commission from God, contrarie to their owne intention, to doe vs good, for when they are come to the perfection of their tyranny, they can but kill the bodie, whereby they hasten our blessednesse in the soule.

Heere may be demanded: if all things worke for our good, whether the infirmities that be in vs do vs any good or no. The answer is: Yes, many waies, but principally three waies. First, they remaine in vs to subdue the pride and presumption of our hearts, that would aduance it selfe against God, if it were not humbled by the sight of it owne corruption: as *Paul* must haue a buffeter, lest he grow insolent, 2. *Cor.* 12. 8. For the Lord will trust vs no more with perfection, since *Adam* lost it in Paradise, and therefore he exerciseth vs with infirmities, lest wee should steppe into our mother concepit, to thinke our selues Gods. This is proportionable to that spoken of *Deut.* 7. 22. That the Lord would roote out the Canaanites from among his people by little and little, not all at once, lest the wild beasts should grow in vpon them. These Canaanites bee our infirmities, the wild beasts are self-loue, pride of life, and such like, which would waxe strong within vs, if we were throughly purged from our weakenesse. And thus we see the Lord cureth poison by poison, keepeth out grosse sinnes, by keeping in naturall infirmities, euen as the best treakle is made of poison, and the skinne of a viper, is the best cure against the sting of a viper.

Psal. 59. 11.

Secondly, these our infirmities serue to cure our ingratitude; for if the Lord should bestow vpon vs all his benefites at once, we

we would soone forget him. We see how the Lord dried vp the red sea to make passage for the Israelites, *Exo.* 14. 22. which one would haue thought should haue beene as the signet on their finger alwaies in their sight; and yet *Psal.* 106. 7. it is said in the Hebrew phrase, they made haste to forget it, though it was so miraculous a worke. For this cause *Dauid* praieth, *Psal.* 59. 11. O Lord do not destroy the enemies of thy Church, that is, slay them not together, lest the people forget thee, but do it by little and little, that the people may often come vnto thee: yea *Dauid* himselfe in many places confesseth, that the prolonging of the Lords mercies giue as it were an edge and sharpnesse to this spirit of thankfulnesse. And such is the nature of man, to wait no longer in humility then he hath hope of benefit. The lost sonne had no sooner fingred his portion, but his fathers house was vn- Luk. 15. 13.
sauoury to him, and he must needs ruffle it in another countrie. For as willingly we would wait no longer on the Lord then he is giuing: so when hee hath giuen vs somwhat, wee would bee out of his sight while we spend it. And this maketh him more scant in his blessings then otherwise he would be, because he will teach vs to depend vpon him, both till we haue them, and while we vse them, and that employing them in a spirituall kinde of trafficke to gaine credit to the Lord, he may furnish vs afterward with better store.

Thirdly, our infirmities serue to restraine our spirituall sluggishnesse, and securitie of the flesh; for where no feare of the enemie is, there the weapon rusteth: so as we are sifted and tempted by Sathan that we may finde our infirmities to be relieued by the Lords power, and that wee may pray for his gracious strength to withstand him, & in Christ to ouercome him; and that by our experience in fighting with Sathan we may become wise and watchfull, for we doe not praie to bee deliuered from temptations, but not to bee left in them. Our infirmities indeede are the fuell that Sathan laieth, and they are as it were the coals hee bloweth to consume vs. Now euery Christian when hee feeleth such a fire of enmitie within him against God and his law, bestirreth himselfe, and striueth by a cleane contrary blast of the spirit to quench these coales, and entreth such

a combat as onely ceaseth in death, which wee would not doe if there were not some skirts of sinne and some remnant of corruption left within vs, but wee would fall asleepe like idle seruants, and hide our talents, that is, the strength of Gods graces in vs. *Iob*, though he were neuer so painefull a Christian, yet neuer more commended the power of God in him then by his fight hand to hand with the diuell, in resisting and keeping off such blowes of blasphemie and despaire as Satan would haue had him cast at God, and would haue had to sticke in himselfe. *Paul* when he fought with bulles at Ephesus, neuer obtained such a victorie as when he left Satan in the lurch, and left himselfe persecuting of the Gospell: nay after his conuersion there was left a sting in his flesh, lest either he might wax sluggish or become proud. And therefore it pleaseth God to honour our infirmities with the courage of fighting, and by them to keepe vs waking, that we may discerne the storme when it commeth, and cast our ankor on Christ where it shall neuer be vnlooſed.

Iob 13. 15.

Here the craft and wilinesse of flesh and bloud will soone take occasion of licentiousnesse: as to say, if our infirmities serue to do vs good, and turne to Gods glory, because by this meanes we see our weakenesse, then it is good to make much of them: euen as *Porphyrius* commendeth the treason of *Iudas* against Christ, because by Christ his death saluation is brought to many. But miserable and blasphemous is this opinion: for this were to turne the grace of God into wantonnes, for though our infirmities doe further vs many waies to saluation, yet in it owne nature sinne is alway sinfull. God can make Satan a Physitian to cure *Paul*; yet is he euer Satan, that is, an enemie. God can make the tyrannie of *Pharaoh* as a trumpet, to stir vp the Israelites to crie to him for helpe; yet doth this nothing diminish from his malice to Gods people. God can make *Iudas* by a kisse the executioner of his decree; yet doth he continue the child of perdition. So as we must striue against our infirmities, because they be in themselues simplie euill, though qualified and tempered with the Lords hand they turne to our good. Adulterie, it was a horrible sinne in *Dauid*; though it was made profitable for his

Exod. 2. 23.

Luk. 22. 47.
Iohn 17. 12

soule

soule, in bringing him to such a low degree of humiliation as is set downe *Psal.* 32.6. For the heauens to be braste is not good in it owne nature, but it is a vengeance if we want the first and latter raine, whereby to ripen the fruits of the earth; yet at the praier of *Eliah*, 1. *King.* 17. and *Iames* 5. 16. it rained not on the earth for three yeeres and six monthes, that the Lords mercie and power might the more be seene: yea the Lord can create light out of darknesse, yet darknesse is alwaie darknesse. *Adams* fall it was good in that end God had ordained it, namely, to prepare the waie to raise vs vp a Sauiour of the seed of the woman, but it was a most damnable sinne as Satan and *Adam* meant it, for they did it in rebellion against God. Gen. 3. 14.

Further, we must consider how the persons be qualified to whom all things turne to the best; it is to them that loue God; which is the most excellent and Christian commendation that can be, this our loue issuing and streaming from that fountaine of the loue of God. Euen as all waters come from the sea as from the well-head, and returne thither againe, boiling out of the veines of the earth: so God sending forth the streames of his loue into our hearts, it must euen from the very bottome of our hearts returne to him againe, for wee haue nothing but what wee haue receiued. Now there was neuer any *Senacherib* nor *Iesabel*, but said they loued God; therefore this true Christian loue of God, that it may bee seene not to be counterfeit, is accompanied with six properties: first, with a care to keepe his commandements, for such is the rule of Christ, *If yee loue mee keepe my commandements*; which wee must doe, so much the rather because the Lord hath giuen and forgiuen vs much, hauing made vs of enemies friends, as *Abraham* was tearmed to bee the friend of God, hauing brought vs home when we wandred in the wildernesse of sinne, as he did the lost sonne: hauing fed vs when wee wanted and had no meanes to succour vs, as hee did *Eliah*: hauing clearelie set off the debt which we did owe, and cancelled the hand-writing which was against vs. If wee should not performe obedience to such a God, and weare his commandements as a frontlet before our eies, our condemnation could neuer Luk. 15. 24. 1. King. 17. 6.

uer be too heauy, nor our ſtripes too many. Howbeit euerie blaſphemer lieth againſt his owne ſoule, that dare ſay euen in the height of his wickedneſſe he loueth God: for can a woman proſtitute her bodie to a varlet, and mingle her fleſh with his ſtrange fleſh, and yet trulie ſay ſhe loues her husband? it is not poſſible: no more can anie man trulie call himſelfe the child of *Abraham*, if hee doe and performe the workes of the Diuell. Secondlie, this loue of God muſt breed in vs a baſe eſtimation and account, nay rather a contempt of theſe earthlie things, in reſpect of Gods loue. To ſuch a paſſe had *Paul* brought his iudgement and his affections to, *Philipp.* 3. 8. when he eſteemed all things but as dung in compariſon of the treaſure of the life to come, and that he might win Chriſt. So *Moſes* refuſed the pleaſures of ſinne in Egypt, in reſpect of the aſſurance of Gods loue manifeſted in his afflicted ſeruants: and *Peter* and other of the Diſciples were ſo rauiſhed with ioie at the call of Chriſt, that they left their nets, and forſooke the world to follow him. And this is that indeede which wee ſhall all finde at the laſt to bee the trueſt comfort, for riches are tranſitorie and will beguile vs, honour is ſlipperie and will deceiue vs, the world is moth-eaten and weares awaie, at leaſt wee our ſelues are but claie and ſoone periſh; but the loue of God in Chriſt endureth for euer. Thirdlie,

Iohn 8. 44.

2.

Exod. 2. 11.

Math. 4. 20.

3. this our loue of God is accompanied with a feruent zeale of his glorie, and more delight wee take heerein then in the enioying the wiues of our youth. This was the commendation of the Church of Thyatira, *Reuelat.* 2. 18. and by this was their loue of God diſcerned, by their increaſe in the workes of charitie, faith and patience, and by their zeale of Gods glorie, that they profited and went forward in religion more at laſt then at firſt. This kinde of loue is deſcribed *Cantic.* 8. 5. 6. to bee ſtronger then death, the coales thereof to bee fierie, to expreſſe the zeale and vehemencie of it; whole flouds of affliction cannot drowne it, neither can anie treaſure buie it. Such was the loue of *Paul* and of *Moſes*, that wiſhed themſelues accurſed to ſaue their brethren, becauſe they thought it more glorie for God to ſaue many, then to ſaue one.

Rom. 9. 3.
Exod. 32. 32.

Fourthly,

Fourthly, this our loue of God muſt make vs preſently hate all things whereby God is openly diſhonored. This was it that ſo fiercely inflamed the wrath of *Moſes*, *Exod.*32.19. that when he ſaw idolatrie ſet vp by the peoples dauncing before the calfe, he broke the Tables of the Law, and burned the calfe, and ſtrewed the powder of it on the waters, and in deteſtation of their ſuperſtition, made the children of Iſrael to drinke thereof. Hereof commeth that, *Ezech.*9.4. that they that haue the marke in their foreheads, that is, ſuch as are ſealed vp to ſaluation, doe mourne and crie for the iniquitie of the times. And ſuch was the affection of *Dauid*, when hee ſaid: *Mine eies guſh out teares, becauſe men diſhonor thee O Lord*: and in another place he proteſteth, that he doth hate them with a perfect hatred that loue not the Lord: and againe, that no notorious and incorrigible ſinner ſhould dwell with him. Now fiftly, as wee muſt hate Gods enemies, ſo muſt we loue his friends: as 1.*Ioh.*3.14. it is ſaid, We are tranſlated from death to life, becauſe we loue the brethren: and Chriſt ſetteth downe a plentifull reward for a cup of cold water giuen to a diſtreſſed brother. Now who theſe brethren bee, Chriſt ſetteth downe to be ſuch as do the will of his father: ſo as it is not the affinitie in the fleſh, but the bond of the ſpirit that muſt vnite vs. And on the other ſide, we muſt hate none in reſpect of his creation, but in reſpect he peruerteth the vſe of his creation: for they beare the image of God which is louely, but they deface and ſcratch it out to their owne damnation. So as wee muſt hate not *virum, ſed vitium*, the wickednes of the man, and not the wicked as he is a man. Sixtly, our loue of God muſt draw vs into the field for defence of his Maieſtie: for by this ſhall the maſter know his ſeruant loueth him, if hee cannot digeſt to heare him euill ſpoken of: yea by this ſhall it be knowne, whether our way be to Canaan or no, if we aske where it lieth in the wilderneſſe, and if our bloud riſe to heare Ieruſalem euill ſpoken of, and to heare the Lord (who is the keeper of that citie) reuiled and blaſphemed. Such were the ſpirits of *Eliakim*, *Shebnah*, and *Ioah*, 2. *King.*18.37. that they rent their clothes, when they heard *Rabſhakeh* raile vpon the liuing God: and *Ezechiah* when he heard it, was grieued at it, and ſpread himſelfe before the Lord, to

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5.

Mat.25.34.

6.

call for a holy reuenge of that furie. And so must euery true harted Christian esteeme the name and credit of God farre more tender then his owne, and learne of *Moses* to be milde in ouerlooking an iniurie done to our selues, but to be iealous and zealous in recompencing seuen fold to them that teare in peeces the glorious name of the Lord Iesus.

Num. 12. 3. Exod. 32. 19.

Now we of that hath gone before must inferre the contrarie: that is, as all things worke for saluation to them that loue God, so all things worke for damnation to them that hate him. All which may be drawne and reduced into these two things: first, those that concerne this life: secondly, those that concerne the life to come: and these may bee reduced into these foure. First, 1 the graces of Gods spirit, so much as they receiue of it is onely to make them vnexcusable: for they shall surely perish, though they be in the blade neere to ripenesse: the reason is, because when the holy Ghost hath giuen them as it were a purge, to 2 worke vpon them, setting before them good and euill, they not as weake stomached, but as curst hearted, doe cast it vp againe like beastly dogges. Secondly, the doctrine of saluation, which hath this singular vertue to bruise and mollifie the flintie heart, onely hardeneth theirs, and maketh them rage like the dragon: for Christ Iesus is but a rocke of offence vnto them; preaching is but foolishnesse, and the word a sauour of death vnto them; and in the Sacraments they doe but crucifie Christ againe. 3 Thirdly, the benefites of this life doe make them drunke, that they can not see their miserie: for in their fulnesse they doe neigh like horses, and in their hearts they say, there is no God; they eate and drinke, and rise vp to play, making their life but as a 4 May-game. Fourthly, the miseries of this life, though therewith they bee sometime mollified, as *Esau* was when he lost the blessing, yet this is but like the iron put into the fire, and so softned for a time, but being taken out, is made by that more hard then before.

Now for the reason, why afflictions turne to the best to such as loue God, it is, because by his eternall purpose they are called to be saued: so as the cause why God ordained some to the inheritance of his glorie, was onely his purpose and pleasure

that

that it should be so: for Christ as Mediator is not the first cause of saluation. For the Scripture saith: *So God loued the world, that he gaue his Sonne*, whereby is euident and apparent, that hee first loued it before he gaue his Sonne: for first, Gods purpose was to saue some; this in time he executeth by creating man and woman in such estate as they might fall by their owne will, hee nothing inforcing it, nor compelling them thereunto. Now when they were fallen, then was there need of a reconciliation, and now God bethinkes him of a Mediator: so as in the order of causes, the attonement which is in Christ, must be after the fall: for the foresight of the good or euill in a man, is no cause for God either to saue or to damne any, so as no man can determine the cause why God loued *Iacob* and hated *Esau*, to be because of the goodnesse of the one and the wickednesse of the other; and yet it is true that *Esau* was damned because hee was euill: but why he was appointed to damnation rather then *Iacob*, no cause can bee giuen, but the Lords eternall and inuiolable purpose. For otherwise *Paul* would neuer haue cried out (*Rom.* 9.20.) against the reason of man, that he should not pleade with God, who hath the power to forme the vessell after what fashion he pleaseth: for if the foresight of good or euill had been the cause, it had beene easily founded, and the Apostle would soone haue set it downe. Hereupon we must gather an argument, that saluation is meerely of mercie: for whatsoeuer is the cause of the cause, is the cause of the thing caused: as the Sunne is the cause of the fruitfulnesse of the earth, and God is the cause of the Sunne, therefore God is the cause of the fruitfulnesse of the earth: so through the righteousnesse of Christ we are all saued; but Christ is made righteous meerely of the Lord: therefore of the Lord we are all saued. But this is to be vnderstood, of God as of the first cause, not as of the neerest cause. So that to conclude this point: euery man may giue a reason of his saluation, namely, because he is beloued in Christ, but why hee was appointed to be beloued in Christ, no man is able to assigne or set downe a reason, but wee must all bow in humilitie, and resort onely to the purpose of God heere spoken of by the Apostle. Ioh. 3.16.

ROM. *chap.* 8. *verſ.* 29.

29. *For thoſe which he knew before, he alſo predeſtinate to bee made like to the image of his Sonne, that he might be the firſt borne among many brethren.*

THe Apoſtle heere proceedeth to proue, that all things, euen afflictions, worke for the beſt to thoſe that are ordained in the eternall purpoſe of God to be ſaued, after this ſort: thoſe that are ſure to be conformable to the glorious image of the Sonne of God, to them all things doe worke for the beſt: but they that are called in the Lords eternall purpoſe are ordained to bee conformable and made like to the glorious image of his Sonne: therefore to theſe all things worke for the beſt.

Quos prænouit, whom he knew before: that is, *Quos vt ſuos cognouit*, whom hee knew and approued to bee his owne, ſuch ſhould reſemble his Sonne in glory, that is, ſhould partake and taſte of the ſame glory, though not in the ſame meaſure: according to the ſpeech of *S. Iohn* in his Epiſtle: *We ſhall be like him*: he doth not ſay, equall to him: for Chriſt muſt haue the preheminence of an elder brother.

Hence obſerue the indifferencey of the loue of God, that he vſeth but one and the ſelfe ſame courſe of diſcipline in his houſe for all his children: for as he trained vp his firſt, and eldeſt, and beſt beloued ſonne, ſo will he traine and bring vs vp. And how Chriſt was vſed here on earth the Scripture is plentifull; and his owne mouth teſtifieth, that he was worſe then the beaſts of the earth, for he had not wherein to hide his head. And therefore

vnleſſe

vnleſſe wee doe deſpiſe the ſufferings of Chriſt, or thinke that God loueth vs better then he did Chriſt, and hath prouided an eaſier way for vs to walke in: let vs know that it is our portion to abide the indignities of the world, and to bee hated of men; nay, if whole ſeas of troubles fall vpon vs wee need not bee diſmaied, for reuilings are made vnto vs as precious balme, the whip is become but as ſoft ſilke, the pangs of death but as meſſengers of a ſweet ſleepe, and through Chriſt the graue is vnto vs as a perfumed bed.

Secondly, obſerue hence the power and vertue of Gods loue towards vs, who will ſtill haue vs beare about vs ſome notable marke of excellencie and of immortalitie: for as at the firſt wee were created like to the image of God himſelfe, ſo in our ſecond birth and reſtitution wee are made to reſemble the image of the Sonne of God: and our reſemblance of Chriſt ſtandeth in two things, which formerly haue beene touched: firſt in walking through the fierie afflictions of this life, which we may the better doe, remembring that being the ſonnes of *Iacob*, there is a ladder that reacheth from heauen to earth, whereon the Angels are alwaies aſcending and deſcending, readie to miniſter to the neceſſities of the Saints. Secondly, in climing vp to the ſeate of glorie, after the Dragon hath ſpent his malice in ſending foorth of his mouth whole flouds of waters to drowne vs, which did nothing elſe but onely waſh away our filthineſſe, leſt otherwiſe wee had beene like to that old Serpent alwaies groueling vpon the ground. For certaine it is, we muſt either reſemble the Sonne in obedience, or the Serpent in malice: and if we thinke the inheritance of a ſonne inferior and of leſſe value and conſequent then the curſe of the Serpent, then let vs runne on with *Pharaoh* in the heardneſſe of our hearts, that the Lord may ſhew his power in vs, and after hee hath forborne vs a while in patience, caſt vs to the deſtruction prepared for vs.

Gen. 28. 12.

Reu. 12. 15.

Rom. 9. 17.

Verſ. 30. *Moreouer whom hee predeſtinate, them alſo hee called: and whom hee called, them alſo hee iuſtified: and whom hee iuſtified, them alſo he glorified.*

Heere

Here the Apoſtle proueth his former ſpeech and aſſertion, by ſetting downe and declaring thoſe ſubordinate and ſecond meanes or degrees whereby the Lord doth accompliſh this his purpoſe and decree. The degrees be foure: whom he foreknew, firſt, them he predeſtinated: ſecondly, after he called: thirdly, then iuſtified: fourthly and laſtly, them he glorified. After this ſort ſpeaketh S. *Iohn, He that beleeueth, is alreadie tranſlated from death to life:* ſo as the whole force of the Apoſtles argument is this, They that ſhall certainly be glorified, to them all things worke for the beſt, otherwiſe the Lords purpoſe ſhould be fruſtrate, which cannot be, by reaſon of the degrees of executing this his purpoſe, which neuer faile.

Here conſider generally two parts: firſt, his fore-ordaining vs to glorie: ſecondly, the inferiour degrees whereby he doeth execute this his purpoſe to glorifie vs. In the firſt conſider three things: firſt, what this foreknowledge of the Lord is: ſecondly, what is meant by this, to be like the image of his Sonne: thirdly, what is meant by the firſt borne among brethren.

For this which is the firſt, namely the foreknowledge of God, it is the very ſame which the Apoſtle called before (his purpoſe) whereby the Lord meant to know vs for his owne in his euerlaſting loue, which is the very higheſt cauſe of our ſaluation. For that there is no other firſt cauſe, may be vnderſtood in this, that we are not to ſeeke the firſt cauſe in Chriſt, nor the firſt ordaining vs to life in the mediation of Chriſt; for the Lord had a purpoſe to ſaue ſome before euer Chriſt had a purpoſe to be a Mediator, though not in time yet in order: and that nothing but his foreknowledge made the Lord to know vs in loue, and to account vs for his owne, wee may ſee it in our paterne Chriſt. What could induce God that mans nature ſhould be vnited to the very nature eternall? Was it poſſible that the humane nature of Chriſt could deſerue it? No: but it onely was the Lords purpoſe that it ſhould be ſo; which being true in conſtituting and ordaining the head, is alſo to be conſidered in the members, that euen ſo and in the like maner the ſimple and onely purpoſe of God ſhould ſhew it ſelfe in fore-ordaining vs. Now the worthineſſe of man was no cauſe of this: for *Paul* ſaith, *Rom.* 9. 11.

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the Lord loued *Iacob* and hated *Esau*, before they had done either good or euil; and saith, it is therefore a mystery to be adored rather then to be scanned by reason. If wee will search after the generall cause of mans saluation or damnation, it is the manifestation of the Lords iustice on some, and the declaration of his mercy on others; for if all should haue bin saued, then had there bin no iustice with the Lord: and againe, if all had bin condemned, then had there beene no mercy. Howbeit, if we descend to particulars, as, why the Lord ordained such a one to be saued or to be damned; no reason can be giuen heereof, but his eternall purpose, which is onely hidden in his owne breast. For we must not expostulate with the Potter, why he made this vessell to honor and that to dishonor; much lesse must we contend and plead with the Lord about it. This learne thou, the Lord hardneth the reprobate, either by the substraction and drawing away of his mercy, or by giuing it so and in such a maner as they do not profit by it, but onely maketh them the more without excuse, because they haue seen the light, and yet haue loued darknes more then light. And if it be asked, why this mercy of the Lord hardneth them and not mollifieth them, and why the Lord doth not pull them out of the fire, it is because he found them corrupt in *Adam*. But if it be asked why they are appointed to damnation, here we stop our mouths, and haue refuge to no other cause, but to the Lords eternall purpose. After the same sort doe we saie of saluation, for to such as shall be saued he giueth mercy, and maketh this mercy to worke vpon their hearts, and finding them falne in *Adam* he raiseth them vp in Christ: but why he doth this is not knowne to any but to himselfe. Howbeit in this his purpose to saue vs, he hath ordained we should find mercy in Christ by the degrees heere set downe; by calling, by iustifying, by glorifying vs; and yet to speake properly, this foreknowledge of God is not the cause of any thing, for *Adam* did not fall because God foresaw it; but *Adam* fell, therefore God foresaw it.

For the second point; what is meant by this, *Like to the image of his son*: some expound it that we shall be made like and conformable to his crosse, which is very comfortable, though not so apt and fit for the place it selfe. For if the Prince of the Gentiles Heb. 2. 10.

was

was consecrated through afflictions, if by this meanes the Sonne himselfe learned obedience, as it is *Heb.* 5.8. much more must we; not that we shall be afflicted in the same measure, or for the same cause that Christ was, for he suffered for our soules, and felt the smart for our sins, yea and sustained the very wrath of God to his extreme anguish and horror: but thus far we must resemble him, that if we will liue godly we must suffer persecution. Howbeit this likenesse & conformitie to Christ his image here spoken of, must bee vnderstood of his glorie, because of the words that follow, mentioning the steps and degrees that lead to this glorie; he calleth, he iustifieth, he glorifieth, euen as he did his Son, for wee are ordained to the same glory, *Ioh.* 17.22. signified by the praier of Christ for his Apostles and al that should beleeue, that his father would loue them with the same loue, and crowne them with the same glorie he crowned him; which is the most ioyfull message that can come to the eare of a Christan hart, to be assured we shal hereafter be lifted vp and aduanced far aboue the third heauen.

Reu. 19.15.
2. Tim. 3.12.

For the third point, namely that he is *the first begotten among brethren*, consider three things: first, how he is our brother: secondly, what priuiledge he hath being eldest: thirdly, what priuiledge we haue aboue all other creatures by this brotherhood. For the first, he became our brother by this, that the eternal word of God did assume & take vpon him self our flesh, *Ioh.* 1.1.2. that we might be his brethren. For as to be a Mediator to God for vs he must haue a diuine humanitie, and an humane diuinitie: so to make vs brethren that we might haue his spirit, could not be but by taking our flesh. Betweene God and man euer since our first fall there hath bin enmity, such and so great as none can see him and liue: for *Exod.* 24.17. it is said, that the sight of the glorie of the Lord, euen in the mountaine of Sinai, was like a consuming fire: and as the Prophet *Esay* speaketh, *Who shall dwell with euerlasting fire?* This fire therefore must bee quenched, and an entrance must be made for vs to the mount of God, which is onely in Christ our elder brother: howbeit we are become his brethren, not by incarnation, nor by his humane nature, for then the reprobate should bee his brethren as well as wee, for hee partaketh of their flesh as well as of ours.

Esa. 33.14.

But

But as this brother-hood commeth by the flesh in some respect, so principallie by being mystically engrafted naturally into his bodie, so as we are one flesh with him, euen like man and wife, who are so tearmed and called in respect of a speciall and sanctified vnion and fellowship that is betweene them, otherwise all men and all women are one flesh. So then our brother-hood with Christ commeth not by anie grosse coalition or mixture of our natures, but by spirituall regeneration: as the Apostle to the Hebrewes saith: He that sanctifieth, and they that are sanctified, are all one: so that we are his brethren, not by his flesh simply, but because wee are sanctified by his flesh. Whereby we learne to reuerence and adore the infinite and euerlasting loue of God toward vs, that he would thrust as it were his Sonne out of heauen, that he might descend to draw vs thither, & that he must come downe in such basenesse to be clothed with our nakednesse, and to put on our infirmities. Ephes 5.30. Heb. 2.11.

For the second point, which is the priuiledge he hath being eldest: obserue, that the first begotten vnder the law had two priuiledges: first, he was the worthiest person: secondly, he had a double portion. As *Ruben* (*Gen.* 49. 3.) the eldest of *Iacobs* sonnes should haue had, but that the dignitie of his person was translated to *Iuda*, and the priuiledge of his portion to *Ephraim* and *Manasses*. This likewise appeareth *Deut.* 21. 17. where it is commanded, that the first borne of a mans strength shall haue a double portion, for it is his right. This then we must allow to Christ, who hath two titles giuen him: first, he is called the first begotten of all creatures, *Col.* 1. 15. because he was before anie cerature, being from eternitie according to his diuinitie. Secondlie, he is called the first begotten among the brethren, because he was the first in mans nature that God loued, after the fall of *Adam*. Heere know, that Christ as he is the Sonne-man, is the naturall Sonne of God, not according to his humanitie, but as he is Christ-man: for though his humane nature was not taken from God, yet as one person being man, *licet non ratione humanitatis*, he is the Sonne of God, euen as *Mary* is said in the Scripture to be the mother of God, in respect of the vnion of his person. Another priuiledge further Christ hath, that hee as

sonne

ſonne of man hath receiued all power from God to iudge the world, *Ioh.* 5. 22. The father hath committed all iudgement vnto the Sonne, not that his manhood alone ſhall iudge, but Chriſt God and man ſhall giue the iudgement: euen ſo wee praie and lift vp our hands to the man Chriſt Ieſus, not to his man-hood, *non humanitati ſed homini:* for the humanitie ſeparated from the diuine perſon of Chriſt is but a creature. Againe, Chriſt as our elder brother is the head of Angels, not as God only, but as man. Heereupon alſo it is, that he hath a name at which all knees ſhall
Phil. 2. 13. bow, and this name is giuen him, ſo as he hath it not as God; for being God nothing could be giuen him, but hee hath it as man and God, for his bare humanity could not deſerue this, neither yet to be gouernour of all the world.

Now for the third, which is, the priuiledge we haue by being his brethren, they are chieflie three. Firſt, we are by this heires and fellow heires with him of all things in this life and in the life to come, as appeareth *verſ.* 16. 17. of this chapter. Secondlie, by this followeth, and from this commeth the ſoueraigntie we haue ouer all creatures: as 1. *Cor.* 3. 22. Whether it be the world, or life, or death, all things are ours, for we are Chriſts, and Chriſt is Gods; and being vnder Gods wings, no man neither dareth, and though his ſtomacke bee neuer ſo good, yet hee hath not the ſtrength to hurt vs, for the Lord will keepe vs as the apple of his eie. Thirdlie, by this, though the Angels be farre aboue vs in nature, yet we haue one of our nature better then they, that is, Chriſt; and through him they doe all become our miniſters, *Heb.* 1. 4. 7. Chriſt is made more excellent then the Angels, and he maketh them but his meſſengers.

Now for the degrees wherby the Lord doth execute this his eternal purpoſe: for the firſt of them, which is *calling*, it is wrought by the holie Ghoſt as the principall cauſe, and by a double inſtrument the holy Ghoſt vſeth: firſt, the preaching of the law, whereby we are brought to a holie deſpaire of our ſelues by the ſight of our owne corruption, that we may ſeeke for remedie in the profound ſea of the Lords vnſearchable mercie. The ſecond the preaching of the Goſpell, whereby hee anointeth our eyes
Col. 2 13. with the eye-ſalue of the holie Ghoſt, that being dead in ſinne,

and

and not so much as dreaming of saluation, the sound of the Gospel doth awake vs that we may heare, that hearing we may liue. Hereupon it is said, that the Lord doth draw men and pull them vnto him, as Christ saith, *No man can come vnto me vnlesse the father draw him*, that is, doth separate them from the cursed generation of the world, and sets his inward seale vpon them, that is, his spirit, and brandeth them in the forehead with a visible marke of holinesse of life, that euery man may know them to be the Lords. Hereupon also it is said, that the Lord doth open the hart with the key of the Gospel, as *Act.* 16. 14. he is said to open the heart of *Lydia*: and as *Psal.* 40. 6. he boareth the eare, and softeneth the heart, and moisteneth it with his grace, that aboue all things a man shall esteeme of the pearle of the Gospell, and be brought chearefully to sell all he hath to buy such a iewell as shall bring him righteousnesse to saue his soule: so as this calling of the Lord is to this end, to manifest and to secure a man in his soule, that the Lord hath giuē him to Christ out of all the world. Iohn 6. 44.

Here may be obiected: are not all vniuersally called by grace? We answer; No: for first, all men are not called effectuallie: secondly, some are not called at all. Some are called externallie by the Preachers mouth, and saluation is offered them by the ministerie of the word and sacraments, and the kingdom of God is come to their dores, and peace is shewed them, and the glory of Ierusalem is set before them: but yet we see of them that were bidden to the mariage, there were three sorts not effectually called: first, they that being called carelesly refused to come, being possessed with the cares of this world, and with voluptuous liuing: secondly, they that cruelly persecuted the inuiters & messengers of the Bridegroome, not onely refusing to come, being called, but disdaining to come, as scorning such cheare, and faring euery day better themselues at home: thirdly, they that came hand ouer head, neuer looking to their feet before they entred into the Lords house, nor neuer changed their attire, but came without the wedding garment of a holy life. So we reade that of the foure sorts of ground that receiue the word and the seed thereof, one sort onely shall be saued; not that we must vnderstand it as if of foure hearers there should be but one saued; Math. 22. 3. Mark. 4. 4.

for

for the Lord may haue mercy vpon a whole congregation to saue them: but three sorts of them filled with seuerall affections that vouchsafed to come and to stand before the Lord as hearers, were reprobate, that is, such as did not beautifie the profession of the Gospell with a holy life. And truly of them that come and feed vpon the word and yet be reprobates, it is wonderfull to see how farre they goe euen in the right course; for first they may be enlightned generally in the knowledge of the truth, and may taste of the heauenly gift, yea and be partakers of the holy Ghost, *Heb.* 6. 4. 6. and yet may fall away, neuer to be renewed by repentance. Secondly, they may haue faith (*Luk.* 8. 13.) for a time not counterfeit, yet not truly sincere, for in the daie of trial
Mark. 6. 20. they fall away like fruit from the tree with a blast of wind; yea they may take ioy in the word as *Herod* did, who was glad to heare *Iohn* Baptist: and with *Herod* they may for a time do many things at the request of Gods Ministers, *Mark.* 16. 20. And for outward reformation, swine we know may be washed: so may they leaue off and discontinue some grosse sins for a time, when Sathan being for a season cast out of them, doth not worke so forciblie in them: as *Math.* 12. 34. the Pharises and Sadduces may for nouelties sake come to *Iohns* baptisme, and for a time speake good things when they are euill, and yet be but a generation of vipers; yea they may wish with *Balaam* to die the
Num. 23. 10. death of the righteous, iustifying in their owne conscience the course of holinesse; and which is more, they may partake of all the graces of God sauing that one grace of sanctification, and yet they may seeme to bee sanctified, as *Hebrews* 10. 29. they tread vnder foot the Sonne of God, and count the bloud of the new Testament an vnholy thing wherewith they were so sanctified.

Now others there be that are not called at all, and these be of two sorts: either those to whom the Lord hath denied the verie contemplation of the booke of nature, as children that die as soone as they be borne, who if they be elect, it is by a supernaturall power of the holy Ghost; if they be reprobate, it is iust in respect of their naturall filth and corruption that did cleaue so fast vnto their bones, for in that they die it proues they had sinned,

ned, and ſinne proues there is a law, which law being broken bringeth death, for the wages of ſinne is death. The ſecond ſort is of them, who though they be called by the booke of heauen and earth, as the Gentiles were, *Rom.* 1. 20. who do ſee the eternall power of God in the creation of the world and other his works, and liuing to a more vnderſtanding age, are euen by the light of nature without all excuſe; yet are they not inuited by the voice of the Goſpell to riſe from the dead, but die in their ſinnes as the Canibales, Barbarians, and the Iewes ſince their Apoſtaſie, to whom there pertaineth nothing but a fearefull expectation of iudgement. Rom. 6. 23.

Hereof followeth and is to be obſerued, that it is contrary to the ſcripture to thinke that it was the will of God from eternity that all ſhould be ſaued, for then it was his will likewiſe that all ſhould come to the knowledge of their ſaluation; for whom he hath ordained to the end, them hath hee alſo ordained to the meanes: whereas to the reprobate, the ſound of the word if they doe heare it, is but as the noiſe of bels confuſedly iarring in their eares, and yet many there be that neuer heard it. Why, but it is ſaid, 1. *Tim.* 2. 4. that it is the will of God all ſhould be ſaued. True, all men, not euery ſingular particular man, but of euery ſingular condition of men ſome, not all of all kinds, but of all kinds ſome: according to that ſpeech of the Euangeliſt, Chriſt healed euery diſeaſe in Iury, that is, euery kind of diſeaſe, not euerie particular diſeaſe. Now if all men come not to the knowledge of the truth of God, either it is done by the wil of God, or againſt his will: to ſay that it is againſt his will were impious and blaſphemous, for this were to hold that ſomething could offer violence to the will of God, and as if he might not otherwiſe haue purpoſed, which muſt be far from a Chriſtian heart to imagine. If then this be done with his will, then it followeth that his will is changeable if hee once meant to ſaue them, for wee ſee ſome euen like dogges readie to rend them in peeces that offer them the pearle of the word, whom if the Lord had purpoſed to ſaue, they ſhould not continue perſecutors of the truth, as *Paul* ſaith of himſelfe, 1. *Timoth.* 1. 12. 13. It pleaſed Chriſt Ieſus to put me in his ſeruice, being before a blaſphemer, a perſecuter, Mat. 4. 23. Mat. 7. 6.

an oppressor, and I was receiued to mercy. And where it is said, 1 *Iohn* 2. 2. that Christ is the reconciliation for the sinnes of the whole world, it is to be vnderstood for the sinnes of all sorts and degrees of men gathered out of all the parts of the world: and this Christ himselfe interpreteth *Ioh.* 17. 9. when he said, *Father I pray not for the world*: and vndoubtedly he will neuer saue them he neuer praied for; for whom he excluded from his praier, them he neuer meant should haue benefit by his death: nay hee had beene bound in duty to haue praied for all, if all had been elected to saluation. Now if it be asked why men are damned, the answer is easie; It is for their sinne: howbeit it was purposed in the Lords vncontrolable decree, that they should be damned before they euer sinned; and being corrupt in themselues, the Lord hardneth them, either by withdrawing the meanes, or the power of the meanes: the first by ignorance: the second, by denying them vnderstanding hearts. So as if it be demanded why the Lord hardned any; it is because he found him corrupt in *Adam*: if why hee damneth any, it is because he found him a sinner in himselfe.

2. *Whom he calleth he iustifieth*: that is, doth absolutely pardon him all his sinne, and absolutely impute vnto him all his Sonnes righteousnesse, that as Christ for vs was made sinne, so wee in Christ might bee made righteous: so as iustification is the translation and remouing of our sinne to Christ, and the translation and remouing of his righteousnesse to vs. To our sinne hee opposeth his obedience, to the punishment of our sinne hee opposeth his satisfaction, otherwise he had not fully acquitted vs by fulfilling the law, vnlesse he had satisfied his Fathers wrath for our breach of the law in our corrupt birth. For if a man could now fulfill all the law of God, yet should hee not bee saued, because he was borne corrupt, and could not possibly satisfie for that was past; and in performing the law afterward, he should doe nothing but his duty. But this is our comfort, that the Lord seeing our weakenesse hath in his loue passed by it, and seeing our thoughts to bee alwaies euill, taketh no account nor reckoning of vs; but we resembling the image of his Sonne, the Lord reckoneth with him, and striketh off our debts in set-

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ting them on his score, who hath paid the Lord his full due, euen to the vtmost farthing, being in his birth cleane, in his life holy, and in his death obedient.

Whom he iustifieth he glorifieth.

In this life the Lord doth onely call vs and iustifie vs, so as no man need say, as *Rom.* 10.7. Who shall ascend into heauen? for that were to bring Christ from aboue; or, Who shall descend into the deepe? for that were to raise Christ from the dead: for so much vertue and power of Christ as is needfull for vs, wee taste of heere: but our glorifying is reserued and followeth in the life to come, hauing it heere only in *spe* and not in *re*, in hope but not in hand. This glorifying heere spoken of is meant, not that wee shall haue at the last day of our separation, when the world shutteth her doores vpon vs, but of that glory wee shall receiue at the day of iudgement; which is plaine and euident by that went before, *vers.* 21. namely that wee waite for the restoring of the liberty of the sonnes of God, and for the freedome from the bondage of corruption. Howbeit in the glorie of our separation, two things are to be obserued: first, that we shall be freed from all feares and teares, and shall haue sinne abolished: secondly, we shall enter into our Lords rest: but the glory of the last day is farre greater, and resteth in three things: first, in the resurrection and awaking of the body, when it shall be made conformable to the body of Christ, when it shall not liue by the soule only, nor be maintained by outward and externall instruments of bread & such like, but it shall liue as the body of Christ liueth, and be glorious like the Sunne, which shall then exceed it selfe in glory. Secondly, there shall be a new heauen and a new earth, and in this new heauen shall dwell the soules of the Saints of God, and all things else shall bee restored to their first maiesty. Thirdly, which is the greatest of all, we shall then haue the beholding of the very face of God, and there shall bee no markes set to keepe vs from the mount where the Lord dwelleth, as there was *Exod.* 19. 12. but as *Paul* speaketh 1. *Corinth.* 13. 12. we shall then see him face to face, and know him as wee are knowen of him, and see him as God all in all; that is, wee shall behold the glory of God not standing vpon the veile

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Reu. 21. 4.

Esay 65. 17. 2. Pet. 3. 13.

Reu. 21. 11.

of the flesh of Christ, for then all mediation and intercession shall cease: and this is part of that Christ praied for a litle before his death, *Iohn* 17. 24. that we might see that glory he had before the world was made, for then we shall see Christ-God and the whole Godhead immediately raigning, yet in Christ the Sonne of man and in vs, but so, as we shall no more leane and relie vpon the praiers of Christ, for then he shall raigne no more as the Sonne of man in the midst of his enemies, for this gouernement shall cease, death which is the last enemy being then abolished, and he then shall raigne ouer them vanquished as God. Howbeit the fruit and benefit of this his mediation shall indure for euer, and the subiection of his humane nature shall then more appeare, because of the glory of his Godhead which shall then be seene fully, euen such and the same as he had before eternitie: yet shall this saluation more increase the glory of his humanity, when we shall vnderstand and see it to bee personally vnited to the sonne of God, who with God the Father and the holy Ghost shall be all in all.

Now the fruition and possession of this glory shal worke three effects in vs: first, it shall breed in vs an infinite loue toward God: secondly, an infinite ioy in God: thirdly, an infinite praise to God. Infinitely shall we loue him that hath aduanced vs to such honour as is endles, and to such fellowship as is matchlesse; our hearts shall be filled with ioy, & yet not able to comprehend or expresse it, therefore it is said, *Enter thou into thy masters ioy*, for this ioy is too great to enter into thee: and besides the ioy we shall haue in our owne saluation, we shall conceiue as great ioie for the saluation of others, which is called ioy celestiall: and we shall haue yet more ioy then before, to see the Godhead so glorious, the Lambe aduanced in our flesh, and to be one person with God. And this is aboue all ioies, because we shal loue Christ far aboue our selues, for the zeale of Gods glory shall euen eat vs vp, and it shall be so great in vs, as it cannot be so great for our owne saluation: and then out of this loue and ioy, as out of two fountaines ioyned in one, shall spring and arise such continuall praise to God for this glory, that we shal vncessantly sing to God in the Temple, which is God himselfe, so as we shall praise God in

Mat. 25. 23.

in God, and this ſhall be as the Prophet *Eſay* ſaith, from new Moone to new Moone, and from Sabbath to Sabbath, that is, for euer: for this loue of God is from eternitie in reſpect of our predeſtination, and to eternitie in reſpect of our glorification: and this is that we ſigh and grone for, and for which while wee are in the fleſh abſent from God, wee continually pray for.

ROM. *chap.* 8. *verſ.* 31.32.

31 *What ſhall we ſay then to theſe things? If God be on our ſide who can be againſt vs?*

32 *Who ſpared not his owne ſonne, but gaue him for vs all to death, how ſhall he not with him giue vs all things alſo?*

THe Apoſtle before ſet downe, that God the Father by his eternall purpoſe hath foreacknowledged vs, and foreloued vs with an euerlaſting loue in his Sonne, and not vs onely, but all thoſe that to the end of the world ſhall loue him; and manifeſt and ſhew foorth this their loue by a ſincere worſhip and religious care to keepe his commandements: and how that the Lord as he hath ordained vs and them to the ſame glory, ſo at the fulneſſe of time by the diſpenſation of his wiſdome, by his ſpirit he doth call them by the inſtrument of his word, by the ſame loue doth iuſtifie vs in his Sonne, and will glorifie vs with himſelfe. Now he being ouercome with the thought and meditation of theſe things, breaketh foorth into a woonder and admiration: that ſeeing it is thus, that the Lord hath taken it vpon him neuer to leaue vs, till he hath aduanced vs to heauenly places, euen the ſeat of the Lord Ieſus, what ſhall we ſay? The an-

swer is giuen with the queſtion: this we muſt ſay, that ſince he is our God, as appeareth by that which went before, then is it impoſſible, (wee being thus backed, and hauing the Lord our bulwarke) that any creature can bee of that force, or be ſo againſt vs, no not the diuell in hell with all his power can hinder vs from the fruition of this glorie. In the other words; *who ſpared not his Sonne, &c.* there is a further conſolation ſet downe vnto vs, to make the heape of comfort greater: that ſince the Lord gaue as it were iudgement againſt his owne Son, and ſet him foorth to a ſhamefull death for vs, and this when we were his enemies, and ſtrangers from the life of God, how can it bee he ſhould now denie vs any thing to further our ſaluation, being made friends with him, and reconciled to him thorow his Sonne?

This doctrine needeth rather deepe meditation, then large explication: for who doth not aſſume to himſelfe ſufficiently to vnderſtand it, being but thus much in effect: that ſince God in his euerlaſting purpoſe hath thus manifeſted his glorie and mercie, and hath ordained the end, which is his glorie in our ſaluation: and to bring it that it may come to this end, hath ſubordinated and ſet downe certaine cauſes, as calling and iuſtifying, it is impoſſible any thing ſhould hinder our ſaluation?

If God be on our ſide. Heereupon wee muſt not thinke, that if God be on our ſide we ſhall haue no enemies: for becauſe God loueth vs therefore we haue the more enemies, and therefore wee are perſecuted and ſubiect to the hatred of the world: as Chriſt himſelfe expreſſeth, *Ioh.17. 14. The world hateth them, becauſe* (ſaith he) *they are like me.* So as in this place the Apoſtle doth not meane, that we ſhould expect any immunitie and exemption from the enmitie and malice of men, but that wee hauing this heauenly ſecuritie and aſſured certaintie of the Lords protection, neither Angell, nor man, nor diuell, nor torment ſhall be able to ouercome vs. For this is that *Paul* ſpeaketh of: *All things* Col.1.16. *are by Chriſt, through Chriſt, and for Chriſt,* that is, all things are created by him, all things are preſerued through him, & maintained for his glorie: ſo that our ſaluation being alwaies ioyned with his glorie, neither ſhall men breath, nor the diuell rage,

but

but to glorifie Christ; which glorie of his is greateſt in our ſaluation. We therefore in a ſpirituall confidence of the Lords loue, do challenge all men, and all things that euer were created, that what violence ſoeuer they offer vs, or what puniſhment ſoeuer they inflict vpon vs, it is ſo farre from preſſing vs downe, as it maketh vs ſpread higher, and furthereth our ſaluation: for God is with vs, and while the bridegroome is with vs, wee cannot mourne. The euill they can doe, is but with the dragon to fight with vs; and as the enemies of God to perſecute vs, and though they be led to do this by the malice of their harts, yet they ſerue but as the Lords rods to chaſtiſe vs, and as Apothecaries to make drugs to cure our infirmities; but ſo, as they cannot put in one dramme more then the Lord knoweth of, for he hath the tempering of the cup, as it is ſaid of *Salomon*, The Lord weigheth the enterpriſes of men, and their actions are in his hands; and the woorſt they can doe vs, is but this, to ſhorten our daies, by that meanes to haſten our ioyes. Hereupon we are to gather, and to lay vp this comfort, that if the courſe of nature ſhould be altered, yet euen in this confuſion of nature, if we call vpon the Lord, his eare is readie to heare, and his hand to helpe vs; nay, if there be any ſpeciall iudgement and vengeance determined againſt a citie or a people, the preſence of the Lords children doth euen binde his hands, that he can doe nothing while they be there: as *Geneſ.* 19. 16. till *Lot* was ſnatched out of Sodome the fire could not fall from heauen to deſtroy it. So that if heauen and earth conſpire againſt vs, if ſea and ſand ſhould imagine vs miſchiefe, if the Princes of the world ſhould ſet their armies againſt vs, and like graſhoppers in multitude ſhould lie waiting for our liues, if the ſorrowes of death, and the pangs of hell ſhould compaſſe vs, yet this is our ſhade and comfort, that we liue vnder the wings of the Almightie; and that wee are to the Lord as precious as the tendereſt part of his eie: and he that commeth ſo neare him, the breath of his mouth ſhall conſume him: and in the middeſt of all theſe calamities, wee ſhall ſtand like mount Sion, and ſhall feare no more then the heauens were affraid, (*Gen.* 11.4.) when *Nimrod* and his companie would haue built vp a tower vnto them. For the Lord hath giuen his Pſal. 125. 1. Pſal. 91. 11.

Angels charge ouer vs, and not a haire of our head ſhall fall without his prouidence; but as the wicked haue many waies to hurt vs, ſo hath the Lord farre more meanes to helpe vs.

Who ſpared not his owne Sonne.

This is another conſolation miniſtred vnto vs, to ſtay vs from fainting in afflictions; that if God hath giuen vs his Sonne when wee were his enemies, then much more now being reconciled vnto him, will he giue vs with his Sonne all things elſe.

In this conſider two parts: firſt, what it is that is ſaid heere: God deliuered vp his Sonne to death: ſecondly, that if hee giue him, hee will giue all things elſe. In the firſt conſider two parts: firſt, the perſon of him that was giuen vp: it was his owne Son: ſecondly, who the perſons be for whom hee is giuen vp: namely, for all the faithfull.

In the firſt, which is the perſon of him was giuen vp to death, doth appeare the wonderfull loue of God, that would vouchſafe to beſtow vpon vs rebels and runnagates, no woorſe thing then his owne Sonne. Great was the loue of *Abraham* toward
Gen. 22. 8. God, that ſo commaunded his naturall affections, as to offer vp his ſonne *Iſaac* at the Lords commaundement vnto death, hauing but one ſonne, and he giuen him by a ſpeciall fauor to comfort his age, and him whom he loued, being vertuous and religious, when he had no hope to haue any more ſonnes, and this being the ſonne of the promiſe, in whom both himſelfe and the whole world ſhould be ſaued; that this child ſhould not bee baniſhed from him, but put to death and killed, not before his face, but with his owne hand, this was a great loue for fleſh and bloud to fall into. But yet farre greater is the loue of God toward vs, who louing Chriſt a thouſand times more then *Abra-*
Ioh. 3. 15. *ham* could loue *Iſaac*, becauſe betweene heauenly and earthlie things there is no compariſon, that God ſhould deliuer him vp, not to the whip, but to the gibbet; not by commandement as *Abraham* did, but of his meere and voluntarie loue and motion; not into the hands of them that ſorrowed to ſee him afflicted, but into the hands of butchers, that cared not how cruelly they dealt with him; and this not for his friends as *Abraham* did, for he was called the friend of God; but for traitors that

would

would haue pulled the Lord foorth of his owne ſeate; and not to death onely, as *Abraham* did his ſonne, who by the loſſe of his life ſhould preſently haue gained heauen, but to a moſt curſed death and deteſtable; and this to bee performed not in a mountaine or ſecret place, where there ſhould be few beholders, as *Abrahams* was to haue beene done, but euen before the face of all the Iewes, to hang as a moſt odious and notorious ſinner, to ſuffer his accuſation to bee no leſſe then for blaſphemie, to haue him ſo debaſed as to haue *Barrabas*, who for an inſurrection and murther was caſt into priſon, in the choice of the people preferred before him, who not onely was condemned by *Pilate*, proſecuted by the malice of the Iewes, conuinced by falſe teſtimonies, ſcorned at by them that bad him helpe himſelfe when he was in ſuch extremitie as hee could ſcarce ſpeake, but that euen God his Father ſhould arraigne him in heauen, hauing all the ſins of the world caſt vpon him, that preſſed him at one time to the higheſt and loweſt part of hell. Whereupon conſider, that for the ſinnes in our perſon all the horrors of hell did compaſſe him, and all the torments of the damned did ſeize vpon him, and God for the time accounted him his enemie, and brought him to that exigent and extremitie, as he was forced to crie, *Father, why haſt thou forſaken me?* for if he had not bin the Sonne of God, it had bin impoſſible to haue ſuſtained or endured it; and yet being the Son of God, he was driuen ſo low, as an Angel was faine to be diſpatched from heauen to comfort him; and all this to befall him, who in himſelfe was not in any one particular ſinfull, being cleane by birth, and holy by conuerſation. True it is, the high Prieſt was angrie with him becauſe he tooke him as an offender in his owne perſon, but God was angrie with him, as eſteeming him a ſinner in our perſon, that he which had not deſerued being ſmitten, wee that had deſerued might eſcape. And this doth ſet foorth the loue of God, the fulneſſe of it and the depth of it being not to be comprehended of all the hearts of men ioyned in one, though euery one of them were wiſer then *Salmon*, but is onely to be reuerenced and adored of all.

Lu. 23. 18. 19. Mat. 27. 22. Reu. 19. 15.

Further, in this deliuering vp of the Sonne of God to death, we may obſerue a reconciliation of two extremes; infinit iuſtice, and

and infinite mercy, both which the Lord performed in this action. Infinite iustice, in that the Lord will be paid all his debt; for rather then he will be vnsatisfied, the bloud of Christ shall paie all: for what dishonour had it beene for the King of heauen to haue suffered the Serpent to haue so insulted vpon his Maiestie, and wretched man to haue so rebelliously defaced his image, and so presumptuously charged him with malice and enuie, & yet to haue set him scotfree? If the Lord had borne these indignities at our hands, it had too much blemished the power of his iustice; and therfore he could take no lesse satisfaction then a sacrifice of bloud: and that this bloud must issue & streame out of the veines of the hart of Christ, hath shewed him to haue set an infinite price & valuation vpon his iustice; yet hath the Lord withal heerein set foorth his most perfect, infinite, and endlesse mercy, that though he would not forgiue the debt, yet he paid himselfe, for God did suffer: and this is such a thing, as no mortall man in the same action is able to shew forth. We reade of one *Zaledicus* king of the Locrenses, that went about such a matter; who making a law, that who so defloured a woman should lose both his eies, it fell out his owne sonne was the first that brake it: whereupon the king would haue had the law executed vpon him, preferring the loue of iustice before the loue of nature; but what by the obtestation and intreatie of his nobles instant vpon him, and what through feare of tumult and insurrection threatned if he would not dispence with the law in this yoong Prince, who was of great expectation for his towardlinesse, and in great fauour with the people for his vertue: at last the king resolued to satisfie the law, and yet to shew mercy to his sonne; and therefore whereas the law was, that such an offendour should lose both his eies, he caused one of his sons to be put out and one of his owne, shewing mercy in putting out one of his owne, and iustice in putting out one of his sonnes; but this was not perfect, for then in mercy hee should haue put out both his owne eies, or in iustice both his sonnes. And no maruell, for how can flesh and bloud imagine to reach the wisedome of God, when our vnderstandings are but as the stubble carried to and fro with the winde, and we our selues but as dust & ashes, that cannot reach

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the depth and dignitie of so glorious a Prince?

Now for the second point, for whom this Sonne of God was giuen vp: it is said, for all, that is, for all beleeuers, for so Christ expounds himself, *Ioh.* 17. 20. And therfore execrable is the opinion of *Andreas* a Lutheran, who holds that God deliuered vp his Son for an vniuersall saluation, meaning thereby to saue all, if all will be saued; for they that will not beleeue (saith he) condemne themselues. But we say, the purpose of God was not that Christ should die effectually for all: for first, he neuer died for those he neuer prayed for: and *Iohn* 17. 9. he prayed not for the world. Secondly, if Gods purpose had bin to haue giuen him to death for all without exception, then how is it that some are already damned, & others haue no faith and shal be damned hereafter? either his purpose being to saue them is frustrate and void, or else God cannot do it, and so something should resist the power of God, which is blasphemie to thinke. If God had such a purpose, and after seeing the incredulitie of man, he should change his minde, then the execution of his will should depend vpon the incertaintie and instabilitie of the euent, which doth derogate much from the al sufficiencie of God; and therefore we say that hee was crucified for none but for such as haue their garments dipped in the bloud of the Lambe, but for such as haue their faith burning like a lampe, but for such whose workes proceed from an vndefiled heart, and whose praiers through Christ his helpe ascend to the euerliuing God.

Further, consider in these words, *He deliuered him vp to death:* that this very phrase and maner of speech is attributed to *Iudas*, who is called *Traditor*, a deliuerer vp, or a traitor. How shall we then determine of this? Shall we challenge God to be euill because he deliuered him vp? or excuse *Iudas* because he executeth that which God had purposed? God forbid; for neither is God to be accused that *Iudas* wrought with him in the same action, nor *Iudas* to bee excused for deliuering him vp according to Gods purpose. *Your wicked hands* (saith *Peter*, *Act.* 2. 23.) *haue crucified him whom God in his determinate counsell had deliuered vp.* Why then shall *Iudas* be blamed being but the instrument? Because as *Iudas* did it, it was most wicked, he doing it by the Mat. 26. 15.

instigation of the diuell, his heart being possessed with couetousnesse and blinded with infidelitie, yet was it good in respect of the end whereto God had ordained it, though as it proceeded from his poisoned heart, it was most execrable: for alwaies the action of the instrument beareth the name, or is denominated from the affection of the instrument: and therefore *Iudas* betraying his Master for thirtie peeces of siluer, it was a most damnable sinne in him, and the turning of it to the saluation of the faithfull was onely the worke of God. It may be said, God did appoint *Iudas* to doe it, for nothing is done but by his appointment, how then can *Iudas* be blamed? We answer this by a double comparison or similitude; the soule giueth power to a lame limme or member of the bodie, to mooue and to stirre, yet may not the power of the soule be blamed for the lamenesse of the limme; for the lamenesse thereof doth not enter into the soule, neither proceedeth from the soule, but from the bodie, though the soule be the cause of the motion. Euen so the Lord moued *Iudas* to the action, but the imperfection and sinne in the action proceeded not from the Lord, but from the diuell that had corrupted his heart. And no more then the brightnesse and heate of the Sunne can be said to be the cause of the stench of the carkas, or the corruption thereof can reach to defile the Sunne: no more can the holinesse of God excuse in any action the wickednesse of man, or the wickednesse of man defile his holinesse. The incestuous wickednesse of *Absolon*, the mischieuous purpose of *Achitophel*, the hatred of *Iosephs* brethren, and the malice of the Iewes in the apprehension and death of Christ, were wicked and euill in themselues, though God turned their ends contrarie to that they were intended.

1.Sa.16.21. 22. Gen.37.27.

For the last point, *If he giue him, he will with him giue all things*: obserue that no man can partake of the benefites of Christ, but first hee must partake of Christ himselfe; and therefore they that holde wee doe in the Sacrament of the Supper onelie partake of the benefits of Christ his death, and not of Christ himselfe, doe grossely offend: for wee doe eate spiritually the verie bodie, and doe drinke the very bloud of Christ, and by this wee are made partakers of his soule, and by consequent

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of his humanity, and by this of his diuinity, for they are neuer separated, and by this of Christ God and man, and by consequent of all his benefits: for these benefites be like an &c. in the end of a sentence, that implieth a necessary addition of many things not expressed, and yet must needs be vnderstood as depending vpon the former. So that if we haue Christ, he commeth not naked nor alone, but he bringeth all he hath with him, his puritie, his obedience, his sacrifice, his power and whatsoeuer else may make a Christian man perfect.

Secondly, obserue hence, that no man can partake of Christ, but with him he must likewise partake of all his benefites: answerable to that speech of the Euangelist: When we haue the kingdome of God, other things shall be added: for saluation neuer commeth alone. And therefore damnable is that opinion: that a man may eat Christ really and indeed, and yet not partake of his benefits, because he doth not eat him effectually: for this should argue there is no life in the flesh of Christ: contrary to that *Ioh. 6.54. He that eateth of the flesh of the sonne of man, must needes haue life.* Mat. 6. 33.

Thirdly, obserue hence, that all is gift and no merit, and a gift purposed of God to be bestowed before euer we deserued any thing: for though we in dutie must labour in the course of mortification, yet in vaine doe we wash our selues, thinking to be accepted for our cleanlinesse: for it is God that giueth the beginnings in his loue, and the increase in his spirit, and the end and perfection in his Sonne. And therefore he that leaneth to himselfe shall surely fall: for if flesh be thy arme, and thine owne works the ladder whereby thou thinkest to clime to heauen, when thou art passed the ground, then shall the rounds breake, and thy fall shall be to thy confusion: for in the gift of Christ alone we are beloued.

Vers. 33. *Who shall laie any thing to the charge of Gods chosen? It is God that iustifieth.*

34. *Who shall condemne? It is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.*

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The Apostle hath before proued, that if any thing should make vs tremble and stand in feare of damnation, it should bee one of these two: first, either the sinfull imperfection of our nature: or secondly, the ineuitable necessity of affliction. Now that we being in Christ, the remainder and relikes of that corruption which we shall onely shake off in death, cannot make vs subiect to the curse of God, he hath proued from the first to the seuenteenth verse going before. Secondly, that the rod of affliction resting on our backs, is no argument of the wrathful face of God, but onely the chastisement of a Father, he proued from the 17. to the end of the 32. *vers.* Hauing proued these two points, he now maketh a most comfortable conclusion, demanding a question by way of a challenge, and doth most confidently himselfe answer it. Who can lay any thing to our charge? If Sathan shall accuse the brethren, whom the Lord notwithstanding will reproue, yet who dare condemne and giue sentence against vs, since Christ for our sakes is dead? secondly, is risen: thirdly, sitteth at the right hand of the Father: fourthly, and maketh intercession for vs.

Zach. 3. 2.

First, for his death, how this saueth vs from damnation: it is two waies: first, in respect of the grieuousnesse of his death: secondly, in respect of the worthinesse of his person, that did sustaine and indure it. The grieuousnesse of it resteth in these two: first, that visibly he was nailed to the crosse, and there was a separation of soule and body: secondly, that inuisibly the markes of the wrath of God were vpon his soule, he suffering for a time so may torments of hell, as euer all the damned shall doe. The worthinesse of his person appeareth in this, that he was the Son of God by eternall generation, who for his obedience and humbling of himselfe in the shape of a seruant to so cursed a death, might worthily haue merited the saluation of a thousand worlds. So that as death came in by sinne, which stingeth a man to damnation, and whereby the diuell raigned ouer all: so by the death of the sonne of God was death ouercome, sinne abolished and the diuell vanquished; and as by sinne came in death, so by death went out sinne. Hereupon we beholding Christ crucified by a liuely faith, wee shall be freed from the impoysoned

1. Cor. 15. 21.

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bitings of the old serpent, euen as the Israelites were healed of their wounds and stings, by looking on the brasen serpent in the wildernesse. Ioh. 3. 14. Num. 21. 9.

For the second, which is Christ his resurrection: we haue this comfort, that no sinne is vnsatisfied or vnexpiated, since he is deliuered from the power of darknesse and of death vnder which he was kept, and still should haue beene kept vntill all our debts had beene paied to the vtmost farthing. Heerepon we beleeue, that Christ caried all our sinnes with him into the graue: but what became of them afterward, we know not, nor need not to inquire, for he rose without them. And this was represented in the scape-goat, (*Leuit.* 16. 21.) who hauing all the sinnes of the people laid vpon him, was sent into an vninhabitable place, where he was neuer heard of againe, set downe to be in the wildernesse, by the hand of a man apppointed.

For the third consider two things: first, what is meant by his sitting at the right hand of his Father: secondly, what benefites we reape by his sitting there. For the first, vnderstand it is a translated or borrowed speech: for can we thinke that God hath a hand, whose power is diffused through all creatures? and being an infinite spirit hath no definite place. And as heere Christ is said to be sitting, so else where he is said to be standing: as *Act.* 7. 56. *Stephen* saw the Sonne of man standing at the right hand of God. In which there is also a borrowed speech: for we must not thinke he either sitteth or standeth at a certaine place: but the phrase is fetched from the custome of great Princes, who vse to set them on their right hand, whom they meane to make their equals, as *Gen.* 41. 40. *Ioseph* was set at the right hand of *Pharaoh* being made ruler ouer all Egypt: and 1. *King.* 2. 19. *Salomon* set *Bathsheba* his mother on the right hand: so is it said by *Dauid* in the Psalmes, the Queene sitteth on the right hand of the King. So as the meaning is, that Christ Iesus hath receiued from God the copartnership of soueraigne authority ouer all creatures whatsoeuer, and as he is man, being also the Sonne of God and our elder brother, is aduanced ouer all, and hath receiued a name aboue all: so as now the Father ruleth nothing but in the person of his Sonne. Secondly vnderstand, that this sitting Psal. 45. 9.

ting at Gods right hand, though it was due to his humane nature and flesh from the moment of his conception and vniting the flesh to his diuine nature, yet it is properly assigned to him after his resurrection, or rather after his ascension. For hauing in the forme of a seruant performed all obedience, then did the Father crowne his obedience with this excellent glory, and then was this soueraignty bestowed on him. Which must teach vs much more patiently to wait vpon the Lord, and not to expect our reward before we set forth, or while we be running: but when our race is finished, and that wee haue borne the heat of the day, and haue fought a good fight in the Lord. Thirdly, for this his sitting, that is, the receiuing of his absolute authority, though Christ as God neuer receiued it being equall to God, much lesse after his ascension, yet after his ascension he was in some sort aduanced in his diuine nature: for as the Scripture
Rom. 10. 7. saith: *The Sonne of God descended*: meaning thereby, abased himselfe, and his glorie did not so fully appeare, being hidden in the cloud of his infirme flesh; yet as the Apostle saith, by his rising
Rom. 1. 4. and ascending was he mightily declared to be the sonne of God; and by that was more manifested to be so, then he was vpon the earth. This also he sheweth himselfe, *Ioh.* 17. 24. when he praied to be glorified with the same glory he had with his Father from the beginnig; not that it should then be bestowed vpon him, but then miraculously declared to haue had it from eternitie. Howbeit this his sitting heere spoken of, is properly meant to be exalted in his flesh, because this authority is giuen him as Mediator. And in this respect Christ may bee said to be greater then himselfe, and lesse then himselfe; because his flesh is beneath his diuinity, and his Godhead farre aboue his humanity. And by this power giuen him he is glorified in the Godhead, in the manifestation of it in the flesh, by abolishing all his infirmities, and
Colos. 2. 3. replenishing his flesh with all maner of graces, as it is said, *In him dwelt the fulnesse of the Godhead.*

Concerning the second point: namely, what fruits come to vs by this his sitting at Gods right hand, they are principally three: first, we learne by this, that he doth inrich his Church generally, and euery member particularly, with so many graces of the

the holy Ghoſt as ſhall be neceſſary to the glory of the head, the edification of the whole body, and the ſaluation of euery particular member, according as it is ſet downe *Eph.* 5.26.27. that this Church might be without ſpot or wrinkle, and without blame. Secondly, by this his preſence with God he doth defend and protect his Church from all enemies whatſoeuer, ſo as the gates of hell ſhall not preuaile againſt it. And this is our comfort, that ſince all power is giuen him, he that hath felt our infirmities hath the tempering of the cup of our afflictions, which we may boldlie drinke of, and not refuſe it no more then he did the bitter cup his Father gaue to him; and aſſure our ſelues that no tyrants hand can touch vs further then he permits him, which ſhall neuer be aboue our ſtrength, for Chriſt hath power enough to performe it, and God hath will enough to doe it. And ſince while he was in his humanity on earth the diuell could not enter into a heard of ſwine without his licence and permiſſion, *Math.* 8.32. and that as it is ſaid in the *Reu.* 5.3. he doth ſo ſeale the doore as none can enter in vnles he open it: what ſhall we thinke he will doe now, being in his glory and at his Fathers elbow? And while he was in the fleſh, being able by the word of his mouth to ſtay the raging of the ſea, *Mat.* 8.26. much more now can he and will he repreſſe the rage and fury of our perſecutors when it pleaſe him. Thirdly, he ſhall ſit at the right hand of the father vntill all his children be fully glorified and his enemies deſtroied, which are of two ſorts: firſt, ſuch as are to be aboliſhed, as death: ſecondly, or ſuch as perfectly are to be vanquiſhed, and yet perpetually to be tormented, as the diuel and the damned ſpirits, for to them ſhall it be a day of horror and of howling.

Now for the fourth, which is his interceſſion or his making requeſt for vs, conſider two things: firſt, what is meant in that he is ſaid to make petition for vs: ſecondly, what benefits redound and ariſe to vs by theſe his requeſts for vs. For the firſt, that he is ſaid to pray for vs, it is the exaltation and aduancement of Chriſt Ieſus in the office of his eternall prieſt-hood, whereof there were two parts: the one to expiate or offer ſacrifice for ſinne: the other to pray for the people. Now Chriſt was ſuch a Prieſt, as the power of his ſacrifice continueth for euer, and no more ſacrifice

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is to be offered vp, as it is said *Heb.* 10. 12. this man (meaning Christ) after he had once offered one sacrifice for sinne, sitteth for euer at the right hand of God. Howbeit the second duty of his Priest-hood, which is to pray for vs, remaineth still, but after an other maner; not as he did vpon the earth, when he prostrated himselfe to the ground, and lifted vp his eies to heauen with trembling of heart and anguish of minde, offering vp praiers, as *Heb.* 5. 7. with strong cries and teares vnto God, being himselfe then but as a seruant to his Father: but he exerciseth this office now not by any submission of gesture, but by representing and setting before the eyes of his Father his sacrifice fresh and bleeding, which turneth his Fathers countenance from our indignities and misdeeds to looke vpon himselfe, as *Heb.* 9. 24. He is entred into heauen to appeare now in the sight of God for vs, standing there to be beholden.

2. For the second, namely what benefits we haue by this his intercession; and they are three: first, by this he fulfilleth all the types and figures of the law, that heereby he might fully declare vnto vs that he is the euerlasting Priest, prefigured by them that were vnder the law, as *Heb.* 10. 19. hee is said to enter into the sanctuary of heauenly places: that as (*Exod.* 39. 7.) *Aron* had pretious stones, in which the names of the children of Israel were written, six in euery stone, and twelue in his breast, in euery one of them a tribe, that hee might remember them to God in his praiers; so Christ bearing in his breast our selues as precious stones, is thereby put in minde to remember vs to his Father; & though our fathers hauing the veile before them, were forbidden to enter into the holiest; yet wee through the veile of the flesh of Christ (*Heb.* 10. 20.) are permitted to come boldly to the face of the most high and holy God. The second benefit is, that all our praiers be sanctified, and doe ascend to the seat of God through his petitions, that is, through his appearing before his Father they shal be heard of his Father. Hereupon *Paul* saith, *Rom.* 5. 2. By him we haue accesse to the throne of grace to offer vp the sweet sacrifices of our selues by Christ, who hath made the way for vs; let vs therefore approch vnto him with confidence: and this is that spoken of in the *Reu.* 8. 3. the Saints poure

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forth their incense, that is, their praiers, which is giuen to Christ hauing a golden censor, that he should put a new incense vpon them vpon the golden altar, which is himselfe, that they might haue a gracious sauor, and a sweet smell in the nostrils of his Father. The third benefit of this his intercession, is that which we shall neuer fully feele nor perceiue till his last praier be granted he made *Ioh.* 17.21. that we might be one in God and himselfe, that is, when we shall haue a full contemplation of the maiesthe of God.

Lastly obserue, that Christ shall make this intercession for the Saints till all his enemies be ouercome, and all his children arraied in stately and royall garments, and then shall his praiers cease: for why should he pray any longer when his praier is granted? but by this we may see, that saluation of soules is no such easie matter as the world imagineth, since it requireth this continuall exercise of the Sonne of God to make request for vs: and if Christ in loue and compassion doe it for vs, much more ought we to doe it for our selues.

ROM. *chap.* 8. *vers.* 35,36,37.

35. *Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?*

36. *As it is written, for thy sake are we killed all the day long, we are counted as sheepe for the slaughter.*

37. *Neuertheless in all these things we are more then conquerers through him that loued vs.*

THE Apostle vpon the heauenly and Christian security set downe in the premises, inferreth and brings in a most constant and comfortable resolution vpon a stout magnanimity and spirituall courage by him conceiued, that is, that it

is impossible any thing should make vs fall from the fauour of God which is in Christ. The reason is this; in those things wherein wee are more then conquerers, wee cannot be remoued from Gods fauour; but in these seuen things heere reckned vp, tribulation, &c. all which are as needles in the flesh, and wherein hee comprehendeth all other, these being the worst, wee are more then conquerers: therefore neither anguish, famine, &c. can separate vs from the loue of God. As if he should say, howeuer it be that men call not in question Gods loue while they liue in peace and enioy the pleasures of this life, yet let vs see how far aduersitie may throw and deiect a man from this comfortable security; that since Christ sits at the right hand of his father, and there shal sit till all his children be fully glorified, let vs take the greatest extremities that can light vpon the flesh: Tribulations, that is, any kind of outward trouble: or anguish, that is, such inward perplexity or distresse in soule that we are at our wits end, like *Lot, Gen.* 19. 8. that must either giue forth his daughters or the Angels to the filthy Sodomites: or persecution by famine, that is able to breake a brazen wall, it breeds such rage in the bones: or nakednesse, that is, that wee bee so impouerished or beggered for the truths sake, as we haue nothing to couer, nor wherein to hide vs: or the sword, which is most ghastly for the quicke dispatch it will make: all which ioyned together, may be reckoned vp for the continuall portion of the church of God, both before Christ and after: for we need not suppose or imagine that this may come, since it is so written *Psal.* 44. 22. that men doe nothing but offer vp the godly euery day; and the wicked make no more account of them but euen as sheepe to the slaughter. And since the comming of Christ the triall must be the greater, as Saint *Peter* speaketh, because the spirit is greater: so as now iudgement must begin at the house of God. But what is the issue and end of al this? we are in these extreame calamities more then conquerers, so far are we from fainting or falling: and the Lord in the middest of these shall either send vs miraculous deliuerance, as hee did to *Daniel, Da.* 6. 22. when he stopped the mouth of the lion, that he could not hurt him: or else hee will so qualifie the miseries that shall beate vpon vs, with such extraordinary comfort,

1. Pet. 4. 17.

that

that we would not exchange our aduersitie to ensnare our consciences with conditions in seruing of God, and if the worst come that we be giuen vp to death, the heauens shall bee open to receiue vs, and the Angels shall be readie to carrie vs into the bosome of God, and our enemies shall stand astonished to see the courage of our christian soule so willingly embracing death in which is life, and out of our bloud shall rise an hundred professors more: for the bloud of Martyrs is the seed of the church, when we our selues shall triumphantly ascend to the seate of the Almightie. Luk. 16. 22.

For the parts of the text, they be these: first, the Apostle setteth downe a demaund by way of challenge, and therefore implieth a person in these words: *Who shall, &c.* as if he should saie, I giue the challenge to the stoutest champion what euer he be, whether he be the diuell that liueth in hell, or his eldest sonne, or all his sons that be on earth: otherwise if the person that should accept this challenge were not vnderstood, he should more properly haue said: What shall separate vs, &c. Secondly, he interposeth and bringeth in a testimonie out of the 44. Psalme, to shew that he doth not put it by supposition, that these troubles may come, or may not come: but that of all other the church of God is not likely, but sure to sustaine them in the ineuitable necessity of Gods decree, as if we that be heires of the couenant were created for nothing else. Thirdly, hauing described the necessitie of these miseries that shall befall the elect, the demand or question is most triumphantly answered, when he saith; *In all these we are more then conquerors.*

For the first, which is the demaund it selfe, it cannot be made plainer: onely in the words, *To be separate from the loue of Christ*, we must not vnderstand it actiuely but passiuely, not of the loue wherewith we loue Christ, but of that loue wherewith wee are beloued of God in Christ. For though our loue to Christ is so substantially rooted in our hearts, as that it is (*Cant.* 8, 6.) strong as death which ouercometh all things, hard as the graue that swalloweth vp all things, like the flame of God, that whole flouds of water cannot quench; yea such as we will not depart with for any money, and such and so great, as it is true, that no-

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thing can separate vs from the loue of Christ: yet this is to be taken and vnderstood of the loue of Christ to vs, as appeareth by the end of the 37. and 39. *verses*. So as if it were possible we should forget Christ, or renounce him as *Peter* did, or forsake him as *Demas* did, yet he cannot forget vs: for he is faithfull that hath promised.

Luk. 22. 60.
2. Tim. 4. 10.
2. Tim. 2. 13.

2. For the second, which is the testimonie out of *Psal.* 44. 22. that we that are Christians do as verily looke for these miseries, as we do for the rising of the Sunne, the Prophet setting it down as an absolute purpose of God not to bee preuented nor auoided, and not onely permitting it as a thing which may and may not come. In which words consider two points: first, what is the cause in Gods sight, why the world afflicteth the Church: secondly, in what grieuous sort it is afflicted.

1. For the first, the cause is set downe in these words: *for thy names sake*: that is, because thou opposest thy selfe against Antichrist, and dost not fall downe nor bow to *Baal*, nor dost not fashion thy selfe after the world, in swallowing vp their iolities and delights. Wherein obserue, that true Christians are not only subiect to common miseries, as those that beare the face of fleshly *Adam*, but to some peculiar calamities that neuer disquiet the wicked: and this onely as they beare the image of that heauenly *Adam* Christ Iesus, from which the world is exempted; euen as the chaffe and the wheate, they both feele the flaile, but the chaffe is free from the milstone, from the fanne, and from the ouen: for of these onely doth the wheate taste: and happy is he that is ground fit for the Lords table; for though the chaffe feele not the bitternesse of the mill, nor the heate of the ouen: yet marke what becommeth of it, it is like vnsauorie salt, good for nothing but to be cast foorth, and is either troden vnder feete, or caried away with the winde, and so vanisheth in the aire. Such is the case and estate of the wicked, for when they are separated as tares from the corne, either the Lord treads vpon them in his wrath, or burneth them in his displeasure, or bloweth them from his presence like the stubble.

1. Kin. 19. 18.
Mark. 9. 50.

2. Secondly obserue, where it is said, *We are killed for thy names sake*: that though God doth neuer chastise any man vniustly, because

becauſe hee may haue occaſion enough to afflict him for his owne corruption, whereby he may be humbled: yet heerein appeareth his infinite wiſedome, that hee maketh the cauſe of our ſufferings to be more honorable, bearing this title and ſuperſcription, *for the name of God*, the puritie of religion, and becauſe we will not communicate with the world in their ſuperſtitious deuotions. So as the Lord changeth the nature of the chaſtiſement, and imputeth it as borne for none of our wickedneſſe, but for the glorious profeſſion of the Goſpell, the wicked not puniſhing in vs our ſinnes, but Gods graces: for if we would partake with them in their luſts we might goe free: For if *Balaam* would curſe the people, hee might ſoone riſe to promotion, *Numb.* 22.37. and if *Michaiah* would pleaſe the king in his Propheſie hee need not be fed with the bread of affliction, 1. *King.* 22.27. and if the three children would worſhip *Nabuchadnezzars* Image, they might eaſily eſcape the fornace: *Dan.* 3.12. but we muſt keepe our ſtanding, and not ſhrinke a foote from the fooliſhneſſe of the Goſpell, what ſtormes ſoeuer may ariſe: for it is no more then as if Chriſt ſhould borrow our liues for a time to do him credit withall, which ſhall bee mightily rewarded.

Thirdly, in that it is ſaid, *killed for thy names ſake*, there ariſeth this conſolation: that foraſmuch as our ſuffrings are ioyned with Gods glorie, and are brought vpon vs for Gods glorie, we may be ſure they ſhall haue a good iſſue, and ſhall end well: for as he tendreth his owne glorie, ſo will hee alſo tender vs. We thinke it ſtrange, that the wicked haue ſuch a ſwinge in their delights, and that wee hang downe our heads. Yea *Dauid* complaineth, that ſeeing the proſperitie of the wicked he had almoſt in his haſte accuſed God of partialitie: but *Paul* (2. *Theſ.* 1.5.6.) prooueth, that it is impoſſible (ſince we that are thus toſſed and vexed as it were in the whirlepoole of ſorrowes, are better then the world, and in higher account with God) but that there ſhall come a day, when reſt ſhall be giuen to our ſoules, and vengeance powred into the boſomes of perſecutors. For there cannot be a truth more certainly to be beleeued then this: that ſince we doe ſuffer at their hands who are woorſe then our 3. Pſal. 73.13.

selues, it is a sure token that there shall come a reuelation of Gods iudgement, wherein the iron rod of the Lords wrath shall bruise them soule and bodie, when wee shall be caried vp, with S. *Paul* into the third heauen, and with *Lazarus* into *Abrahams* bosome, and when the vengeance of the Lord shall pursue our enemies, driuing them from his presence and from the glorie of his power, 2. *Thes.* 1.9.

2. Cor. 12.4. Luk. 16.23.

4. Fourthly, in that it is said: *for thy names sake:* obserue, that it is not the suffering of euery phanaticall or phantasticall spirit, that shall be taken for the Lords truth: for there may be such forcible illusions, as men may giue their bodies to the fire, or neckes to the halter for the supposed truth of Poperie, & then their suffering is as a seale set to a wrong instrument: but it must bee in a true zeale of a true cause; for the death doth not iustifie the cause to be good, but the cause iustifieth the death to be holie and religious. For *Paul* (1. *Tim.* 1.13.) was a zealous persecutor when he was a blasphemer, and yet thought he did God good seruice: but when God receiued him to mercie, then hee forsooke and disclaimed the righteousnesse of workes. So that if our sufferings be for God, we must lay our foundation onely in Christ crucified, harbouring and maintaining a pure conscience in an vndefiled heart, not stained with hypocrisie, nor growing so hard as to be burned with a hot iron, 1. *Tim.* 4.2.

2. For the second point, which is the grieuousnesse of the affliction befals Gods Saints, it is to be considered two waies: first, their crueltie, that nothing will staie their hunger, nor stainch their malice, but bloud: for either we are killed, or daily haue death before our eies, the sight whereof oft times is more bitter then death it selfe. Secondly, the indignitie they offer vs, and the disgrace, not onely to slay vs, but to slay vs like beasts, to set foorth and expresse their exceeding rancor and malice toward vs.

Concerning the crueltie and indignitie hath beene vsed toward Gods Saints for the old Testament, let the Apostle to the *Hebr.* 11.36. speake, who reckoneth vp twelue seuerall kindes and sorts of persecutions, wherewith the faithfull haue bene pursued, and yet were neuer daunted nor dismaied, knowing they

Iudg. 11.36.37.

should

ſhould receiue a better reſurrection. And how they haue beene vſed ſince Chriſt his aſcenſion, the ſtories of the ten perſecutions in the Primitiue church do tel vs, that Chriſtians were ſo odious as they were out of the protection of law, for not onely were lawes made againſt them, that publikely they ſhould be tormented, but euery priuat man might be a butcher to a Chriſtian, and neuer come in danger nor queſtion of law for ſhedding of bloud: yea there was ſuch exquiſite torments deuiſed for them by Sathan as could not be greater, as that ſome ſhould be couered with the skin of a beaſt, and then caſt to a wolfe to be rent like a beaſt: ſome ſmothered with a little ſmoake proceeding from a continual ſoft fire: ſome ſcorched in the flame and powdred with ſalt and vinegar: ſome caſt downe headlong from the toppe of mountaines: ſome hauing their fleſh ſcrapt with ſhels, and many ſuch like torments; ſo as though it may ſeeme *Homo homini Deus*, man to be to man a God, that is, a helper and defender where there is loue, yet in the difference of religion it prooueth *Homo homini lupus*, that man becommeth a deſtroier of man. Hereupon doth Chriſt (foreſeeing the affections of tyrants, *Mat.* 10.16.) tell the Apoſtles in plaine termes, that he ſent them as ſheepe among wolues; and preſently expounds himſelfe, *ver.* 17. *Beware of men*, whoſe mouths be as open ſepulchers to deuour vs, and who are in nothing ſo wily and watchfull, as in ſetting ſnares to intrap vs.

We are killed all the day. Wherein obſerue, that it is a portion ordained to euery Chriſtian, not to bee exempt from any calamitie common with the wicked, but to bee ſubiect to all theſe and to farre greater, becauſe iudgement muſt begin at the houſe of God; and this iudgement is to laſt not for a time or an houre, but euen to continue all the day, giuing no truce nor intermiſſion: but as one waue beateth vpon another, and one day followeth another, ſo muſt we learne *Patiendo pati*, by ſuffering how to ſuffer; and the end of the former trouble muſt be eſteemed to be the beginner of another, as Chriſt himſelfe ſaith, *Take vp my croſſe daily.* Neither yet muſt we thinke that we are called to any hard condition, or that the calling of a Chriſtian is any vncomely calling, for wee haue Chriſt as a glaſſe before vs,

who

who walked as it were continually vpon the ice, and was not one moment free from some subiection and baseneſſe in the outward man.

Secondly, by *ſheepe appointed to the ſlaughter*, learne that a Chriſtian muſt neuer thinke hee hath ſuffered enough, till hee hath ſuffered death: for it is not ſaid, appointed to the whip, or to the racke, or to the priſon, but euen to death, which is the thing our fleſh moſt abhorreth. For this muſt be the Chriſtian mans account, not to bee caſt and caſhiered out of this warfare till death hath perfited our ſanctification: as *Hebr.* 10. 33. the Apoſtle reckoning vp the afflictions of the godly, as partly while they were made a gazing ſtocke by reproches, partly while they ſuffered with other in compaſſion, mourning to ſee them diſtreſſed, partly while they did beare the loſſe of goods cheerefully, yet as if this were but a ſmall matter, and as if yet they were farre ſhort in their reckoning, *chap.* 12. 4. hee telleth them they haue not yet reſiſted vnto bloud, nor ſuffered death; as if the number of death made their account perfect, and that they muſt ſtill be caſting till they come to death, for hauing fought ſo many battels as went before in their ſufferance of ſo many inferior blowes, and as it were weake afflictions, they muſt not caſt away their confidence till they haue fought the laſt skirmiſh, and haue ouercome death by dying.

Thirdly learne, that by the Lords decree we are not all appointed to be offered vp in ſacrifice, but by the malice of the enemie we are all deſtinated and ſet forth for ſuch a bloudy end, though the Lord in prouidence do oftentimes reſcue vs euen out of the iawes of the Lion: howbeit God appoineth all to ſome, I doe not ſay affliction, but perſecution, for in the ſcripture we reade of a double martyrdome, *Cruentum* and *Incruentum*, a bloudy martyrdome, and a martyrdome without bloud, as when we ſuffer any ſhame, impriſonment, loſſe of goods, &c. And this appeareth in two of the firſt enemies of Gods Church, *Iſmael* and *Eſau*; the firſt ſcoffed at his brother *Iſaac*, the other out of the hidden malice of his heart could ſay, If my Father die, I will haue *Iacobs* life. So as though wee eſcape bloud, yet wee muſt witneſſe the trueth of Chriſt by bearing at leaſt

Gen. 21. 9.
Gen. 27. 41.

the

the ſting of the tongue, from which neuer any of vs was exempted. And though *Iſmael* ſaid not ſo much as *Eſau*, yet aſſure thy ſelfe they haue both the ſame minde, for ſometime the butcher wanteth his knife; and therefore ſettle thy heart, and carry death as a ſeale vpon thy finger. Heauen is compared to a treaſure hidden, *Mat.* 13.44. and woorth more then all thy ſubſtance; meaning thereby, that a man ſhould not refuſe to beſtow any thing vpon the field of Grace, that is, the Goſpell, that thereby hee may enter into the kingdome of glorie. And though the Lord calleth not all foorth to this ſharpeſt combat, to be ſlaine in the field, yet muſt euery man carrie this Chriſtian reſolution, that if he be called, not to prize or eſteeme any thing, but to leaue all, and with patience and cheerefulneſſe to kiſſe and to embrace the ſword of death.

We are more then conquerors, &c. Heere followeth the comfortable iſſue, and as it were the gate of ioy ſet open vnto vs in our extreemeſt miſeries, namely, that in all things we ouercome: wherein obſerue two points: firſt, the victorie it ſelfe: ſecondly, the meanes whereby we obtaine it, that it is not by the naturall ſtrength of fleſh and bloud, but through the power of Chriſt that loued vs.

For the firſt, we are more then conquerers two waies: firſt, in reſpect of our ſelues: ſecondly, in reſpect of others. We are conquerers in reſpect of our ſelues three waies: firſt, in the afflictions that goe before death: ſecondly, in the very ſuffering of death: thirdly, that ſometimes there comes a ſpeciall deliuerance, and the wicked are made a ranſome for the godly. The firſt of theſe appeareth, in that wee chuſe to ſuffer rather then to admit any ill condition in ſeruing God: as, rather then the three children would ſtoupe to the worſhip of the beaſt, they embraced the fire, *Daniel*, 3.22.23. And though through the ſharpneſſe of the trouble oftentimes the outward man trembleth and decaieth, yet are wee ſtrengthened and renewed in our ſoules and conſciences, that wee are not carefull to anſwer the greateſt tyrant vpon the earth, that that God whom wee ſerue is able and will deliuer vs from the ſting and poiſon of any torment;

Prou. 21.18.

torment; yea though sometimes the Lord strangely handleth them that suffer for the Gospel, so, as their soule is troubled and cannot apprehend any comfort, but euen feele the iustice of God vpon them for their sinnes, and in the instant of their dissolution they seeme to be void of inward heauenly power to strengthen them, and do find a heauy vnaptnesse and vnapt heauinesse to sustaine the triall; and that though they haue poured foorth their soule with teares vnto the Lord, yet they cannot finde that resolution in any comfort to take the cup, but as it is held to their mouths; yet at the last being for the cause of Christ, they may be sure he will send his spirit to quicken them, and dispatch such a comforter from heauen, as they shall find euen in the flames such alacritie and delight, as if they had rather receiued a pardon from death then any power to bee thrust on to death: for the Lord will comfort the abiect, bring light out of darknesse, and as 2. *Cor.* 4. 11. make the life of Iesus manifest in our flesh, by our being deliuered vp to death for his sake.

2. For the second, that we are more then conquerers in death, we haue many examples in the booke of Martyrs and elsewhere, how some haue protested they haue sate in the flame as easilie as in a downe bed: some haue lifted vp their hands when they were halfe consumed, verifying this speech in *Esay* 43. 2. *Neither shall the waters drowne thee, nor the fire burne thee, nor the flame kindle vpon thee:* meaning thereby, that the Lord shall make the most bitter drinke pleasant to them whom he hath called by his name.

3. Thirdly, wee are more then conquerers in our owne person, by the Lords sending of some strange deliuerance, and by seeing our enemies consumed in our stead; and this is two-fold, either extraordinarily immediate, or extraordinarily mediate. The first appeareth *Act.* 5. 19. *Peter* cast into prison had the dore opened by the Lords messenger, & was brought forth in despite of his enemies: the same *Peter* was whipt, and being (*Act.* 12. 6.) a sheepe appointed to the slaughter, lying fast bound between two souldiers, & the prison doores being watched, the Angel of God smote him on the side, and his chaines fell off, & he was brought through

through the first and second watch, and the praiers of the church did disappoint the purpose of the tyrant, whose hands were not yet washed from the blood of *Iames*, whom he had killed with the sword. So vehement also were the praiers of *Paul* and *Silas*, (*Act.* 16. 25.) that an earthquake shaked the foundation of the prison, and loosed the bands of all the prisoners, and the Lord put it into the hearts of authority, to send *Paul* foorth in peace; and when hee would not, standing vpon the law of the Romanes, (*Act.* 22. 25.) that no man should be scourged before he was condemned, his enemies were glad to intreate him to goe. Of which examples wee must make this vse, that if the Lord saw it good for his glory, he could doe as much now: for nither is his power abated, nor his loue diminished. For in that he fed the Israelites with Manna, he shewed that he can make a man liue without bread: in that he blessed the small quantity of meale which the widow of Sarepta had, he sheweth that our life standeth not in abundance: and he that made the three children dance in the fierie fornace, when they that put them in were killed with the heat of the ouens mouth, he can and will cheare vs, and make glad our hearts in the vale of death. For it is he that strengtheneth *Dauid* to ouerthrow *Goliah*, and his power shall support vs to ouercome death. Now for the deliuerance which is extraordinary mediate, wee haue example in *Saul*, *Act.* 9. 25. who by the Disciples was put thorow the wall, and let downe by a rope in a basket, when the Iewes watched the gates to kill him. Wee haue likewise our owne Prince Queene *Elizabeth*, on whom many waters did beat, and ouer whose head many flouds haue runne; and when euen in her sisters time she was as a lambe to be led foorth to the shambles, it pleased the Lord to snatch her out of the mouthes of the mighty, and to set her seate farre aboue their reach, and then were they sory, they had cut downe the branches and suffered the stocke to stand.

Exod. 16. 15. Deut. 8. 3.

1. Kin. 17. 16.

Dan. 3. 22.

1. Sam. 17. 45.

Secondly, we are more then conquerors in these afflictions in respect of other: and that two waies, either in the conuersion of others, in seeing the Lords power in the midst of our perplexities: or else in the confirmation of others, they being emboldened

dened by the Lords hand on vs, to assure themselues he will not leaue them destitute in the like extremitie. Examples of the first wee haue, *Act.* 4. 32. and 5. 14. how in the heat of the disciples afflictions, and when it was counted little better then insurrection to flocke to sermons, the people sold their possessions to buy a good conscience, and to know the fruit of Christ his death: and how the number of them that beleeued grew more and more; and how out of the blood of that constant Martyr *Stephen* there sprung vp daily fresh and new Christians. Examples of the latter wee may see in the testimony of *Paul*, who said his bonds were famous in the Court of the Emperor, and by that others were taught to preach more boldly: and 2. *Tim.* 2. 10. I suffer as an euill doer, euen vnto bonds, but the word of God is not bound, therefore I suffer for the elects sake: meaning thereby, that his example of captiuity and patience did sundry waies confirme the Church in the hope of a better life. For this is the property of the Gospell, to grow highest where it is troden downe, and to spring fastest where it is killed. For when *Ahab* and *Iezabel* thought they had not left a Prophet of the Lord, but had destroyed all but *Eliah*, and him had they sought for as with a candle: then had *Obadiah* hid an hundred of the Lords Prophets in a caue, (1. *King.* 18. 4.) that neuer bowed their knees to *Baal*. For the Lord doth but laugh at the policies of the wicked, and he in his time will discouer their shame to their faces, and lift vp the heads of his seruants aboue all the tyrants of the world.

Phillip. 1. 13.

Iob. 5. 12.

2. Now for the meanes whereby wee obtaine this victory, obserue, that it is by a spirituall power of the holy Ghost enabling vs to so great a worke: for such is our ambition to be great men, as if *Demas* find no preferment by the Gospell, (2. *Tim.* 4. 10.) he will nothing esteeme of *Pauls* company. Such is our desire to be rich, as if we gaine by our seruants that worke with the Diuell, we had rather they should be possessed still, then we would lose our gaine: which we may see, *Act.* 16. 19. where *Paul* and *Silas* were haled before the Magistrates, onely for casting out the spirit of diuination in the maide that got her masters great aduantage by diuining. Yea such and so vehement are our natu-

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rall and earthly affections, and so great our greedinesse to enioy the pleasures of our life, that the mariage of a wife, or the triall of a yoke of oxen shall keepe vs from Christ, *Mat.* 22. 5. *Luk.* 14. 19. 20. So that it must be a greater power then the faculty or abilitie of a man: for if naturally we are not able to abide the snuffe of a candle, much lesse to burne in the fire. Why then so many examples as we see patiently induring death for the testimony of the truth of God, so many testimonies haue wee of the Lords power to enable weake vessels to hold such scalding liquor. For many through presumption of their owne strength haue apostated; and *Peter* was well neare it, notwithstanding his bragge, that he would not leaue his master to the death, if Christ his eie had not pierced his soule to repentance for his former denials, *Luk.* 22. 61. *David* (1. *Sam.* 17. 45. 46.) confesseth, that it was not in his strength to contend with *Goliah*, neither did he come to him with sword or with speare, but in the name of the God of Israel, who would close him into his hands. And this in truth must be our paterne, and our praise in these temptations and afflictions, to flie out of our selues, and to run to the wings of the Lord Iesus, whose grace onely is sufficient for vs, and whose power is made perfect in our weakenesse: for where the flesh carieth a confidence in it selfe, there is no roome for the spirit; for the spirit helpeth onely those that be infirme, and Christ is onely a Physition for a sicke sinner. Now as wee are conquerors through him that loueth vs, so let vs labour that Christ may thinke his loue well bestowed, his bloud well spent, and his victory for vs well gained, by our loue of him againe, that it may be as hot as the flame, that whole flouds of waters may not quench it; and so strong, as neither terrors in persecution, nor pleasures in life, nor the anguish of death may make vs forsake our ankor Christ Iesus, but that wee may hold our confidence in a hope sure and stedfast, which shall at the last giue vs entrance into the veile, whither Christ our forerunner is for vs entred in. *Heb.* 6. 20. Mark. 2. 17.

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ROM. *chap.* 8. *verſ.* 38, 39.

38. *For I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come,*

39. *Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.*

HEere the Apoſtle ſetteth downe a concluſion full of all conſolation, proceeding from a diuine and heauenly reſolution, and chriſtian magnanimity, extended and offered by the Apoſtle in the perſon of all the faithfull: wherein he doth couragiouſly challenge, and exultantly triumph ouer all creatures, being aſſured that nothing that euer was created could finally ſeparate him from that loue wherewith the Lord had loued him in Chriſt. This concluſion ſtandeth on two parts: firſt, in the enumeration or reckoning vp of ſome particulars, which if any thing could ſeuer vs from the Lord, it were likely to bee ſome of theſe he named. Secondly, becauſe the Apoſtle could not inſiſt in the induction or bringing in of particulars, he vſeth a generall comprehenſion of all things, that nothing might bee excepted; in theſe words, *(nor any other creature:)* the things reckoned vp are nine, which be either one contrary to another, or elſe diuers from other.

For death, that cannot ſeparate vs from God: for though it be moſt terrible to the fleſh to ſee his prefixed end, yet this is ſo farre vnable to ſeuer vs, as nothing hath greater power to ioyne vs to God, through the death of him that ouercame death: which

which appeareth likewise by this, that euen the wicked though they loue not to liue the life of the righteous, because it is tedious through afflictions, yet they can wish with *Balaam*, *Num.* 23. *vers.* 10. that their last end may be like theirs, who alwaies resigne vp their soules in rest vnto the Lord. And though some wicked may make a peaceable end, whereby Satan hardeneth others to thinke they are beloued of the Lord, because they depart like the light of a candle, and some of the elect die troublesomely, whereby Satan maketh his instruments to condemne the generation of the godly: yet in their inward man, they doe not onely patiently expect, but deepely sigh for the day of their dissolution, that being vncloathed of this corruption, they may be crowned with the Lords glorie: for they that haue receiued the earnest of the spirit, the pledge of their inheritance, and the first fruits of the Lords loue, and vnto whom he hath sealed and assured pardon of their sinne, they do know they haue cause to expect the reuelation and shew of their happinesse, being heere tossed with sundrie waues of perplexed miseries, and being sure there to arriue from a tempestuous voyage to a most blessed hauen. And it is ioyfull to a Christian to bee deliuered from this careful life, wherein euery day is the messenger of fresh sorrowes, and wherein hee findeth his corruption so burdensome: so as though *Paul* was taken vp into the third heauen, yet hee cried, Who shall deliuer me from this body of sinne? For heere wee know our selues to be scarce worth the ground we go on, we are so worne with care, and so ground with affliction: but then we shall enter into the presence of God, and dwell with him perpetually. To be short, many haue beene so rauished with this ioy, which wee see but as in a mist, as they haue not onely giuen vp themselues to naturall death, but euen suffered violent death, embracing it as chearefully as the souldier that comes (after his valour shewed) to be made a knight, or as the King that goeth to his Coronation: for then shall we haue not Reedes but Palmes in our hands to shew our triumph, and bee crowned not with Thornes, but with Glory, euen the glory that Christ had from the beginning. 2. Cor. 12. 4.

Now for life, that cannot doe it; for there is no temptation

in this life, neither exceſſiue pleaſure, nor abundant profit, nor magnificent ſtate that a righteous ſoule will not forgoe, rather then forſake the righteouſneſſe of Chriſt, or their owne peace of conſcience; yea euen with *Moſes*, rather then to loſe the leaſt light of the Lords countenance, we will refuſe to be made glorious by our birth, and chuſe to ſuffer affliction with the children of God: *Heb.* 11. 24. and with *Paul* (*Phil.* 3. 8.) to eſteeme all things but as the excrement of a dog in compariſon of the ſecurity and confidence we haue of the Lords loue towards vs, ſo as we are Chriſts in our life alſo. And though we doe deſire to ſee the face and glory of the Lord, yet as Saint *Paul* ſpeaketh, whether we be in our body at home abſent, or abroad in our ſeparation, our ſoules ſtill wait vpon the Lord: for, for this cauſe, as *Rom.* 14. 8. 9. Chriſt died, that whether we liue or die we might be the Lords.

Phil. 1. 20.

Now for Angels, Powers, or Principalities: by the names themſelues may be vnderſtood as well the good Angels as the bad: wherof *Paul* ſpeaketh 1. *Cor.* 6. 3. *Know ye not that we ſhall iudge the Angels?* that is, the reprobate ſpirits, for theſe be executioners of the Lords will, though not by willing and loyall obedience, as well as the other: and though both theſe being ſeuerall, haue in the ſcripture the ſame titles giuen them: as the good are called (*Eph.* 1. 21.) Powers and Principalities, and ſo are the bad called by the ſame name, *Coloſ.* 2. 15. where Chriſt is ſaid to ſpoile and to traduce Principalities & Powers to open ſhame: and *Eph.* 6. 12. *We muſt fight againſt Principalities and Powers:* yet in this place by Angels are to bee taken the good; and by Powers and Principalities the diuels. The reaſon is, becauſe heere the Apoſtle maketh an oppoſition betweene contraries; and alſo becauſe in other places of the ſcripture where theſe ſame words are vſed to expreſſe the good Angels, there is alwaies more added to their ſtile, as *Eph.* 1. 20. Thrones and Dominations are mentioned beſides the other. But it may be ſaid, will the Angels that are the meſſengers of God attempt any ſuch thing as to part God and vs? No, it is impoſſible, howſoeuer the Apoſtle ſpeaketh exceſſiuely from the exultation & ioy of his ſpirit; for he reaſons *ab impoſſibili*, as if he ſhould ſay, if Angels, which

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be the most excellent and most powerfull creatures, could attempt to separate vs from the loue of God, yet they could not; for Christ which is the head of Angels hath ioyned vs to his Father; and therefore much lesse any inferiour thing can doe it. After this maner this Apostle speaketh *Galat.* 1. 8. *If an Angel from heauen should preach any other doctrine* (which is impossible) *let him be accursed.* So *Rom.* 9. 3. *Paul* wisheth himselfe accursed to redeeme the Iewes: and *Moses* praied to be rased out of the booke of life rather than the Israelites should perish: which was not possible that the decree of God should bee frustrate. But such was the vehemencie of their affection if the Lord would be intreated at their praiers. And it was necessary for the Apostle heere to name Angels, because they be the mightiest creatures: and if they cannot part the Lord and vs, much lesse can diuels; for the worst they can doe is but to buffet vs, whereby our infirmities shall be healed: and as Christ said to *Peter*, Satan desireth to winnow thee like wheat, but I haue praied that thy faith may not faile. This also appeareth by that in the *Reuelation* 12. 4. that the red Dragon cannot doe it, though with his taile hee can draw starres from heauen, that is, discouer the hypocrisy of some great professors: for first, he waited vpon the woman as she was with child: secondly, in her deliuerie: thirdly, when the child was bronght foorth; to see first if he could haue destroied the Church of the Iewes; and if not, the Church of the Gentiles; and if not, the head of the Church the Lord Iesus; or if not, the whole bodie of the faithfull; or if not, some one of the faithfull: but he was cast downe (saith the text) that is, he was abased in his pride, and sought to aduance and lift vp himselfe againe to heauen by destroying the woman and her seede, that is, by withstanding the saluation of the elect. This Dragon hath especially two instruments: first, the great Beast, that is, the Romane Empire, where was a name of blasphemie written in his fore-head, which though it could with *Eliah* call fire from heauen, yet could it neuer consume the faith of Gods chosen, nor euer draw one soule from Christ. The second is the Romane Hierarchie, raised out of the ruines of the former, which though it could make the heauens brasse that it should not raine, or the

Mat. 22. 31.

2. King. 1. 10.

Reuel. 5. 3. earth iron that it should yeeld no fruit, yet could it neuer touch any that was written in the booke of the Lambe: for where hee sealeth none can open, and where he openeth none can shut: and as it is said in the former place, They which are bought from the earth sing in great troupes a new song with the Lord Iesus.

For the other, Neither things present, that may be knowen, nor things to come, which may seeme to be doubtfull, can make any separation of God from vs; for the elect are sure the Lords grace shall assist them to the end: neither height of heauen, as 2. Cor. 12. 5. *Paul* that was carried vp on high did not yet presume; nor the Ionah. 2. 1. depth of hell, as *Ionas* being in the belly of the Whale did not yet dispaire, but had his praiers passing to heauen thorow the Iob. 13. 15. fishes mouth: & *Iob* in the patiēce & resolution of his spirit could say, *O Lord though thou kill me yet will I loue thee:* for hope, which is the sure anchor of the soule, maketh vs to enter with confidēce within the lists of the Lords presence, and there staieth vs, for the Lord doth know vs for his owne in his beloued Sonne.

Hence learne, that a man may be assured he shall be saued; for this place is without exception. Yet some say, this was a speciall reuelation *Paul* had of his owne saluation; which is most iniurious to the whole text: for though he saith, *I am perswaded*, as speaking of himselfe, yet in the matter of the perswasion he ioyneth all the faithfull, as that nothing can separate vs, speaking generally of all, which is proued also by many things and speeches before, as verse 23. *Wee grone for the redemption of our body.* Did *Paul* onely grone? And verse 35. *Who shall separate vs from the loue of God?* Was *Paul* only beloued? And verse 36. *Wee are killed all the day*, and *we are more than conquerers*; including all the faithfull.

Now that a man may know hee shall bee saued, it is proued thus: A man may know certainly whether hee bee a Christian, and truly ingrafted into Christ, proued by the first of *Iohn* 4. 13. *By this we may know we are in Christ, because we haue his spirit.* And to proue this (2. *Cor.* 13. 5.) *Paul* speaketh plainly: *Doe yee not know vnlesse ye haue the spirit of Christ, ye be reprobates?* Againe, a man may know whether he be led by this spirit

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by the fruits of this life; and being led by the spirit he is sure he is the sonne of God; and being his son, vndoubtedly an heire of his kingdome. Some will say, he may know it for the present, but no man can tell what hee shall be, for let him that standeth take heed he fal not. But know this, it is no perswasion vnlesse it reach & extend to that that is to come: as *Paul* saith heere, he was perswaded, neither things present, nor things to come could remoue him from his hold he had in Christ: and we may assure our selues, that he that hath begun this worke in vs, if we walke before him in feare and trembling, will finish it to his glory and our comfort. 1. Cor. 10. 12.

Secondly, obserue, that all haue not the same measure of this resolution: for there is a diuers measure of this, according to the diuers degrees of faith and age of a Christian: for some are such of whom the Church doth as yet trauell of and are not deliuered: some are new borne to be fed with milke, others are growne more in faith, and come vnto a riper age of Christ: as the holy Ghost saith; The righteousnesse of the Gospel is reuealed from faith to faith; alluding to the Sunne, that riseth not in his excellencie, but sendeth foorth a dawning before it appeareth; and then a meane light before it commeth to the height of his brightnesse: euen so there is a measure in the feeling of this perswasion; but yet so, as being but a graine, a sparkle, or a droppe of true faith, it doth lay hold vpon the Lord Iesus, and assure vs that we shall haue eternall life through Christ: euen as none were healed, but they that beheld the Serpent, though some saw it more clearely then others. And it is not our faith properly that saueth vs, no more then it is the hand that nourisheth: but as by the hand though it be weake we receiue nourishment, so by faith, as by an instrument not alwaies of like strength, wee feed vpon Christ and all his benefits. Why, but this resolution heere spoken of, not onely the weake, but they that be strong feele not: for we see by experience, that none haue such securitie, but they sometimes despaire through their owne feeling and priuitie of their sinnes, which present themselues, so many and so deformed; and therefore it is so terrible, as they sometimes doubt of Gods loue and kindnesse: and so vehement is the perturbation of their spirits rising from their owne vnworthinesse, as they seeme Num. 2. 19.

forsaken of the Lord, and much disquieted in themselues: therefore though *Paul* had this perswasion, yet euery man cannot haue it. To this answer; It is not said, there must be any such securitie, as that there must be no doubting; or such tranquillity, as there must bee no trouble: for *Dauid* seemed to doubt whether there was a God or no, because he saw the wicked flourish so proudly. And it is no commendation of faith to be free from doubting of Gods mercy in some measure; for sometimes there are throwne against vs such fierie darts to the dismaying of our poore consciences, as hardly can our buckler of faith driue them backe, yea the soule of a man may euen be astonished vnder the Lords heauie hand, and yet there may be true faith: for though it be shaken, it cannot be ouerthrowne; though it be oppressed, it cannot be left in distresse: and though our faith may be strongly assaulted, and foiled, and wounded with the terrors of the Lord, so as his arrowes shall euen pierce our soules, and the venime thereof drinke vp our bloud, and that wee shall thinke the Lord hath shut his compassion from vs, yet shall wee at the last be raised vp to behold the Sun-beames of the Lords loue: for the praise of faith is to ouercome by fighting, that the power of the Lord may be made strong by our infirmity and weakenesse.

Psal. 73. 13.

ROM. *chap. 8. vers.* 19.20.21.22.

19 *For the feruent desire of the creature waiteth when the sons of God shall be reuealed.*

20 *Because the creature is subiect to vanitie, not of it owne will, but by reason of him which hath subdued it vnder hope:*

21 *Because the creature also shall bee deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.*

22 *For we know that euery creature groneth with vs also, and trauelleth in paine together vnto this present.*

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THe Apostle hauing formerly taught vs what way the Lord had allotted for vs to walke to heauen, to wit, by the same line that Christ his naturall Sonne ascended, that is, through a crowne of thornes, and a sea of afflictions, from the ladder to the crosse, and from the fold to the shambles, and that heerewith wee ought not to be dismaied, but rather inwardly comforted: First, because heereby Christ and we draw together in one yoke: Secondly, because by this subiection in infirmitie there is wrought in vs a conformitie with him in glory: Thirdly, because this glory is of that kinde that the least taste of it doth farre surmount the extremitie of all our miseries in this life. Yet as if he would strike the naile deeper, and fill the cup of comfort fuller, he sheweth in these verses; First, that a change and confusion shall come when the face and beautie of these inferior things shall be scraped off. Secondly, that we that are the selected of God, shall be freed & exempted from the feare and sense of this horrible deformation of the world. Thirdly, that it is certaine this spoile and consumption of the earth with the works therein shall come, for wee are taught so much by the insensible creatures that wait for it themselues, nature informing them that their subiection to vanitie shal haue an end: for as they were at first created good, and became accursed for the sinne of man, so shall they at length be restored with vs that are elect through the remooving of that curse for sinne, in the seede of the woman, which is Christ.

First, in that it is said, there is a feruent desire in the dumbe and senseless creatures; we are not to vnderstand that there is heerein a wil and an affection, or a desire, or a hope, or any sense or vnderstanding in the bruite beasts, or other Insensible creature, as the Heauen, Earth, Sunne, Moone, &c. for that which they haue is onely through the instruction and instinct of nature; but this is onely spoken in way of comparison, by a figuratiue or borrowed speech, speaking that of the dumbe creature, which is onely to be applied to vs of vnderstanding: for if there be such a feruent desire, a longing, a sighing, and a mourning in these senseless

creatures

creatures for our deliuerance from this bondage of corruption, vnder which wee are now held : how much greater then ſhould our deſires, willes, and affections, our ſighings and mournings be, who are ſenſibly and feelingly to be made partakers of this heauenly glorie? and to this end is their feruencie brought in, to ſtirre vs vp to the like or greater, as a thing more neerely concerning vs. The like phraſe of Scripture attributing life, ſenſe, deſire and affections to dumbe creatures is vſed in many places ; as *Pſal.* 114.3.4. When Iſrael went out of Egypt, the ſea ſaw it and fled, Iordan was driuen backe, the mountains leaped like rams, and the hilles like lambes : and *verſ.*7. The earth trembled at the preſence of the Lord : the Prophet bringing in the creatures magnifying and reioicing at the maieſtie of God in the deſtruction of his enemies, and at his mercy in the deliuerie of his Saints : that ſince theſe ſenſeleſſe creatures in their obedience in their kinde ſeemed to ſee this glorie and triumph at it, much more ſhould the people themſelues that viſibly ſaw it, and ſenſibly felt it, be rauiſhed as it were with ioy at the ſo powerful preſence of the Lord, in making the ſea as the drie land for their eſcape and reſcue from the ſword of their enemies. After the like maner doth *Dauid, Pſa.*148.2.5. bring in the creatures in courſe, as they were created, praiſing the Lord in their kinde, not in any forme or phraſe of ſpeech, but the beautie of the Lord appearing in them by their obedience in obſeruing that courſe wherein they are ſet, heereby inuiting and ſtirring vs vp that haue ſenſe, feeling, reaſon and vnderſtanding to be more mindfull in our praiſe and thankeſgiuing to God, who are filled with greater plenty, and haue a more ſpirituall and diuine beautie ſhining in vs than they haue. So *Eſay* the Prophet, *chap.*14.7.8.9. in deriſion of the tyrannie of the king of Babel, bringeth in the whole world, ſinging for ioy, the firre trees and the Cedars of Lebanon reioicing, and hell it ſelfe mooued at the death of ſo gold-thirſty an oppreſſor as he was, as if it feared leſt hee would trouble the dead as he did the liuing ; teaching vs by this, that if the inſenſible creatures doe ſeeme to ſpread their boughes, and bud foorth their flower at the deſtruction of tyrants, as bringing reſt and quiet to them ; how much more ſhould we be affected at it, that

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taſte the ſmart of their crueltie, and are kept but as a ſpoile and pray to ſaciate their bloudie and butcherly deſires. So *Ionah* 3. 7. ſackcloth muſt be put vpon the beaſts, and they muſt be kept from feeding, as if they ſorrowed for the affliction hung ouer their land; not that they had ſinned or could haue any affection of griefe in them, but by this that the people might the more acknowledge their vnwoorthineſſe, as deſeruing iuſtly not onely to be plagued of God in their perſons, but euen to be depriued of the vſe and benefit of the creatures whereby their preſent life was maintained. And thus are the creatures brought in heere by the Apoſtle, as inwardly ſmitten with ſorrow for the ſin of man, and for his pollutions on the earth, and longing after the aduancement of the ſonnes of God to glory, to ſet the ſharper edge on vs, who are to taſte as it were the full cup of the Lords bountie and glorie in the higheſt heauens, who will thus exalt the horne of his Saints.

Further vnderſtand, that by *Creature* in this place is meant all the creatures in the world, as appeareth, *verſ.* 22. where it is ſaid; that euery creature, comprehending all, doth grone with vs; howbeit there are two ſorts of creatures heere exempted. namely Angels and men, both elect and reprobate: for the Angels elect, they wait not, as groning vnder vanity, (otherwiſe they deſire it) for the reuelation or triumph of Gods Saints in heauen, becauſe they alwaies ſtand before the Lord & behold his glory, *Mat.* 18. 10. It is true indeed as *Lu.* 15. 10. That the Angels of God reioice at the conuerſion of a ſinner, becauſe more glory is brought to God by his ſaluation; but they need not this affection of groning or ſighing heere ſpoken of, becauſe they are in paradiſe & before the throne of God already. Neither can it be meant of the reprobate Angels the brood of the diuell; for firſt they wait not for vs, vnleſſe it be, as *Reu.* 12. 4. the dragon waited for the deliuerie of the woman to deſtroy vs; neither doe they waite vpon vs, vnleſſe it be, as *Matth.* 4. 1. the tempter waited vpon Chriſt in the wilderneſſe. Secondly, they waite not for themſelues, for they feare nothing ſo much as the perfecting of Gods elect in number, becauſe that is the time of the perfection of their torment, at which they tremble, *Iames* 2. 19. the

diuell euer thinking that Christ hasteneth too fast and commeth before his time to torture him. Now for men, it is not ment, in this verse, of the elect, as appeareth by the words themselues, for the waiting is not by them but by the creatures for them, till they shall be restored to their libertie in glorie; and so much is plainly set foorth *vers.* 23. And not onely the creature, but wee also that haue the first fruits of the spirit do sigh, &c. bringing the elect, & their waiting, in by themselues, & not folding them vp in the general word *creature*. Concerning the reprobate, it is not meant of them, for they are but of two sorts, the one such as *Peter* speaketh of, 2. *Pet.* 3. 3. 4. There shall come mockers which shall walke after their lusts, and say, where is the promise of his comming? thinking because the Lord hath beene patient so long, therefore the day of iudgement is but a tale to keepe men in awe: So as these men cannot waite for Christs comming since they denie it, and deride it: the other are such as know there shall be a day of reckoning, but feare it and put it farre off, as loth to see it as their father the diuell, because then they shall receaue according to that they haue wrought in the flesh, which at that time shall turne to their sighing and groaning, because they denied to themselues sorrow and griefe in the flesh. So as (all) creatures (but men and Angels) are meant heere; where we see the concordance and agreement as it were of the whole frame of heauen and earth, not iarring but ioining in one, that they might be at the end of their labour and vanitie by their dissolution and change of their subiection into immortalitie.

Where it is said, When the sonnes of God shall be reuealed: we may vnderstand it fiue waies: First, that it is spoken in this sense; that all the sonnes of God are not yet reuealed; for part are in heauen, part in earth, and part of them not yet borne. Secondly, touching the sonnes of God on earth, they are not all yet reuealed, in regard that the Lord calleth daily, and maketh as it were a fresh addition to his church by the power of his word, as he did in the Apostles time; *Peter* by one sermon *Act.* 2. 41. conuerting three thousand soules to Christ. Thirdly, they are not all yet reuealed on earth, because the wicked cannot discerne them, for as Christ was visible heere with vs, yet was not

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knowen to the Scribes and Pharisees, their eies through ignorance and malice being so shut, as they could not see him; euen so, though the members of Christ are visible in themselues, yet to the malitious and vngodly they are inuisible, because they haue not the eies of faith to spie them out. Fourthly, the sonnes of 4
God here on earth, are not yet reuealed to the children of God; for *Elias* 1. *King.* 19.14.18. thought there had beene none left but himselfe to serue God, when the Lord vnknowen to him had reserued seuen thousand that had not bowed their knees to *Baal*. Fifthly, there are many hypocrites among vs, in which respect the 5
sonnes of God on earth are not yet reuealed, but at the latter day, when the Angell shall come to make a separation, then shall the fish be knowen from the frogges; the sheepe from the goats; and the sincere professor from the dissembler; for then there shal be two in one bedde, the one receaued, the other refused, who before were so linked in fellowship, as it was vndiscernable that in their deaths they should haue such seuerall ends. Howbeit the X
better sense for these words, When the sonnes of God shall be reuealed; is this: When the sonnes of God shall be receaued vp to glory; for then shall they know as they be knowen, and then shall the restitution come when the sea and the graue shall yeeld vp all their dead, and all the creatures receaue as it were their first robes of puritie and goodnesse wherein they were created.

Now *vers.* 20. the Apostle setteth downe the reason why these insensible creatures doe thus waite for mans glorious libertie: because they themselues are subiect to vanitie; wherein wee are to consider two things: First, to what they are subiect: Secondly, by whom they are made subiect. That the creature is subiect, it is not to be stood vpon, because it is granted of all men; but this is no willing nor voluntarie subiection, but by force and constraint: for the horse must haue his rough rider, or else the snaffle will not hold him in; and the oxe must haue his yoke on his necke, and his goad in his side, or else he will not draw well; and the mule as *Dauid* saith, *Psal.* 32. 9. must haue his mouth bound with the bitte and bridle lest hee come neere thee with his heele. Now that which the creature is subiect to, is heere saide to be, to vanitie, and *vers.* 21. to the bondage of corruption, that is, to a

vaniſhing and fleeting eſtate, and they are ſaid to be ſo in three
1 reſpects: Firſt, in reſpect they haue loſt their firſt comelineſſe and order, their firſt beautie and their firſt perfection in which they were created; for as there is great difference betweene that gold that hath beene tried ſeuen times in the fire, and that which is taken out of the veines of the earth mixt with other mettals; betweene that ſword that is newly varniſhed, and that which hath line ſo long by as it is eaten through with ruſt; betweene the ſhining of the ſunne in his brightneſſe, & when it is eclipſed, or ſhineth in a gloomy day: ſo is there as great or greater difference betwixt the heauen and earth, & all the hoſt therein which then were made for the furniſhing of Gods houſe toward the entertainment of *Adam* his ſonne in paradiſe, and the heauen and the earth which now are left vnto vs poiſoned by the curſe of God for *Adams* ſinne with thornes and thiſtles, barrenneſſe, and vnholſome ſmels, that the very corruption in the aire killeth both
2 them & vs. Secondly, they are ſubiect to vanity in regard the wicked do enioy them, and the godly oftentimes abuſe them; for the ruſt of the money which the vſurer hoordeth vp crieth in the eares of God becauſe it is deteined by the vniuſt owner; the gay apparell of the proud and ambitious do fret as it were themſelues that they ſhould hide the ſhame of them that are ſo ſhameleſſe to ſnatch at the maieſtie of God, & to ſhake his ſeate by their ſinne; the wine which is ſwilled in by the drunkards doth boile as it were in wrath that it was preſſed out of the grape to heate their ſtomacks that deſerue only to be inflamed by the fire of hell; yea and euery morſell that falleth into the mouths of gluttons and wicked perſons, the Sunne that ſhineth on the vniuſt, and the raine that lighteth vpon the fields of the oppreſſors, and all creatures elſe that come within their fingring are grieued, and doe wait with feruencie for the end of all fleſh that they may no longer be forced to ſerue and ſuſtaine the enemies of their maker; for the ſinnes of the wicked are ſo heauie and burdenſome, and their abuſe of the creatures ſo intollerable, that the earth groneth that it cannot ſwallow them vp as it did *Korah*, *Dathan*, and *Abiram*, *Numb.* 16. 32. or otherwiſe bee disburdened of them, though to her owne deſolation, as it was in the vniuerſall floud,

Gen.

Gen. 7. 21. And againe if we that are ſanctified vſe them otherwiſe than they are ordained of God, as that the Sunne ſhould giue vs light to wander out of the way of holineſſe, that we ſhould otherwiſe be clothed then as becommeth Chriſtians, or any further refreſhed by recreation then to make vs the fitter for the ranging of our ſelues within the compaſſe of our callings, heerein do we alſo make them ſubiect to vanitie, becauſe wee ſhould vſe the world as if we vſed it not, with ſuch moderation and comelineſſe, as not to ſnatch at any of them, or to profane them; for it is againſt the law of truce when we are at league with any either to ſurpriſe them, or abuſe them; and wee through Chriſt are at league and peace with all the creatures, as *Iob* ſaith *Chap* 5. 23. Thirdly, they are ſubiect to vanitie in regard thoſe ſhal die which haue life in them, and the reſt ſhall be cleane melted and diſſolued; for this heauen and earth we now ſee ſhall heereafter be aboliſhed as it is ſaid, *Eſay* 65. 17. I will create new heauens and a new earth, and the former ſhall not be remembred, nor come into mind: and *Pſal.* 102. 25. 26. The foundation of the earth and the heauens are the works of thy hands (ſaith *Dauid* to the Lord) they ſhall periſh, but thou ſhalt endure, they ſhall waxe old as doth a garment: and *Reuel.* 21. 1. I ſaw (ſaith *Iohn*) a new heauen and a new earth, for the firſt heauen and the firſt earth were paſſed away; which agreeth with that 2. *Pet.* 3. 10. The heauens ſhall paſſe away with a noiſe, and the elements ſhall melt with heate, and the earth with the works therein ſhall be burnt vp: and howſoeuer to our dimme and vnſtable ſight the heauen with the furniture thereof ſeemeth very glorious and beautifull, yet euery day they decay and diminiſh by little and little, and are alreadie as an old worne and rotten garment readie to be caſt off, and folded vp by the Lord.

Hauing thus ſeene the threefold ſubiection of the creatures, firſt, vnto diminution of their firſt eſtate, ſecondly, vnto profanation and pollution, thirdly, vnto diſſolution, it now followeth to ſpeake of the ſecond thing pointed at before, namely, by whom the creatures are made thus ſubiect, and this is ſet downe in the end of *Verſ.* 20. Not of their owne will, but by reaſon of him (that is God) which hath ſubdued it vnder hope, that they

might heerein obey the Creators commaundement, who was pleased to signifie by their wauering and transitorie estate what the weight of his displeasure was for the sinne of man; yet was his mercie such as he would not subdue the world euerlastinglie vnder his curse, but gaue it hope that it should be restored. Where learne the great seueritie of Gods iustice and vengeance for the rebellion of our first parents, which bounded not it selfe within the body of man who was the sole offender, but extended it selfe as a cloud ouer all the inferior works of God which were made for man as his seruants. And this sheweth the offence to be very high that it drew so heinous a plague after it: for we must not in our vaine and peruerse thoughts against the wisedome of God lessen the sinne of *Adam*, as being but the eating of an apple, which was a small matter, since he eat so temperately as but to taste of it, and did neither spoile nor digge vp any of the trees of the garden, making God as a hard and niggardlie master, that will take so exact an account and strict reckning of his Steward for euery particular fruit committed to his charge; and heereupon will dare challenge God, as if his hand had beene too heauie vpon him. O beware of these damnable and hellish conceits. For first know thou, it is the marke of a reprobate to thinke with *Cain*, *Gen.*4.13. thy punishment greater then thy offence; for herein though it be but in secret, doeth he secretly charge God with crueltie, who as *Abraham* saith, *Gen.*18.25. being Iudge of all the world, can not but doe right. Againe, the libertie that *Adam* had to fill himselfe of all the other trees, this one excepted, sheweth the admirable bountie of the Lord, that of all sorts of fruit he kept but one for himself, as of all the daies of the weeke he hath reserued but one in a speciall sort for his own vse, being herein more sparing to himself then to *Adam* or to vs, yet do we profane that most because it is none of ours, as *Adam* did thirst after that tree most, because by speciall commaundement it was forbidden by God, wherein his rebellion was much increased, that could not be thankefull for the store he had, but as if he should starue if he wanted this that was forbidden, must set the edge of his appetite vpon this, which was so forbidden; therefore hath God measured foorth an euen

plague

plague of perfection equall with his ſinne of preſumption, being puniſhed not only in himſelfe, but in his whole poſteritie, with ſorrow not only vpon his body, but with anguiſh and horror vpon his ſoule alſo, and not only with trouble and vexation in the beginning and entrance into this life, being naked, and not able to clothe himſelfe; hungrie, and wanting ſtrength to feede himſelfe; weake, and not of power to arme himſelfe, but alſo being followed and purſued of this vexation both in the continuance and in the end of his life, feeding ſowerly vpon his labour, and dying lothſomely (if the curſe were not remoued in Chriſt) and languiſhinglie vpon his bed, his paines heere being but the forerunners and remembrancers of weightier that are to come in the life to come. Nay, the Lord hath made his iuſtice like a hooke to runne thorough the noſtrels of all his creatures, they being all accurſed for our ſakes; for as *Iob* ſaith, *Chap.* 5. 6. Miſery commeth not forth of the duſt, neither doth affliction ſpring out of the earth; meaning originally of it ſelfe, but by reaſon of the ſinne of man: this being prefigured out vnto vs *Leuit.* 15. vnder the law: for when one had the Leproſy, the bed he lay on, the ſtoole he ſat on, the baſen he waſht in was vncleane, the companie he kept, yea, he that laid his fingers on that the leper had touched was vncleane alſo: which ſetteth forth the ſpirituall leproſy of our ſoules through ſinne, and that all the creatures whereon man laid his hand, or where on he ſlept, yea, or whereon hee lookt, were polluted and defiled through his vncleaneneſſe; ſo as whether wee looke aboue vs or about vs, to heauen or to earth, on the right hand or on the left, before vs, or behind vs, or round about vs, we can not but behold Gods great but yet his iuſt ſeueritie and vengeance for our tranſgreſſion in *Adam*, who would not exempt the poore creatures from his ſtroke, which as we may ſay were in themſelues harmeleſſe and innocent: and this well weighed, ſhould make vs ſigh and grone and mourne, and cry for our ſinnes, that cauſed then ſo heauie a curſe as hath euer ſince cauſed the world to weare as it were her mourning apparell, the earth euen for the ſinnes committed in our fleſh, hauing oft times her fruit ready ripened in her wombe, and yet wanteth ſtrength to be deliuered, being either blaſted in

the blade, or not full eared for lacke of the latter raine: so that if our meditations were sanctified as they ought, as oft as we see a sheepe led to the slaughter, so oft should we thinke and acknowledge that we haue deserued death better then the silly beast, we being only in the sinne, and the creature subiect to this vanitie
2 but through our corruption. And this must make vs take heed how we giue the raines to our affections, which will soone ouerrunne and corrupt our religion; for if God was so deeply displeased with sinne when it came alone into the world, how doe wee vrge and prouoke him to wrath in these dayes, that bring foorth so many new inuented sinnes, that the dragon draweth not now with his taile the third part as he did *Reuel.* 12.4. but euen all the starres of heauen after him, there scarce being any sound professor to be found that either poisoneth not his religion with an opinion of indifferencie, or mingleth it not with so much feare of man, as he is farre short of that zeale that the Lord requireth of them that be worshippers of him in spirit and in truth.

✗ Now if any be so audacious and bold, to aske why God was so sharp in smiting his creatures for the sinne of man? Answere first
1 with *S. Paul Rom.* 9. 20. O man, who art thou dareſt plead with God, and call him to an account for his doings? his secrets are too high for thee, and his wayes past finding out! Secondly, if
2 the creatures had not been punished with man, and that he by his particular sin had not procured a generall curse, then could not man in his weakneſſe haue made any vse of the creatures in their innocencie, vnlesse they had fallen with him, for they had not been subiect to vanitie to haue been slaine and deuoured of
3 men if in themselues they had not been accursed. Thirdly, God did not punish them in respect of themselues, but in respect of vs, for we know the children are punished for the treason of their parents, not for any fault committed in their persons, but for that the parents haue so highly transgressed the Princes lawes; for by this he hath forfeited to the King what should haue descended to his children, and this we thinke no hard part in an earthly Prince vnlesse it be in the case of *Ahab*, who tooke the eschete of *Naboths* vineyard by a false plotted accusation of a supposed blas-

phemie

phemie againſt God and the King, 1. *Kings* 21. 13. then muſt we needs thinke that the King of heauen who cannot but giue righteous iudgement, hath not dealt hardly in puniſhing and ſubduing the creatures to this ſubiection, *Adam* hauing in his creation the rule giuen vnto him ouer them as a father hath ouer his child; howbeit the Lord in this gaue no principall or ſet blow to them, but only ſtroke them as it were through the ſides of man, that after that fall we might be puniſhed euen oft times in the vſe of them. If any aske againe why God ſhould thus proceed in making our wound the wider by puniſhing vs in his creatures, ſince before the curſe pronounced on them *Gen.* 3. 15. the Lord had pardoned the guiltineſſe of the ſinne by the promiſed ſeed of the woman? Anſwere. This was the wiſedome of the Lord in two reſpects, firſt, in reſpect of his elect, ſecondly, in reſpect of the reprobate: for in regard of the elect they are not puniſhments for ſinne, the bloud of the womans ſeed hauing by vertue of Gods promiſe waſhed away the guilt of it; but becauſe there is yet a remnant of corruption there being much filth, *Iohn* 13. 10. hanging on our feet, therefore they are as chaſtiſements to increaſe the meaſure of our ſanctification, and the labour in purging and keeping our ſelues cleane by repentance and a holy life; but now to the reprobate they are tokens and forerunners of Gods iuſtice, and of the ſword of vengeance which they ſhall feele hereafter among the damned: ſo that when wee ſee the heauens made braſſe aboue vs, and the earth yron beneath vs, the one withholding the raine, the other not yeelding her fruite but ſuffring it to die in her wombe, this is to vs but a chaſtiſement for ſome paſſions vnſubdued, or for ſome ſinnes vnrepented of; but it is a ſcourge and reuenge vpon the reprobate, mingling his reioycing with repining, and his ſtore with grudging, that the want of that he ſeekes may be as a fretting canker in his ſoule to fill vp the greater meaſure of his ſinne, verifying thoſe ſpeeches of *Iob*, *Chap.* 8. 14. His truſt ſhall be as the houſe of the ſpider; and *Chap.* 11. 20. his hope ſhall be ſorrow of mind. For as for them that loue the Lord he vſeth foure ſpeciall remedies to make them fit for heauen; firſt, his ſpirit to guide them; ſecondly, his word to inſtruct them; thirdly, his chaſtiſements to reclaime them,

them, fourthly, death it selfe to end them, and therefore when he correcteth vs in his creatures, it is to see whether he can recouer vs as it were by the sight of another beaten before vs, making them vnfruitfull that we might remember the want of our owne works, muttering oft times the clouds together as if raine should fall, yet staying it in the breast of the aire, to put vs in mind of the hardnesse of our hearts, and of the drinesse of our eyes, that doe not weepe sufficientlie for our owne sinnes, nor abundantly for the sinnes and abominations of the land, it being as wee read, *Ezech.* 9. 4. an vndoubted marke of election, set by the finger of God in the foreheads of his Saints to mourne and crie for the corruption and cruelties that is in a citie.

Againe, we hauing formerly noted the seueritie of Gods iustice against sinne that we might auoid it: so on the contrary, we are to obserue his exceeding rich mercy both to the elect and to the reprobate, that heereby we may be prouoked to follow him into what straites soeuer he shall cast vs: his mercy to his chosen appeareth in this, that though he hath laid such a curse vpon his creatures, whereas they may lay the curse on vs as the cause, and if they knew their owne strength would deuour vs, the Lord in loue to vs, and in power to them, hiding it from them, yet doth he force them to serue vs; the vse of them all being sanctified and restored to vs in Christ, and we being through him made owners and possessors of them; for as *Adam* after his fall being secluded from the tree of life, was thereby excluded from all the meanes that might maintaine life, so Christ hauing by our vnion with him brought vs againe into the paradise of God where that tree groweth, we are thereby endowed and inriched with all the creatures both in heauen and earth, these being for his sake waiters and attendants on vs, yea the very little ones that be elect as Christ saith, *Matth.* 18. 10. haue their Angels in heauen to defend them: and as *Dauid* saith, *Psal.* 34. 8. The Angell of the Lord pitcheth round about them that feare him. Now his mercy to the reprobate is manifested in this, that hee by his especiall hand and Commandement, doth binde and restraine the creatures from rebelling against them; for the heauens would fall vpon the whoremonger if God by his power did

did not chaine them vp: the Sunne that shineth would scorch and burne the Vsurer, if his force were not bridled by the finger of God; the waters from aboue would fall like a sea vpon the blasphemer, if they were not shut in by the patience of God; yea all lewd, profane, and wicked persons should be melted by the heat, stifled by the aire, swallowed by the earth, deuoured by the beasts, choaked by their bread, and euery creature would be auenged on them for the subiection brought vpon them; if God by his prouidence did not restraine them, for if they might haue their own wil, they would surely do it. Who is it saith God, *Iob.* 38.8. that hath shut vp the sea with doores, that her proud waues cannot passe ouer, but I? It is the Lord *Iob.* 39.12. that bindeth the Vnicorne with his band to labour in the furrow, else would he not serue vs nor tarrie by the cribbe: The strong horse whose neying is fearefull, and swalloweth the ground for fiercenesse, would quickly turne his heele vpon the reprobate, if the Lord held him not by the hoofe: for wee see how euen the smallest creatures are armed to annoy them when God letteth the raines loose but a little; *Pharaoh* that entrenched himselfe and waged battaile against God, brauing it as if he had the host of heauen to command, was, *Exod.* 8.17. and 24. by lice and fleas, the most weake and contemptible creatures, so confounded, the earth being corrupt by their swarmes, that he cals for sacrifice to that God whom before he despised. *Korah* and his company, *Num.* 16.32. for their rebellion against *Moses* the lieutenant of God, we see went downe quicke into the pit, the earth taking vpon her the reuenge of the Lords cause, and cleauing a sunder, did swallow them vp. The waters seeing the earth filled with crueltie, and all flesh to haue corrupted his way, ceased not til her waues, *Genes.* 7.18. waxed so strong, as it bore downe all but the family of *Noah* into the vniuersall floud. The fire seeing the sinne of *Sodom* to be exceeding grieuous, and the inhabitants thereof to be puffed vp with fulnesse of bread and idlenesse, could not stay it selfe, but fell from the clouds like raine, till it had ouerthrowne and burnt vp both the men and all that grew vpon the earth, *Genes.* 19.25. *Lot*, his wife & two daughters, *vers.* 15.17. onely excepted. The lions *Dan.* 6.22.24. that were so reconciled to

Daniel

Daniel through his faith in God, that he had no hurt found vpon him, being left to themselues, and not hauing their mouthes shut by the Angell, were so enraged against his accusers, that they brake all their bones in peeces before they came to the ground of the denne. The Beares 2. *King.* 2.24. when they heard but children (that might excuse themselues by ignorance, or otherwise, by speaking as they were taught) mocking *Elisha*, the Lords Prophet, could hold no longer within the wood, but rushing foorth of the forrest, tore in peeces two and fortie of them; heereby to teach euen babes to vse their toongs better. The wormes that otherwise are the weakest and basest, and most scorned of men; yet clustered themselues together, and flew vpon the face of a vaine glorious king, and eat vp *Herod* in all his brauerie, *Acts* 12.23. as disdaining to heare a wretch take that glorie to him, which was proper onely to God; after this sort would all the creatures rise vp against the vngodly, and spit their poison on them, for bringing such a curse vpon them, if the Lord did not bridle and restraine their willes, wherein he magnifieth his mercie greatly, that he will suffer the Sunne to shine vpon the vniust, and maketh his patience famous through the earth, that he will suffer them so long that prouoke him so much, all which is done to bring them if it were possible to repentance.

Another thing wee note heere is, how long these creatures shall be in this subiection; and that is, vntill the sonnes of God shall be reuealed or taken vp to heauen, which *vers.* 21. is called a glorious libertie. Out of which obserue, that all these inferior creatures shall be restored to their first perfection wherein they were made, at the end and consummation of all things, when God shall be all in all; for as we, 1. *Ioh.* 3.3: when Christ shall be made manifest, shall be like him, and see him as he is, which now we behold but as in a glasse, 1. *Corinth.* 13.12. so is it certaine there shall be a new heauen, and a new earth after vs, and a restitution of the creatures to their auncient estate, as is said, *Reuel.* 21.5. I make all things new; and 2. *Pet.* 3.10. The earth with the works that are therein shall be burnt vp: out of which some gather, that this is not ment of materiall fire, but spoken figuratiuely, and in a borrowed phrase, of a consumption by fire, that

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is not blowen as *Iob* calleth it, that is by the immediate breath and power of God. But I take it, it is meant of materiall fire, because the Apostle spake before of the drowning of the old world, which was by materiall water. Howeuer it be, this is the meaning of the holy Ghost in that place, that as the gold is cast into the fire not to be consumed and burnt, but to be purified and refined, so as the substance remains, and nothing lost but the drosse: euen so shall it be with the heauen, the earth, and the creatures, they shall not vtterly bee consumed and wasted with fire, but made the finer, because all corruption which was wrapped about them by the curse, shall be burnt out; for as the substance of our bodies shal remaine, and the change shal be onely to fire out the sin that hangeth on vs, these base bodies being then to be made glorious; so the substance of al the creatures shal continue, onely this they shall be changed and turned into incorruption and libertie: and after they are thus refined, there is no question, but they shall endure; for as their presence is requisite for the more glorious triumph at the marriage of the lambe, *Reuel.* 21. 9. so shall it be likewise, for the continuall praise and thankesgiuing that is to be made and had for the aduancement of the bride, through the loue of that Lambe Christ Iesus. But now if any will aske in the pride of his conceit, why all these creatures shall then remaine, and how long, and to what vse; we say, these are endlesse questions, which breed strife and contentions rather then, as *S. Paul* saith, 1. *Timot.* 1. 4. godly edifying, which is by faith; such as that wherewith the Epicure troubled himselfe; to know what God did before he made the earth: which one well answereth; That he made hell for them that are so inquisitiue and curious: for, as *Peter* saith, 2. *Pet.* 3. 16. these are places of Scripture, which they that are vnstable and vnlearned, peruert to their owne destruction. Let it suffice the Lord hath opened the fountaine so wide to vs, that we know, *Ioh.* 6. 51. we feeding on Christ, shall liue for euer. Therefore leauing these speculations and schoole points, let vs resort to the vse and profit *S. Peter* maketh of this generall dissolution; that since these things must perish, what maner persons ought we to be in holy conuersation and godlinesse? for what other treasure soeuer we take to, it shall

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be consumed with our selues, holinesse and the feare of God hauing only the wings to flie thorow all fires, and to carrie vs to that heauen where dwelleth righteousnes; which *Reuel.*21. is described to be of that beautie and statelinesse, and of that worth and comelinesse, as if the prince of the aire, *Ephes.*2.2. had not too much blinded the eyes of worldlings that they esteeme of faith but as of a fable, it were not possible but they should be rauished with expectation after it, there being at euery gate an Angell standing to let in Gods children, and to keepe out the fearefull and vnbeleeuers, adulterers, and vngodly persons.

Againe heere learne, that the creatures waiting with vs, and hauing as it were the same affection we haue to be vnchained of corruption, and at the libertie of the sonnes of God, they belong only to vs that are his children, and are sanctified for our vse through prayer and thanksgiuing; for as through vs they fell, so through vs they shall be restored, and therefore wait both with vs and on vs in the meane time; and the wicked are but vsurpers ouer them, snatching them against their willes, and abusing of them to their lusts, as the voluptuous Iewes did, who feeding vpon that was none of theirs, while the meate, *Psal.*78.31. was yet in their mouths, the wrath of the Lord, *Numb.*11.33. was kindled and consumed them: and euen so at length shall the wicked be chased out of the world, *Iob.*18.18. and for his theft in rauening vpon that is none of his, as God himselfe saith, *Iob* 39. 13. he shall be shaken out of the corners of the earth; for that they enioy is none of theirs, but belongeth as truly to vs as a man accounteth that his owne which he getteth by his honest labour: and in that they abound more with them heere then Gods children to whom of right they appertaine, it is certaine the glory of Gods elect shall be the greater in heauen for the want of the creatures heere on earth, and the more the wicked enioy heere the greater shall their torments be in hell; for that, is *Luk.*16.25. the obiection of *Abraham* to stop the course of *Dines* his petition who was in torment; Remember, saith he, thou hadst thy pleasure in thy life, and therefore for thy pleasure thou art tormented in thy death: for God sendeth not all his plagues at once vpon the wicked, but suffereth him to haue his seeking, that he

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may be satiate with his owne way, and that desiring, *Prouerb.* 12: 12. the net of euils, he may be hereafter tied and ensnared with the cords of his owne sinne.

Againe, obserue hence for the conclusion of this point, that all the creatures in heauen and earth do serue for the furthering of our saluation, and are readie and willing to do vs good, except the diuell, and those that shall be damned: for we know the red sea ranne backe and became dry land for the passage of the Israelites, *Exod.* 14.21. The bitter waters *Exod.* 15.25. were made sweet by the casting in of a tree, to stanch their thirst. The riuer Iordan returned backward, *Psal.* 114. 3. till the people of God were passed ouer. Water came foorth of the stonie rocke *Exod.* 17. 6. that the Israelites might drinke according as they desired. The Sunne stood still in the middest of heauen, and hasted not to goe downe for a whole day, *Iosh.* 10.13. at the prayer of *Ioshua*. At the prayer of *Hezekiah*, *Esay* 38. 8: the Sunne went 10. degrees backward contrary to the course of nature. The small quãtitie of meale & oyle which the widow of *Zareptah* had, through the word spoken by *Eliah* 1. *Kings* 17.16. wasted not till the Lord sent raine vpon the earth. The waters being twice smitten with the cloke of *Eliah* 2. *Kings* 2.8.14. diuided themselues twice this way and that way for the passage ouer both of *Eliah* and *Elisha*. The waters of Iericho 2. *Kings* 2.21. by the sprinckling of a little salt at the spring head were healed of the Lord for the good of his seruants that death come no more thereof. The furnace *Dan.* 3.23. though it was heat seuen times more then it was wont to be, had no power so much as to scortch the garments of the three children that would not obey the kings commaundement in a matter of Idolatry: neither had the Lions, *Dan.* 6, 12. though rauenous in themselues, any mouthes to open against *Daniel*, that made his prayers to God, notwithstanding it was against the decree of *Darius* the king, and so much sollicited by his malitious and idolatrous nobles. Since then the creatures of God are thus readie to hide and smother their strength where they may hurt vs, to open and enlarge their power when they may defend vs; and since the Angels of God *Psal.* 91.11. watch ouer vs in our wayes, let nothing make vs so foolish since we runne well, but to hold

hold on, for the tyrants rage can not last, but the wrath of God is a soft consuming fire: and let vs venter our bodies which are but dust for the saluation of our soules, which are the Lords.

1. THESS. *chap.* 5. *vers.* 19. 20.

19. *Quench not the spirit:* 20. *Despise not propheſying.*

THe words themselues yeeld two points to be considered: first, a commandement or an exhortation equall to a commaundement: secondly, the meanes how this commandement may be best obeyed, and the exhortation most fruitfully receiued. The commaundement is, *Quench not the spirit:* the meanes to performe this, is: *Despise not propheſying:* that is, the wise and sound interpretation of the Scriptures, by them whose lippes preserue knowledge, and whose feet are shod with the Gospell of peace: for so *propheſying* is to be taken for an application of the word, and a teaching to edification.

In the first, obserue: forasmuch as nothing can be quenched but fire, why this Metaphor or borrowed speech is vsed of the Apostle, to expresse the *Spirit* by fire. The like phrase and speech is vsed, *Mat.* 3. 11. when the seruant baptizing his master, lest it should seeme a disparagement and debasing of him, doth protest in great humilitie, that he did it but with water; but there came one after him, that should baptize them with the holy Ghost and with fire: that is, with the supernaturall power of the holy Ghost, as it were fire. And in *Iohn* 7. 38. the spirit is resembled to water, meaning thereby, that who so is not cleansed of the holy Ghost as with water, cannot be saued.

Now the spirit is compared to fire in respect of the foure properties

perties that bee in fire: first, the nature of fire is to consume any matter that is combustible or may be burned: euen so the holy Ghost is sent into vs to wast and consume all the lusts of our flesh, as selfe-loue, pride of life, and whatsoeuer else exalteth it selfe aboue the purity and simplicity of the Gospell. Secondly, fire doth refine euery thing that can be purified: euen so the holy Ghost doth change and refine our affections, and purgeth vs from that drosse and filth of the earth, that cleaueth so neare to vs, and hangeth so fast vpon vs, and keepeth vs still in the fornace of affliction, till we come to that perfection of eternall blessednesse, that the flesh dying, the spirit may liue in the day of the Lord. Thirdly, fire doth relieue by warmth all those subiects that be capable of life, and those that be benummed it comforteth, and reuiueth them that be halfe dead through cold: euen so the holy Ghost not onely warmeth him that is benummed in his soule, but quickeneth him that is starke dead in pleasures and other corruptions of the world, and doth kindle in him a holy zeale to the Lords truth, and raiseth him vp to the hope of eternall life, being before (though hee seemed to liue through the dulnesse and obstupefaction of his flesh) drouping or rather dead in sinne. Fourthly, fire giueth light to them that before sat in darknesse, and sheweth them the way how to walke: so the holy Gost doth enlighten our iudgments and vnderstandings, that we may be able to discerne and desire to thirst after that acceptable will of the Lord vnto saluation.

Secondly, consider since the holy Ghost cannot be quenched but where he is, how the Apostle writing to the whole Church of Thessalonica, assumeth and taketh it as granted, that they all had this spirit: and this ought to be the generall iudgement of all men, so long as a people conforme themselues to the outward obedience and sound of the Gospell, to presume and hope the best of all. For no doubt many in this Church were accompted Saints, which were detestable hypocrites, yet in respect of this mingling of the seede and tares together, the Apostle medleth not with them, leauing that to the last iudgement: but signeth them all with this excellent badge of hauing the spirit: for so ought it to be, vnlesse their sinnes be enormous and notorious,

rious, and that they ſinne and offend with ſo high a hand, as that they refuſe the cenſure of the Church, and to be thereby reformed; for then they are vtterly to bee cut off and ſeparate from the reſt of the Saints. And this intermingling of hypocrites and the elect together in the viſible church, maketh that oftentimes the Apoſtle in a generall ſtile diſwadeth and dehorteth all from that which can be verified in the wicked onely; as when he ſaith, *Heb.* 3. 12. *Take heed none of you be ſo vnfaithfull as to fall from the grace of the liuing God*; which is true onely in the hypocrite: and ſo doth hee ſometimes generally exhort to that which is true onely in the elect: as when he ſaith to the Philippians, *Worke fourth your ſaluation with feare and trembling*: for all the Miniſters of God muſt know that there will alwaies be one *Iudas* among the Diſciples, whom Chriſt onely could diſcouer: but for them that cannot ſee the heart, they muſt offer the cup of grace to all; for the tares cannot be ſeuered from the wheat till that great day of ſeparation come, when then the Lord by his Angels ſhall cut vs all downe, and ſhall binde the tares in bundles by themſelues, to be caſt from the Lords floore into perpetuall tormenting flaming fire.

Phil. 2. 12.

Mat. 26. 22.

Againe learne, ſince the ſpirit muſt not be quenched, that it followeth of neceſſity euery one of Gods children muſt haue it, and think it ſo far from ſhame, as they muſt eſteeme it to be their onely victory and crowne that they do enioy it. For firſt, by this ſpirit there is made a diſtinction and differnce betweene vs and the reprobate: and it is like the bloud (*Exod.* 12. 22.) that was ſtricken vpon the doore tops, which ſhall make the Lord to paſſe ouer vs, and not to ſuffer the deſtroier to come neare vs, when he goeth to ſmite the Egyptians: and as *Paul* ſaith, 2. *Cor.* 13. 5. *The ſpirit of God is in vs all except we be reprobates.* Secondly, from this ſpirit we receiue direction, whereby to guide the ſteps and actions of our life, that we ſnarle not at the Miniſters like dogs, nor runne after the world like *Demas*. Thirdly, in this ſpirit we reape ſuch comfort as all the lightſome pleaſures of this life are but as ſhadowes, and all the burdenſome profit of this life of no value in reſpect of that ioy wee take to be transformed into the image of the ſonne of God, wherby the ſlanderous ſpeeches, and impious

2. Tim. 4. 10.

impious and sacrilegious scurrility of some is notably condemned, who in scorne and derision doe call such as are fearefull to offend, and doe tremble and quake at the name of sinne, (men of the spirit, Puritanes, precise, and such like) they themselues shrinking vp sinne in a narrow scantling, as if none offended but they that lie in the goale. But what is he, that hauing a waspe about him will stay till he be stung, and not auoide it at the first buzzing? What is he when he hath roome inough, that will ride vpon the edge of a pit, and venture his falling? Nay, it must be the wisedome of the Saints of God to flie as far from sinne as can be, and (as the Apostle saith) to shun all apparence of euill: and we must not be fraighted from the rule of conscience, nor from walking in a strait course of religion by any such prophane and vngodly mouthes, which carry the poison of Aspes vpon their tongues, and the gall of bitternesse within their hearts: and let them know, that in this state wherein they stand, they are as surelie the diuels as the diuell is not Gods; for in whomsoeuer this spirit of God dwelleth not and worketh not, that man shall assuredly be damned. 1. Thes. 5. 22.

Now this exhortation, not to quench the spirit, is very weighty: for by this the Apostle teacheth & insinuateth of the fearefull declinations of some that haue begun in the spirit and haue ended in the flesh; that haue saluted Christ in the market place, and yet neuer entertained him in their houses. For that the spirit may be quenched, is proued by the fiue virgines that had their lamps but wanted oile; and by the parable of the foure sorts of graine, whereof only one shall be saued: for therby is manifest, that the Gospell may be receiued with ioy, yea it may take root to grow vp to a stalke, and from a stalke to a blade, yea from a blade to an eare, and yet shall neuer ripen: but when it is gone so farre, shall either be burned vp by the heat of persecution, or choked by the thornes of this life, and shall neuer come to perfection. Mat. 25. 3. Mark. 4. 4.

Againe that parable which carieth with it a reall truth, of the spirit which being cast out of a man walketh in dry places: for so much is Sathan cast out as wee are enlightned in our iudgements; but when he returnes he finds it more garnished then before: that is, after he hath once refused and troden vnder foote Luk. 11. 24.

that light of knowledge which he had, hee is possessed with such darkenesse, as hee is wholly left a prey for Sathan. It is also proued, that the spirit may be quenched by plaine places of Scripture, as that of *Ezechiel* 18. 24. the man that liueth in righteousnesse a long time, after falling away, shall bee iudged in his vnrighteousnesse: and 2. *Peter* 2. 22. the dogge is returned to his vomite, and the sow that was washed to her wallowing in the mire. Some will say, True it is, the spirit may bee quenched in an hypocrite, but neuer in the elect: as 1. *Iohn* 3. 9. *Hee that is borne of God, sinneth not.* And whom God loued once hee loueth alwaies. This is true; but then looke that thou stand vpon good and sound euidence when Sathan troubles thee: for thou knowest how the burning lampes went out, how the seed in the blade came to nothing; and it is certaine that a man illuminate may sinne against the holy Ghost; and therefore see that thou hast good title, and groundest vpon good interest when thou shalt bee vexed with temptations: For *Rom.* 8. 13. if wee liue after the flesh wee shall die; and as many as are led by the spirit of God, they are the sonnes of God: and who hath this spirit, looke 1. *Iohn* 3. 14. *We are translated from death to life because we loue the brethren*: for hee that hath a soule must needes breath, and he that hath the spirit must needs fulfill the fruits of the spirit.

Secondly, albeit the elect haue receiued an euerlasting spirit, whereof the Lord can neuer repent, and which can neuer vtterly be quenched; yet let vs feare and tremble; for in the elect it may so bee obscured and ouerwhelmed, that some of the graces of Gods spirit, nay most of the graces, yea the chiefest of the most, nay all almost of Gods graces, may in them be quenched, as *Dauid* praieth *Psal.* 51. *Lord create in me a new spirit*; and yet he had it in him: for in the same place he saith, *Lord take not thy spirit from me.* So as this exhortation, not to quench the spirit, hath a double fruit; in the hypocrite, to make him vnexcusable; in the elect, to make them more circumspect and carefull in their conuersation: for we must not be secure, in as much as albeit the spirit of God in those that be his, cannot bee absolutely quenched and wholly put out, yet there may bee a great abatement of the

spirit,

ſpirit, as not to be recouered without great touch and terror of conſcience.

For firſt, while a man feeles the preſence of this ſpirit, there is giuen him ſuch ioy, and with that a ſingular peace in the inward man, and ſuch ſecuritie of his ſaluation, that he feeles the loue of God ſpiritually to do him as much good as his meat; and vpon this aſſurance he doth as it were behold the heauens open for the Lord to embrace him liuing or dying, and he knoweth himſelfe to be ſealed vp in the blood of Chriſt vnto eternall life. Now if this ſpirit be gone, & abſenteth it ſelfe in ſpirituall operation, together with this is our former ioy abated, and the foundation of our hope begins to be ſhaken, and being weake of our ſelues, we are ſurpriſed with many feares; and ſuſpecting our ſelues to bee caſt from the feare of God, and our ſinnes ariſing and flying vp like ſmoake in our eies, we almoſt are brought to the caſe of *Cain*, *Gen.* 4. 12. to thinke that whoſoeuer meeteth vs will ſlay vs.

Secondly, as vpon the enioying & preſence of the Lords ſpirit, there ſprings an vnſpeakable ioy and comfort in our hearts, and we find that the Lords loue breedeth in vs an heauenly aſſurance of eternall peace, and filleth our hearts with a mutuall and reciprocall loue of God, our loue ſtreaming and flowing from the well head of the Lords loue: then it followeth, that the leſſe we feele the Lords loue toward vs, the leſſe we loue him againe; and then we droope and languiſh in our ſelues, our praiers be faint, our meditations cold; and when we ſhould watch, we with the Diſciples fall aſleepe: and we feeling not the life of the ſpirit, we are greatly abated in our loue of holy and Chriſtian exerciſes; and we then only keepe a generall courſe in our profeſſion, and performe euery good thing as it were tedious vnto vs, like *Eutychus*, *Act.* 20. 9. 10. who came to heare *Pauls* ſermon, but was ouercome with ſleepe. Mat. 26. 43.

Thirdly, when the ſpirit is abated by the diminiſhing of the Lords loue towards vs, and the withdrawing of our loue from him, then becauſe we haue grieued the ſpirit, the Lord ſuffereth vs to fall into fearefull and preſumptuous ſinne: as hee did ſuffer *Dauid* to fall into the ſinne of whoredome with *Bathſheba*, aggrauated with the murder of *Vriah*, wherein

hee lay frozen by Satans subtilty nine monthes at the least before he confessed it to God: for it appeareth 2. *Sam.* 11. 27. that the child was borne before *Nathan* the Prophet came to him: and howsoeuer no doubt he could no more escape the pricke of conscience, then he could stay the panting of his heart; yet before that time not a word to God of any serious humiliation for his adultery. So as neuer any of Gods children sinned more grieuously then he, except *Peter*, who was not so much kindled at the fire of the high Priest, as he was cold in his soule: for first, he lied, in that he said, hee knew not Christ: secondly, burst foorth into swearing: and thirdly, gaue himselfe to the diuell if it were he that was with Christ: which the Lord most iustly suffered to befall him as a great chastisement since he neglected the louing forewarning of his master: and though hee was neuer so much elect, yet would the spirit neuer comfort him, till he had withdrawne himselfe to bewaile his sinne bitterly. All which is liuely expressed *Cant.* 3. 1. *In my bed by night* (saith the church) *I sought him that my soule loued, I sought him but I found him not, I went and rose, and walked about the citie, and by the streets, and by open places I sought him but found him not*: thereby to declare, that when the Lord once withdraweth his face from vs, how hardly we shall win his fauour againe.

Mat. 26. 70.

Fourthly, when the Lord hath suffered vs to fall thus farre, as we shall euen seeme to be swallowed vp of hell already; though in the end he will restore thee, yet first he will suffer thee to beare the shame of thy sinne in this life: as *Noah* for his drunkennesse to be a scorne to his owne children: and *Dauid* for his adultery, to bee thrust out of his kingdome by his owne sonne, which was such a griefe to him, as all the ioy of his sonnes life did not so much comfort him, as the sorrow of his death did wound him, he mourning for *Absolon*, (2. *Sam.* 19. 33.) as if he had doubted of his saluation. But happy is hee, that hath the thornes in his sides in this life, and that is afflicted heere: for though the Lord will neeuer take his louing kindnes from thee, yet he will scourge thee, not for any satisfaction of his iustice, for Christ hath paied all, but onely for a chastisement.

Gen. 9. 23. 2. Sam. 15. 14.

Lastly, besides all this, when the spirit is gone and abated, it shall

ſhall be ſuch a terror to thy conſcience, ſuch ſmart and vexation to thy whole minde, as thou wert better bee almoſt in hell, then feele this great want, and ſuſtaine this great torment of recouering it againe. For firſt, when thou conſidereſt the loſſe of thy former paines, which thou ſpenteſt in the mortifying of thy fleſh: that ſecondly, when the ſpirit is abated, the power of Satan is Mark. 9. 18. increaſed, and that he cannot be diſpoſſeſſed without great violence, and euen rending thee in peeces, as appeareth by the dumbe man in the Goſpell. Thirdly, that if thou die at this time, (as *Ezech.* 18. 24.) all thy former righteouſneſſe ſhall not be remembred, but thou ſhalt die in thy preſent ſinne: and fourthly, that as a man dangerouſly ſicke and ſomewhat recouered, and after by miſgouernment falling into a relapſe, it doth exaſperate and increaſe the diſeaſe: and as a wound halfe healed to come to a new inciſion, cannot be without greater paine then before: and for a man halfe in his iourney, to returne backe againe, when hee muſt needes goe thorow, cannot bee but a great diſcontentment: So when thou remembreſt the great conflicts thou hadſt at firſt, when thou didſt enter thy name into the ſchoole of Chriſt, and conſidereſt that now thou muſt abide greater, it ſhall be halfe a hell to thee, to be brought ſeriouſly without guile of ſpirit, from the deteſtation of thy ſinne: as we may ſee *Pſal.* 32. 4. before *Dauid* could be brought to confeſſe his ſinne of filthineſſe and of murther, hee ſaith, that very care had eaten his bones, not but that in his priuate chamber hee had confeſſed it to the Lord: but before he could come to taske his conſcience, and to ſet it as it were vpon the racke to bee rent in peeces by his confeſſion of it before men, and to abide patiently the ſhame of the world for it, hee ſeemed to bee plunged into the deepe of deepes, as himſelfe ſaith: *Out of the deepes, O Lord, haue I cried vnto thee.* Euen ſo when the ſpirit of the Lord is abated in thee, thou ſhalt finde it will not bee regained by ſome ſleight worke, and ſlubbring vp a ſhort praier: as, Lord haue mercy vpon me: but thou muſt come to the caſe of *Dauid*, euen to pine and waſt away, and to haue the moiſture dried vp within thee: yea, conſider his tedious trauell before he could repent ſuddenly. And if he was beaten thus farre of the Lord with Scorpions, of whom

the Lord had protested, that he was a man after his owne heart, shalt thou thinke by a pang of deuotion and superficiall praier, to recouer that sweet comfort thou hast lost in the Lords spirit? Nay know, that if thou temptest the Lord so farre as to withdraw his spirit from thee, it shall cost the deere before thou canst inioy it againe: and if thou breake foorth into sighes and grones which fill the heauens, euen in this doth the Lords mercy greatly appeere: for hee might giue thee vp into hardnesse of heart, and neuer trouble himselfe to restore his spirit againe vnto thee. But thy sorrow must be so great, thy praiers so feruent, and thy sighes so many, as to crie out with *Dauid*, *Psal.* 51. 8. *Heale the bones, O Lord, which thou hast broken.* Let vs beware then how we distemper our selues spiritually, for feare the arrow-head of the Lords wrath should rankle in our sides; and let vs take heed with the Apostle, how we greeue this spirit: for if *Adam* might haue had the whole spirit taken from him in respect of his Apostasie, who was perfect in his creation, how much more may wee, that haue receiued but the earnest of the spirit, and the first fruits thereof in Christ Iesus? Howbeit as the euill spirit in an hypocrite may be cast out, and yet hee may returne to his vomite againe, (2. *Pet.* 2. 22.) and his casting out was but in regard of his enlightening for the time, and he was not gone out indeed: so in the elect the spirit, and the working of the spirit, may be interrupted for a season, but it cannot cleane be taken away.

Againe consider, where it is said, *Quench not the spirit*: that all Scripture commandeth alwaies the contrary to that it forbiddeth: as 2. *Tim.* 1. 6. the contrary vertue to this heere spoken of, is commanded: *I charge thee* (saith *Paul* to *Timothy*) *that thou stirre vp the graces of God which bee in thee:* the word in Greeke signifieth, To keepe the fire burning: giuing vs to vnderstand, that this spirit is a flame kindled by the holy Ghost, which Satan, the flesh, and the world labour to blow out: so much the more carefull therefore must wee bee, to foster it and maintaine it, that it neuer go out. Heere then must be considered the sleights of Satan to blow it out, and alwaies by the cleane contrary wee must labour to keepe it in: for as the flesh lusteth

against

againſt the ſpirit, ſo muſt the ſpirit likewiſe againſt the fleſh.

The firſt motion therefore Satan ſtirreth vp in vs to quench the ſpirit, is to luſt after euill, not to luſt after nothing: which temptation he threw into the eies of *Dauid*, as hee walked vpon the roofe of the Kings palace, (2. *Sam.* 11. 2. 3.) to luſt after *Bathſheba*, *Vriahs* wife. As earneſtly then as the fleſh luſteth after euill, ſo earneſtly and more muſt the ſpirit luſt after good things, as to ſay with the Prophet *Dauid*: I am ready vpon euery occaſion to do thy will, O God: neither yet muſt we not deceiue our ſelues, for euery luſting after good things is not of the ſpirit: for it is eaſie to doe many good things, wherein thy affections are not ſtrained, and to abſtaine from many euill things, to which thou art not tempted: but thou ſhalt know whether the ſpirit do fight againſt the luſts of the fleſh by this: if any thing do directly oppugne the affections of the fleſh, if thou take part with the ſpirit, and croſſe thy affections in this, thou maintaineſt and doſt cheriſh the ſpirit. As *Dauid* (1. *Sam.* 25. 13.) vpon a churliſh anſwer giuen by *Nabal*, in a paſſion of anger was reſolued to kill him, but vpon the intreatie of *Abigail Nabals* wife, hee was pacified, and entred into conſideration of the greatneſſe of the ſinne of murther, and bleſſed the God of Iſrael, and the counſell of *Abigail*, that had kept him from ſhedding of blood.

Secondly, if Satan cannot get vs luſt for euill, he will ſtriue to get vs either doe nothing, or elſe to ſpend our time in trifles and in paſtimes, to driue away dumps with vaine delights: which may ſometimes bee vſed for recreations to make vs more fit to walke in our callings: but if we play to play, that is, ſuffer our hearts to be ſtollen away, and ſnared in the pleaſures of this life, then the Lord will iudge vs as vnthrifty ſeruants, that haue not gained by our talents. Our labour therefore muſt be on the contrary, ſince euery man hath his taske ſet him, and God is our ouerſeer, though preſently not our reuenger, that wee fall not aſleepe with new wine: but according to the Apoſtles rule, that we redeeme the time from vanitie, and walke worthy of that calling wherein God hath ſet vs. Ephe. 5. 16. 18.

Thirdly, if Satan cannot blow out the fire of the Lords ſpirit in vs by this, but that wee reſolue in our hearts to doe ſome good;

good; if we will needes doe it, he perſwades no to doe it by and by, but to pawſe vpon the matter, and to procraſtinate and defer it by this reaſon; We may as well do it another time as now. But wee muſt labour the contrary, vnleſſe wee will ſuppreſſe the power and ſoundneſſe of the ſpirit; for if we be not apt to day, we ſhall be leſſe apt to morrow: and it is good to take the time while it is offered, for we know not whether our life ſhall paſſe this preſent occaſion. Chriſt commeth not to thee at all times, and therfore if he knocke now and we let him not in, though hereafter we pine away with the deſire of hauing him, wee ſhall not get him; according to that ſpeech of the Prophet *Eſay* 55. 6. *Seeke the Lord while he may be found, and call vpon him while he is nigh*: for though he ſuffereth long, yet will he not be mocked. Therefore in doing good, we muſt reſemble and be like thoſe that hauing earneſt buſineſſe, as ſoone as they wake in the morning, ſtart out of their beds to auoide and ſhake off their ſluggiſhneſſe, and ſay not as the ſlothfull doe, *Prou.* 6. 10. *Yet a little ſleepe, yet a little ſlumber, &c.* for when we are mooued and reſolued to performe any good thing, we may not grieue the ſpirit by deferring it, but we muſt do it preſently, like *Abraham*, *Geneſ.* 18. 6. who made haſte, and ran in to prepare meat and entertainment for the Angels: for we muſt not looke vpon the clouds if we will ſow, nor gather the winds, if we will reape, nor defer good motions and actions if we will receiue comfort by them.

4. Fourthly, the ſpirit is quenched by this, If Sathan cannot make thee luſt againſt good, nor ſpend thy time in trifles and to no good purpoſe, nor to deferre the good thou haſt reſolued to doe, by ſome by-thought that hee ſhall ſuggeſt; if thou wilt needes do it, then he ſtriueth to make thee doe it languiſhingly, droopingly and coldly, and thereupon perhaps thou makeſt a few praiers: but when thou findeſt the comfort not ſo great as thou wouldeſt, or as thou haſt felt at other times, then thou breakeſt off, and euery good exerciſe though it bee ſhort ſeemeth tedious vnto thee. But the ſpirit muſt labour the cleane contrary, as to do good things, ſo to doe them ſeriouſly, for the worke of the Lord muſt not bee done negligently. Though therefore thou findeſt thy ſelfe vndiſpoſed to holy exerciſes,

yet

yet ſtriue by continuance in them if it be poſſible to make the ſpirit eaſie; and though at firſt thou feeleſt great difficultie in praying, yet reſolue to continue in it ſome long time in ripping vp thy ſinnes by praier: and if at the laſt by often ſtriſe thou canſt come to pray with eaſe, and to feele the ſweetneſſe of the Lords mercy comforting thee in thy perplexed thoughts, and in thy weake petitions, it is a notable ſigne of thine election.

Laſtly, Sathan would quench the ſpirit by this; if we will not bee worſe, he would make vs not to be better, nor to goe forward in religion. We will all graunt, that we muſt profeſſe the Goſpell: now ſince Sathan cannot weane vs from this opinion, hee laboureth to keepe vs at a ſcantling in this profeſſion: but it is certaine, hee that goeth not forward in the profeſſion of the truth, goeth backeward. Haſt thou not more zeale now then thou haddeſt when the Goſpell was firſt brought thee? then feare leſt the ſpirit bee much quenched. Wouldeſt thou haue a man ſtand at a ſtay till he come to his full ſtature? or one halfe cured to ſend away the Phyſition? or eat and not be nouriſhed? or ſpend of thy ſtocke, and not increaſe it? And why ſhouldeſt thou not bee as wiſe in the ſpirit as in theſe things? Wouldeſt thou haue the Iſraelites make league with the Canaanites? No: they muſt not ceaſe till they haue caſt them all out of the land. And ſo if thou bee at league with any ſinne, it hindereth thy growth in religion: and if thou come not to a full and perfect age in Chriſt, thou canſt not bee ſaued. Thou muſt know though thou haſt thy lampe burning, yet the oile waſteth with flaming: and if thou haue not oile to ſupply thy want, thy light will goe out, and thy ſelfe ſhalt ſit in darkeneſſe. Yet ſo farre hath this policy of Sathan preuailed, that many who in King *Edward* and Queene *Maries* daies were zealous for the Lord, are now frozen in their dregges; and they that before heard the ioyfull meſſage of ſaluation with ſingular comfort, and could not haue their thirſt ſtaied but by the waters of wiſedome, are now by this long peace growne ſecure, and waxen neither hot nor cold. Of theſe men to ſay no worſe, they are right Laodiceans, againſt whom the

Deut. 7. 16.

wiſe-

wiſedome of the holy Ghoſt long ſince pronounced a fearefull doome, that the Lord would ſpue them out of his mouth: for ſhall Chriſt, who is his Fathers counſeller, while he was in the fleſh increaſe in wiſdome, *Luk.* 2. 52. and ſhall we who are as blind as Beetles, thinke it enough for vs to retaine the rudiments and firſt principles of religion, and not to wax ſtrong and able in the truth of God? Nay, certaine it is, if we continue children in vnderſtanding, and do not grow from loue to patience, from patience to temperance, from one grace of God to another; if wee increaſe not, I do not meane in peeuiſh and prepoſterous zeale, but in ſound ſubſtantiall zeale; and from being fed with milke, to deſire ſtrong meat, it ſhall be as lothſome for the Lord to take vs that be thus decayed in our ſoules, and which from good ſubſtantiall Chriſtians are falne to bee moſt miſerable beggerly banke-rupts, as for a man to receiue againe into his ſtomacke that he hath once gorged vp. As Satan therefore laboureth to quench this ſpirit by our coldneſſe in religion, and by ſtanding at a ſtay in Chriſtianity: ſo let the ſpirit of God in vs ſtriue for the contrary, that he that is righteous may bee more righteous, and that wee may increaſe in faith, and bee daily ſet on fire with the zeale of Gods truth; for we may not bee worſe than the ground, which by the raine is made more fruitefull; nor then the herbes, which by the Sunne are made more flouriſhing.

1. Cor. 14. 20.

2. Pet. 1. 5 6.

Reu. 22. 11.

Heere ſome will ſay, he that is once faithfull, and whom the Lord hath once ſealed, that man cannot haue the ſpirit taken from him: therefore though the operation and working of the ſpirit be for a time hindered and interrupted, yet it ſhall bee reſtored againe, becauſe the Lord hath promiſed, that whom hee loueth he will alwaies loue. It is true, that if any fall with *Dauid* he may and ſhall riſe againe with *Dauid*, if hee pertaine to God, but then hee muſt earneſtly and ſoundly repent as *Dauid* did: and to come to a true and ſerious confeſſion of thy ſinne indeed, it ſhall be the hardeſt worke, and coſt thee dearer then euer any thing did. Againe, who would be ſo fooliſh to make of a particular and rare example a generall ground, as to fall with *Dauid* for company, to riſe with him for company: and becauſe

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thou seest one sore wounded with a dagger to be cured, to desire to be stricken with the same dagger to be healed with that man for company. Nay if any hath falne from that grace he hath once receiued, let him pray that he may rise againe; but let him know, that being falne, if he had all the hearts in the world, and could shed fountaines of teares, he should finde them all too little and insufficient to lament soundly, so as the Lord would come againe to comfort him.

Lastly, heere may bee doubted, since the spirit must not be quenched, and that as hath bene taught before, it must be maintained, or else it will decay: whether it be in vs to nourish this spirit as well as to quench it. To this wee answer with *Paul, Philipp.* 2. 12. 13. *Make an end of your saluation with feare and trembling: for it is God that worketh in you both the will and the deed, euen of his good pleasure*: so as we must feare, but we must also worke. And this spirit cannot be idle in vs, so as wee must not stand gaping, looking that the Lord should fill vs with his graces; but wee must worke, because the Lord worketh vpon vs. So then the Lord doth all meerely of his grace. But heere is humilitie and diligence commended to vs; and therefore doeth the Lord by his Ministers exhort vs to good workes, to make vs more circumspect and chearefull in doing them: for the holy Ghost worketh not absolutely and simply in vs, but vouchsafeth meanes, it selfe being the chiefe efficient to prepare the mind to receiue that grace to which wee are exhorted; euen as wee all liue by Gods prouidence, yet not without bread. And as the safetie of a childs riding standeth in the fast holding of the father: yet the words of the father, to bid him hold fast, maketh the childe more warie: euen so exhortation maketh vs more warie in auoiding sinne, for we are not dead stones, but liuing instruments: and therefore as we performe liuely actions of the bodie, so must we haue spiritnall operations of the minde; the fruite and benefit whereof, is discerned by the power and strength of the holy Ghost, who worketh both in vs and by vs.

Now for the second point, which is the meanes how the commandement of not quenching the spirit may be best obeyed?

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It is by making much of the Word and the Preachers thereof: for by *propheſie*, is meant ſuch as haue the word of exhortation in their mouthes, and of whom it is ſaid, *Eſa.* 59. 21. *The ſpirit that I put into their mouthes, ſhall neuer depart from thee nor thy ſeede.* Whereby wee learne, that as the ſpirit is giuen by the word preached, ſo is it alſo maintained by the word preached; and as there is no light without the Sunne, no fructifying of the earth without the windowes of heauen be open, nor no lampe burning without oile: ſo is there no faith begun and continued without we be eſtabliſhed in the word of grace. Now if we finde ſometimes no heart in the word, but that it is irkſome to the eare and vnpleaſant to the ſound, let vs not therefore refuſe the meanes, and exclude our ſelues from hearing: for oftentimes a ſtomacke is gotten by eating, and though the ſpirit be quenched in vs in this grace, yet let vs come where this grace is offered: and though we heare not ſometimes with ſuch a reliſh as we would and ought to doe, yet let vs pray that our hearing may doe vs ſome good; and that by hearing our ſtomacke may come againe. And if we heare often and forget it, yet let vs do that in this kinde of ſickneſſe, which we doe in the diſtemper of our naturall bodies, eat the oftner, if wee eat much and cannot retaine it to digeſt it: ſo if we cannot remember what we heare, let vs heare the oftner, becauſe our memories are ſo weake: ſo as if there be any preaching, (not neglecting our callings) let vs partake of that foode, and the Lord may in mercie ſo much bleſſe our diligence, as we may by one Sermon learne ſo much, as may comfort vs in the houre of death.

Laſtly, as in generall diſeaſes of the bodie, (as in an ague) all parts are weake, but principally the ſtomacke, yet it receiueth a medicine, and the diſeaſe it ſelfe prouoketh vs to that: ſo if Satan haue weakened thy ſtomacke ſo much, as thou haſt no liſt to heare the word, let this dulneſſe be ſo farre from diſcouraging thee, as that it make thee luſt and deſire the more after it. For as *Paul* ſaid to the Centurion, *Act.* 27. 31. *Except theſe abide in the ſhip yee cannot be ſafe*, when they of themſelues would needs haue gone foorth: and yet *Paul* had the abſolute promiſe before, that himſelfe and his whole companie ſhould be ſafe: but this

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was conditionall, if they obeyed the meanes, that is, if they abode in the ſhip. Euen ſo, they that deſpiſe the meanes of hearing, refuſe the mercie of reforming their liues, and of mollifying their hearts; whether they refuſe of raſhneſſe; as heare or heare not it is all one: or of diſtruſt; as, though I heare it will do me no good: for aſſuredly except we heare as often as wee can, we cannot maintaine this ſpirit: and going out of this ſhip, that is, departing from the word preached, it is not poſſible to be ſaued.

TITVS *chap.* 2. *verſ.* 11,12.

11. *For that grace of God which bringeth ſalvation vnto all men, hath appeared:*

12. *And teacheth vs, that wee ſhould denie vngodlineſſe and worldly luſts, and that we ſhould liue ſoberly, and righteouſly, and godly in this preſent world.*

THE Apoſtle in the 9. and 10. verſes going before did exhort ſeruants that were profeſſors, to ſhew themſelues obedient to their maſters, according to the fleſh in all things without offence to God, and chargeth them, that though they be in a baſe & low degree, yet they ſhould labour to adorne the doctrine of Chriſt. Now in the 11. verſe he addeth a forcible reaſon to his former exhortation: becauſe *that grace*, that is, the doctrine of the Goſpell, *which, &c.* hath appeared to all men, that is, to all conditions of men, that it might inſtruct them to lay aſide prophannetſſe, concupiſcence of the eies, & all things that ſauour of the world, and to liue iuſtly toward men, and religiouſly

ligiously toward God, waiting for the glorie to be reuealed.

The words diuide themselues into two parts: the first commendeth the excellencie of the teacher, which doth instruct vs: namely the grace of God: the second is the matter of instruction: and this is to be considered two waies: first, by shewing what things we are to forbeare, which is twofold: first vngodlinesse in respect of religion: secondly, worldly lusts as furtherers to prophannesse. Secondly, by shewing what things we must incline vnto, which be three: first, sobrietie of life: secondly, to liue righteously toward men, for the duties of the second table: thirdly, to liue religeously in respect of the worship of God. Last in *verse* 13. there is propounded an effectuall meanes whereby we may be the better affected, and more earnestly prouoked to follow this counsell, which is, an expectation or hoping for of a more excellent glorie, which shall be giuen at the appearing of the Lord Iesus: for hardly can a man throughly mortifie himselfe, vnlesse he propound to himselfe a more excellent reward in the life to come.

For the first, that is, the grace of God, which is the teacher: this that is so called heere, may be iudged and resolued to be the Gospell, or the doctrine of the Gospell, by the end of the tenth verse, that yee may (saith the Apostle) adorne the doctrine of the Gospell, which is called *grace*, by the effect it worketh in the hearts of men, namely, because it bringeth vs to the grace of Christ through the remission of our sinnes in his precious bloud. And therefore *Paul* (*Rom.* 1. 16.) calleth the Gospell, the power of God vnto saluation to euery one that beleeueth, whatsoeuer he bee Iew or Grecian: and *Eph.* 1. 13. sheweth how that by trusting and beleeuing in the word of truth the Gospel of our saluation, we are sealed with the holie spirit of promise. And 2. *Thes.* 2. 10. the reason is giuen, why men are reiected and cast from Christ, because they receiue not the loue of the truth, that they might be saued. For as S. *Peter* saith, (1. *Pet.* 4. 17. 18.) *Where shall the vngodly and the sinner appeare?* and what shall be the end of them that obey not the Gospell?

Secondly, this grace of God doth perswade vs thus to liue as is heere prescribed, by this token, that it bringeth saluation:

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so as obserue, he doth not say simply : The grace of God hath appeared and teacheth vs, &c. but that grace which bringeth saluation, doth beseech and teach vs to reforme our liues, because saluation is already purchased. Euen so Christ and his forerunner *Iohn Baptist*, (*Matt.* 3. 2.) preached amendement of life for remission of sinnes, because the kingdome of God was at hand : that is, the Gospell, so called, because none shall enter into that kingdome, that hath not first entered into the kingdome of grace. So *Paul* when he had folded and enwrapped all vnder sinne, and had taught the points of our predestination, (*Rom.* 9. 10.) in the 12. *chapter*, and 1. *verse*, he beseecheth them by the bowels of the Lord Iesus, to be renewed in their mindes, and reformed in their liues. And *Rom.* 6. 12. he exhorteth them, that sinne may not raigne nor haue dominion ouer them, because they are called to the grace of the Gospell to bee iustified in the blood of Christ. So *Peter* (1. *Pet.* 1. 17.) from our redemption draweth an exhortation to new life. If (saith he) yee call God father, passe your time in feare : and *Paul* (1. *Cor.* 6. 20.) exhorteth to glorifie God in our members, because we are his, and not our owne, being bought with a great price. So as this is the most effectuall perswasion that can bee, because we are alreadie washed, to keepe our selues cleane. 1. Cor. 7. 1.

Further obserue, that the Gospell being brought in heere not simply, perswading vs to purity & cleannesse of life, but as bringing saluation with it : that as all benefites may perswade, so there bee three sorts of benefites especially that may perswade most, of which saluation is the greatest. The first kind of benefite to perswade by, is deliuerance from some great extremity : the second, is an aduancement from a base estate to some high dignity : the third is a benefite that ioyneth both these together, and this is most forcible. How farre the first of these may preuaile, *Dauid* sheweth 1. *King.* 1. 29. who when hee would assure *Barsheba* his wife, that *Salomon* should succeed him in his kingdome, to giue the best security he could, he protested : As the Lord liueth, that hath deliuered my soule from aduersity, thy sonne *Salomon* shall raigne after me : as if he should say, as hee was to bee thankfull and obedient to the Lord for these his

deliuerances: so he would pledge and gage this to her, vpon the certainety of *Salomons* succession. For the second sort, when from a base condition a man is aduanced to some speciall preferment; and how this preuaileth appeareth in *Ioseph*, *Gen.* 39. 8. 9. who by the force of this argument beateth backe the assaults of his Ladie and Mistresse: for he bearing in minde the speciall benefites of his master towards him, reasoneth thus; I *Ioseph* by my masters fauour am now the greatest in all his house, being at first a bond-man, there is nothing but he hath committed to my charge, onely thee hath he reserued to him selfe: how is it possible then I should commit such a villany to so kinde and bountifull a master? making his owne aduancement as a bulwarke to driue backe the siege of his mistresse incontinency, thereby euen to stoppe her mouth by appealing to her owne conscience, that weighing how his master had dealt with him, there could bee no excuse for him if hee should commit such a villany. For the third, wherein both these concurre: what heart can bee so vngratefull as not to bee perswaded to yeeld obedience to him that hath performed both these? If a man committing some criminall offence, and when the stroke was euen ready to be giuen, in that very instant of his anguished minde, as for death it selfe, so for so shamefull a death, the King should send him a pardon, and after aduance him to some honorable office, therby to grace him for his former indignitie, and to cleare him of his former blemish: if this man should haue any suite recommended to him from his King, which suite should carry with it some remembrance of his deliuerance; were it possible for that man but to execute this commandement, and to further this suite with great loyaltie? Surely hee could not but doe it. Let vs see then how farre the Gospell may preuaile with vs since it hath brought saluation; which implieth and presupposeth that there was damnation before: for wee were the heires of Sathan, without Christ, without light, wrapped in the chaines of darknesse, ordained not to the execution of the gibbet, but to bee iudged after the passing of a few daies in trouble and vanity, to be tormented eternally with the damned:

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from this hath the Gospell brought vs: therefore when we are tempted to sinne, we should say vnto our selues, As the Lord liueth that hath deliuered my soule from death, I will not doe it: and haue this suite commended vnto thee, not to wallow in the mire, by this token, that the Gospell hath saued thee from hell. For the second benefit, it was singular fauour to be freed from the former misery; but the Lord together with that hath aduanced and raised vs to speciall dignity, that of the bondslaues of the diuell, we are made heires, not of this world onely, but of the world to come, fellow heires with the Lord Iesus, to be beloued with the same loue, and to tast of the same glorie: so as wee may say with *Ioseph*, Thus and thus bountifull hath the Lord beene vnto mee, how can I then commit such wickednesse against the maiesty, and in the presence of so good a God? Iohn 17. 22.

Hence learne, since the Gospell exhorteth vs by this sauing argument to reformation of life, whensoeuer we are assaulted inwardly by our owne lusts, by the instrument which is the diuels, to vse the benefit of this saluation to stay vs from that sinne we are tempted to, let it be it were to wantonnesse, then let euery of vs argue thus with himselfe: And what? shall I vse the members of Christ, bought with such a price as the blood of the Sonne of God, and shall I make them the members of an harlot? shall I thus requit the Lords kindnesse, and so lightly esteeme the riches of his mercy? Why now hee doth not command to performe the law, and so be saued; but because I am already saued he doth beseech me to amend my life; and shall I set no more by all his benefites bestowed, both vpon my soule for instruction, and vpon my body for health and comelinesse? shall I not remember the manifold temptations he hath freed me from, and the multitude of his compassions extended towards me? shall I make no more reckning of his fauour that hath bestowed on me so many graces, and pardoned so many sinnes? Far bee it from me, that aduisedly and deliberatly I should so despite the Lord as to grieue his spirit, and dishonor that God that hath giuen me Christ out of his owne bosome, and with Christ all things else, and through him saluation. 1. Cor. 6. 15.

Now for the instruction, and first for the things we are to forbeare: the first is vngodlinesse, that is, not onely the superstition of the heathen and palpable Atheisme, but all carelesse seruing of God, when men regard nothing lesse then the purity of a good conscience in the seruice of God, and when they little respect the true worship of God, but onely make a shew and a semblance to serue him: so as the word (vngodlinesse) doth signifie all dispising of him openly, or seruing of him negligently. Now all vngodlinesse, prophannesse and irreligiousnesse doth touch first the exercises God hath appointed to testifie our sincerity: secondly, it toucheth God himselfe. For the first, when wee come to heare the word or to pray, if we doe not perswade our selues that hee that despiseth the teacher despiseth God, as wee may see *Luk.* 16. 29. by the answer of *Abraham* to the rich man, *They haue Moses and the Prophets, let them heare them.* And further, if we doe not beleeue that what so is preached out of the Bible, shall as fully be executed as if it were now performed, as we may see *Reuel.* 22. 19. this is open vngodlinesse: and for this diminution of the truth of Gods word, his part shall be taken out of the booke of life; for a man must iudge of vngodlinesse by the effects of vngodlinesse, as to say, a mans good meaning is good beleefe: for then was *Vzziah* vniustly punished and smitten with the Leprosie for burning incense vnto the Lord, 2. *Chron.* 26. 19. for his intention was good, but his action was accursed, because it was not for the King to deale in the Priests office. So when we heare men say, It were no matter if there were no more going to Sermons, since there is no more following of them: these and the like are speeches of open vngodlinesse; for did euer any man grow colder for sitting by the fire, or leaner for eating of bread?

The second thing to be eschued, is worldly lusts, which be two
1 fold: first, to lust after vnlawfull things, which be either the fleshly desires of a carnall man in himselfe, or which may hurt our neighbour, either in name, goods, or body. Secondly, when we
2 lust after worldly lawfull things vnlawfully and immoderatly; both which are set downe in three generall points by Saint *Iohn*,
1 1. *Ioh.* 2. 16. first the lust of the flesh, that is, that the flesh would liue

liue at eaſe : as we may ſee by the reaſoning of the rich man with himſelfe, *Luk.* 12. 19. after great ſtore gotten, *Now ſoule* (ſaith he) *liue at eaſe, eate, drinke and take thy paſtime.* Se- 2
condly, the luſt of the eye, to liue wantonly, and to haue an adulterous eye as *Euah* had, that could not ſee the fruit, but ſhee muſt eate it, *Geneſ.* 3. 6. and as *Achan* had, *Ioſhua* 7. 21. that could not ſee the Babyloniſh garment, but hee muſt haue it : and as *Shechem* had, that could not ſee *Dinah*, but hee muſt rauiſh her. Thirdly, the pride of life, that is, the deſire 3
of honour, and thirſting for preferments in this life ; for it is impoſſible for that ſoule that is ſurfeited with theſe things, to carrie any true loue toward God, or any burning zeale toward his truth. And theſe bee they that wrought ſo forcibly with our firſt mother, in yeelding to the firſt temptation that euer was in our fleſh : for firſt the apple ſeemed faire to the eye : ſecond- Gen. 3. 6.
lie, it was good for meate : thirdlie, it was good for knowledge, which implied pride of life, ſhee thinking thereby to bee as wiſe as God. Theſe three the Goſpell denieth vs of, when we ſauour ſo of them, as our greateſt care is to enioy them, and wee affect them more then the righteouſneſſe of Gods kingdome. And as the Goſpell teacheth vs to forbeare theſe things, ſo alſo doth our Baptiſme : for who ſo is dipped in the water, which repreſenteth the blood of Chriſt, hee is thereby inſtructed to denie himſelfe, and to hate the workes of the diuell : this being a Sacrament, which not onely ſealeth to vs remiſſion of ſinnes in the blood of Chriſt, but alſo ſanctification by the ſpirit of Chriſt ; which conſiſteth in mortifying the old man, and quickening the new. The firſt ſtanding on theſe two : firſt, death : ſecondly, buriall : that as wee beleeue Chriſt to bee dead to obtaine pardon for all our ſinnes ; ſo we beleeue that hee by his obedience obtained the ſpirit of God to mortifie all our corruptions : and when hee went into the graue, our old man was buried with him, that we might bee raiſed vp with him to newneſſe of life : and this is ſet downe 1. *Peter* 1. 2. where he ſaith, *We muſt ſuffer in the fleſh*, that is, die in corruption and in ſinne daily, euen as Chriſt did in his bodie. And he that doth not crucifie his affecti-

ons, performeth not his vow in Baptisme, nor cannot challenge any part in Christ his death : for he is said to die once to sinne : *Non vt peccatum desineret, sed vt peccatum destrueret* : not to shake off sinne, for he had none, but to destroy sinne which was in vs ; so as hee is sure to haue part in the condemnation of the world, that hath not begunne to rest in the corruption of his flesh.

Now for the things which are to be embraced, they are three : first, sobriety : out of which words learne generally in setting these things that are to be followed last ; That the least corruption is the best perfection in a man : and therfore first we are heere instructed in the negatiue, not to liue vngodly and wantonly, before hee commeth to the affirmatiue, to follow sobriety : and for this end hath the Lord giuen eight of his commandements negatiuely, that is, thou shalt not doe this, nor thou shalt not doe that ; and but two affirmatiuely, thereby shewing that our nature euer inclineth to the worst. And that these negatiues, Thou shalt not liue irreligiously, Thou shalt not liue filthily, must first bee giuen in precept before there can be planted any holinesse in vs : and our perfection and victory standeth in this, to master as many infirmities as we can, and to runne as neare as we can to the prize of Christ his glorie. The word *sobriety* is especially taken in humane learning and common phrase for the vertue of temperance and continencie in our diet ; that wee surfeit not ; but though it haue this strict signification, yet more generally in the Scripture it is taken for that vertue whereby wee so containe our selues in the outward blessings of this life, and in the applying of the inward graces of the minde, that wee neither surfeit too much in pleasure, nor presume not too much on knowledge, to
1 bee drunken with holinesse. For sobriety in outward blessings Christ giueth a caueat, *Luke* 21. 34. *Take heede your hearts bee not oppressed with drunkennesse and surfetting* : and presently expoundeth this to be with the cares of this life, taking his proportion, that a man may bee as drunke with worldly cares, as with beastly quaffing. For the other, that is,
2 for containing our selues within some iust compasse in vsing

God's

Gods graces, *Paul* (*Rom.* 12. 3.) saith: Let no man presume to know aboue that is giuen him to vnderstand, lest by taking too much vpon him, and not knowing his owne proportion, he become drunke. And this could *Festus* see, that too much learning might make a man proud, though (*Act.* 26. 24.) he applied it wrongfully to *Paul*. Now that wee must bee temperate in the blessings of this life, is shewed by the parable of them that were inuited to the Kings supper, and excused their absence, some by mariage, some by buying of farmes and oxen: all which were in themselues lawfull, but yet made vnlawfull by permitting their hearts to bee stollen away with the riches of iniquity, as Christ tearmeth them. And to this end also is the parable of foure sorts of seedes cast into the ground, whereof one onely prospereth: meaning thereby, that many being earnest professors, and receiuing the seede of the word, so as it rooted, and wanted nothing but ripening, wherby they themselues knocked as it were at heauen gate, and yet went crosse to hell, because the seed euen when it was in the blade, was blasted and choaked with the thornie cares of this life. This *Paul* had learned by experience, which caused him (1. *Tim.* 6. 6.) to charge men to be moderately minded, because many haue fallen from the faith by riches; as if he should say: he that carieth this resolution to be rich come of it what will, will neuer content himselfe with the pouerty of the Gospell, nor the portion of Gods childen, the bread of affliction: for the Apostle set not downe there extortioners, or chafferers, or such like, but onely speakes of men filled with the desire of riches, as of the abuse of lawful things. And if this will not make vs wary enough, let vs learne of Christ, (*Luk.* 21. 34.) to take heed lest at the day of iudgement the Lord finde vs heauy with the cares and fetches of this life. This iudgement is generall, at the consummation of all things; or particular, at thy owne departure: for as the tree falleth so it resteth. And if this will not serue, then let vs feare the examples Christ propoundeth, *Luk.* 17. 26. 28. in the daies of *Noah* and of *Lot*; hee doth not say, they were vnmercifull, or idolatrous, taxing them with any such grosse sinne, but reciteth the generall corruption, they eat, they dranke, they married: and what was the end? the

Luk. 14. 18.

Mark. 4. 8.

floud came and swallowed them vp, and fire from heauen came and consumed them. And in these examples he setteth downe
1 three sorts of men: the first followed their pleasures onely: they
2 eat and dranke. The second followed their profit onely, they
3 bought and sold. The third, that followed both their pleasure and their profite, the worst of all; they build for their pleasure, and plant for their profit. So that if the caueat or warning will
Luk. 16.9. not moue vs in the doctrine, let the example feare vs in the sequele. Heereof is it, that they be called vncertaine riches, and deceitfull riches, because they so ensnare and entangle our hearts, that we neglect the meanes of our eternall peace. And certaine it is, that more goe to hell for abusing lawfull things, then for vsing things simply vnlawfull: for these are so deformed in their face, as men are ashamed to vse them, the other are so disguised with the outward apparence of some delightfull shew, that we embrace them as our friends, that strike the first stroke to wound vs at the heart.

Now to come more nearely to the bounds of sobriety, we must learne, that sobriety in pleasures standeth in three things: first, in a moderation in meates and drinkes: secondly, in recreation:
1 thirdly, in apparell. For the first, hee that doth so intoxicate himselfe with feasting, and so stuffe his belly, as he is made vnapt for his calling, such a man doth surfet as well as he that hath so enflamed himselfe with wine, as he breaketh foorth into some open distemper; or so filled his paunch, as he is constrained to regorge it vp againe. Yet I doe not say, but the cup may sometime ouerflow, and we may at one time be more cheerefull and liberall then at another: for *Timothy* may drinke wine for his stomackes sake, (1. *Tim.* 5. 23.) for it cheareth the heart, *Iudg.* 9. 13. And we see Christ at a mariage approued more liberall diet then at other times: for (*Iohn* 2. 9.) when wine failed, hee himselfe turned water into wine. But yet we must walke so soberly in all things, that by fulnesse of bread which was the sinne of Sodome, we neither benumme our senses, nor disable the members of our body from their speciall duties, alwaies obseruing this rule: that wine is to be giuen to the heauy heart, and not to
2 the merry. For the second, which is recreation: euen in this

haue

haue the best surfetted, but we must looke that they bee first of 1
honest report, which giueth small warrant for cards or dice; and
if they were lawfull, yet ought not the children of God so much
to vse them: because in that they imbolden others that doe a-
buse them. For that is the Apostles rule, *Phil.* 4. 8. Whatsoeuer
are honest and of good report, thinke on such things. Secondly, 2
wee must looke we vse them as recreations, not so long as they
may make vs vnfit to discharge our vocations: for the end of our
play must bee labour, and not to be brought asleepe with it: for
then doth it neither comfort the strength of the bodie, nor re-
leeue the powers of the mind, for which recreation was ordai- 3.
ned. For the third, that is, apparell, the holy Ghost giueth vs a
glasse to see when we are seemely arraied: wherein we must ob-
serue two rules: first, that it be not costly: secondly, that it bee
not garish: costly for the price, nor garish for the fashion. *Paul*
(1. *Tim.* 2. 9.) comprehendeth both these by name, forbidding
costly apparell, which is that that is either aboue a mans abili-
tie, or aboue those, whom in degree, profession, sexe and age
the Lord hath matched with vs. For wee must alwaies in attire
striue to match our selues with the graueſt Christians of our pro-
fession. Garish is opposite to comelinesse, and is that which fol-
loweth the cut, which by the outward vanitie of the bodie,
sheweth the instabilitie of the minde: for the visible attire hath
these inconueniences with it: first, it descrieth the inuisible 1
pride of the minde: and faie and pretend what thou wilt, that
thou hast no such end: when the leafe is greene on the toppe of
the tree, how can I beleeue that the sappe is gone downe to the
roote? and when I see these streames of pride about thee, how
can I thinke but they flow from the well head, which boileth in
the heart? Secondly, as it expresseth pride, so it exciteth and stir- 2.
reth vp lust, and very oft the occasion maketh the sinne. Neither
is it good for a light braine to drinke much, nor to put flaxe to
the fire, nor oile to the flame, nor to lay open a costly garment
before a glancing eie. Thirdly, it doth abridge vs in the perfor- 3
mance of many christian exercises, as contribution to the poore,
hospitalitie in the house, and such like: for as the French man
saith, Where there is a veluet coate, there is a belly of rust, and
when

when wee are growne so high in pride, as wee cannot looke downe vpon the low estate of our brethren, but behold them as Grashoppers vpon the earth: we may well curse that garment
Mat.25.36. that withdrawes that blessing pronounced by Christ to them that visit the needy and relieue the naked. True it is the Gospel prescribeth no set fashion: but looke what the most godly doe of our profession, by the grace of this Gospel we ought to follow that, and wee shall finde peace for our soules; for the Lord dwelleth but in two places, either in the high heauens, or in an humble heart. And as a Philosopher said of concupiscence, some
1 was naturall and necessary, some naturall but not necessarie, some
2 3 neither naturall nor necessary: so may we say of apparell, some is comely and necessary, some comely but not necessarie, and some neither comely nor necessarie.

The second thing that is to be followed, is righteousnesse in life, and iust dealing betweene man and man; and this is either generall and vniuersall, or particular and peculiar. The first is the
Mat.7.12. ground of nature, That all men deale as they would bee dealt with: the second is this, that euery man in his seuerall calling should deale with a good conscience, & giue euery man his due. *Iohn* Baptist hauing preached a sermon of repentance, *Luke* 3. 8. first generally exhorts them to newnesse of life, and then descendeth to speciall duties to be recommended to speciall men; as particularly for the Publicans, vers. 13. you must receiue tribute according as it is taxed, and not inhaunce it for your owne gaine. For souldiers, vers. 14. Doe no man any violence, neither robbe yee vnder this pretence, but be content with your wages. For rich men, vers. 11. that as the Lord had dealt bountifully with them, so they should extend their compassion to others. Wherein obserue, that as euery calling hath his speciall sinnes waiting on it, so the Baptist setteth downe speciall and particular remedies that euerie man must labour to furnish himselfe withall. So heere to speake of one kinde of righteous liuing, as that which is most abused, though the thing it selfe be most common, namely of bargaining: first obserue that *Paul* setteth downe a rule (1. *Thessalon.* 4. 6.) that no professor in his trade should goe beyond a man, that is, that euery seller should

ſhould ſet ſuch a price as there may bee a iuſt proportion betweene the value and the thing bought. Now this value muſt be rated according to the generall rule of nature, Doe as thou wouldſt be done vnto: and it is not enough to ſay *Caueat emptor*, Let the buyer looke to it; but thou oughteſt to haue care that he may haue equall aduantage of the thing he buieth, with the benefite thou receiueſt. *Prouerbs* 20. 14. is ſet downe the generall corruption of both theſe: It is naught ſaith the buyer, abaſing it, that hee may haue it the cheaper: which implieth, It is good, ſaith the ſeller, praiſing it too much, that hee may price it the higher. Howbeit we muſt conſider, that the ſame God that commaundeth thee not to aſſault his perſon, but to preſerue it from violence, the ſame God enioyneth thee to haue care ouer his goods, that if his money doe paſſe thorow thy hands, thou doe vſe it with the ſame affection thou doeſt thine owne, alway remembring (*Prouerbs* 20. 23.) that diuers weightes are abomination to the Lord, and that (1. *Corinth.* 6. 9.) no vnrighteous or vniuſt dealer ſhall euer ſee God. Manie will come and make ſuch a ſhew of holineſſe, that their endeuour is to deale iuſtly toward all, as they will needs bee reſolued what are falſe weights, what is vſurie, and what is circumuention or coſenage, that they may auoide it; and when it ſhall bee tolde them truely out of Gods worde what they are, and it falleth out to bee ſuch as they expected nor, then they returne either with heauie or with angrie hearts, and will reſolue themſelues what was ſpoken was falſe. Euen as (*Ieremie* 42. 5.) *Iohanan* commeth to *Ieremie* to know whether hee and the reſt might goe downe into Egypt to dwell there, where they ſhould ſee no warre, and promiſeth whether his meſſage from the Lord was good or bad he would obey it: *Ieremie* went and asked counſell of the Lord, who anſwered, they ſhould not in any caſe goe downe to Egypt. When *Iohanan* heard this, he burſt foorth into outrage, ſaying, *It is not the Lord hath told thee this,* (*Ier.* 43. 2. 3.) *It is Baruch that maketh thee thus preciſe againſt vs:* ſo hee was reſolued before what to doe, onely hee would haue beene glad if his purpoſe might haue beene confirmed by the Lords mouth. And as Luk. 6. 31.

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it fareth with the ſicke patient, who affecting ſome meate hurtfull, asketh the Phyſitian whether he may eate it or no; who hauing the regiment of their bodies, and knowing their diſeaſe, telleth them, no, in no wiſe: yet ſo ſtrong is their appetite that they wil take it, and onely would haue bene glad if the Phyſitian would haue approoued it. So men will come to know the nature of ſinne, which being deſcribed to be vgly in it ſelfe, yet ſeeming beautifull and gainefull in their affection, they will ſtil embrace it; ſhewing themſelues to haue deſcended of that young man ſpoken of *Matth.*19.16. who would needs bee queſtioning with Chriſt how he might goe to heauen, and when he touched him in his wealth which he made his god, as that he muſt ſell all, it is ſaid hee went away ſorrowfull, for hee had great poſſeſſions.

Secondly, obſerue heere the order the ſpirit vſeth, placing iuſt dealing after ſober liuing, as if it were impoſſible to looke for true dealing where ſobrietie went not before; and therefore we hauing gone beyond the proportion of our old fathers, and exceeding that ſobrietie which was the auncient renowmed vertue of this age and nation, iuſtice and iuſt dealing cannot haue her due courſe, but the cloth muſt needs be ſtretched to maintaine our ſuperfluities, ſo as that of *Ioel* 1.4. fitteth for this, *What the Canker-worme hath left the Graſhopper hath deuoured, what the Graſhopper hath left the Catterpiller hath deuoured, &c.* So wee by the ſame proportion may ſaie in theſe daies, That which purchaſing (which enlargeth it ſelfe like hel) hath left, that ſumptuous building hath deuoured; what this hath left, magnificent furniture hath deuoured; what this hath left, pride of life hath deuoured; and what this hath left, ambition hath waſted: for great men muſt be bribed, and then poore men muſt needes be racked. And therefore it is certaine, if reformation beginne not at our ſelues, that wee can pull downe whatſoeuer exalteth it ſelfe aboue the compaſſe of modeſtie, comelineſſe, and ſobrietie, wee ſhall expect little trueth and iuſtice to others.

Thirdly obſerue what this is commandeth vs to deale iuſtly; it is not the law in terrour of death, but the Goſpell, euen be-

cauſe

cauſe the Lord doth purpoſe to ſaue vs by this grace: ſo as it is a ſuite commended vnto vs by ſuch a ſpeciall token of the price of ſaluation, as wee cannot chuſe but performe it with great care, vnleſſe we will ſhew our ſelues greatly vnthankfull, and proone our hearts to be more then flintie. *Ieremie* conuinceth (*Ierem.* 35.14.) the obſtinacie of the Iewes by the example of the Rechabites, who refuſed to drinke wine offred and ſet before them, becauſe their father *Ionadab* had ſo commanded them. Heereupon (ſaith the Lord) *Iuda* I haue warned thee often, but thou wouldſt not incline thine eare nor obey me. Of which example we muſt make this vſe; *Rechab* ſpake to his children but once, the Lord hath ſpoken to vs often to liue religiouſly; he was but the father of the fleſh, God is the father of our ſpirits; his commandement was hard, and his yoke heauy, to forbeare the vſe of lawfull things and neceſſarie, as not onely to forbeare wine, but they muſt neither ſow nor plant, and yet they kept it: the Lords commaundement is, that wee ſurfeit not with the cares of this life, and that wee deale honeſtly with our brethren: *Rechab* promiſed them but to liue long on earth; our Father for our obedience hath promiſed vs eternall life: ſo as both hee that commaundeth is higher, and the reward that is giuen is greater.

Now followeth the third thing that is to be embraced, and that is a godly life; for it were abſurd to be preciſe toward men, and to deale wickedly with God: and all is abominable if our religion toward God exceed not our righteouſnes toward men. To know what godlineſſe is, ſhall bee beſt diſcerned by the contrarie: and vngodlineſſe is three-fold; firſt the worſhip of a falſe God: ſecondly, the worſhip of a true God falſly, as the Iewes that executed the Lord Ieſus, and *Paul* that perſecuted the Church of Ieſus, they did thinke they did God great good ſeruice: thirdly, ſuch as worſhip the true God in a true ſeruice outwardly, but with an vnzealous heart, like *Iudas* that followed Chriſt and yet betraied him: and like *Demas* that forſooke *Paul* and embraced the world, yet did hee not returne to his idols againe: and in truth there is no difference betweene theſe two laſt: for it is all one to ſerue him fantaſtically, 2. Tim. 4. 10.

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as did the Phariſees; as to ſerue him coldly, as did the Laodiceans: but now godlineſſe is oppoſite to all theſe, and is a true ſeruice of a true God, in a true religion, with a true heart. And this is ſoone diſcerned by our affections: for if we can tremble at the word preached, and be poſſeſſed with the ſpirit of feare at the leaſt offence and ſinne which we can commit, becauſe we know that the maieſtie of God is diſpleaſed, and the ſpirit of God grieued; and if from this feare doth ſpring ſorow, and from this ſorow, care of recouering our fall againe, and when wee are cured can reſolue and ſtrengthen our ſelues in patience to goe vnder the yoke of afflictions, and vnder the wheele of death for the truths ſake, we may aſſure our ſelues our paths are ſtraight, and that in our iourney toward God our feet be ſhod with the preparation of the Goſpell of peace, not any way to be diſtracted with cares, nor diſtruſtfull with the troubles of this life.

Hence obſerue, that none are to be commended for their ſobrietie and honeſtie, vnleſſe alſo they be religious; which is proued thus: None are honeſt, but they that be cleane in heart; no mans heart is cleane, that is not purified in conſcience; and none are purified in conſcience without faith; and none haue faith, that are not zealous and religious toward God; for faith ſtriueth by praier with God. Thou wilt ſay, loue is the fulfilling of the law: but this loue toward our brethren implieth, and of neceſſitie preſuppoſeth a loue of God, which conſtraineth vs to loue man: for no more then a man can loue God and hate his brother, no more can he hate God and loue his brother; and if he loue God, in this is euer included a loue and zeale toward his glorie. Againe, if we take the loue of our brethren, to be that *Paul* ſpeaketh of, (1. *Tim.* 1.5.) it is then agreed: for then it is loue from a pure heart, a good conſcience, and a faith vnfained, which being grounded on Chriſt is the foundation, roote, and well head of all honeſtie and iuſt dealing.

Laſtly obſerue hence, that the godlineſſe here ſpoken of muſt haue two properties: for firſt, it muſt not be hidden in the heart, but fruitfull and viſible to the eie, that the world may ſee it: ſecondly, we may not deferre our godlineſſe, but it muſt be preſent euen as the time of our life is: for Gods children muſt bee like

like the rod of the Almond tree ſpoken of *Ieremi.* 1. 11. which in thoſe countries where it groweth, is the firſt that bloſſometh: yea we muſt not onely giue the firſt fruits as vnder the law, but euen all the fruits of our liues to the Lord: for God often puniſheth the want of his feare in our youth, with the want of wiſedome in our age: & if our godlines be not preſent he oftentimes cutteth vs off before we can ſee the time to come. Neither yet muſt we thinke it ſufficient to cheriſh godlineſſe in our hearts, no nor in our chambers, but it muſt be as a light ſet vpon a hill, that not onely Gods children may ſee it for their direction, but that euen the world may ſee it for their condemnation: as Chriſt ſaith to his diſciples, I haue ſent you to walke in the midſt of a froward and crooked generation, yet muſt they walke ſtill: for by this open profeſſion of godlineſſe, we ſhew whoſe liuerie we weare, and that we are not aſhamed of the croſſe, nor abaſhed at it. Howbeit, this courſe of godlineſſe which we muſt liue in, is no more nor no leſſe then an abſolute reſignation and giuing vp of all things in reſpect of God, which ſtandeth in three things: firſt, in giuing vp our reaſon: ſecondly, in denying our affections: thirdly, in framing our mind to a moderation in what eſtate the Lord ſhall ſet vs in. For the firſt, wee muſt reſigne vp 1.
our reaſon to religion in two reſpects: firſt, for that it is an incomprehenſible myſterie which is vnſearchable: ſecondly, for that the ignominie thereof is vnſufferable in our reaſon, as to thinke that he is bleſſed that is hungrie, they vnhappie that bee rich, and that the Lords correction is loue. For the ſecond, 2.
which is the giuing vp of our affections, it will teach vs ſo to walke, and ſo to deale as in the preſence of God; it will make vs plough vp thoſe furrowes of pride and vaine-glorie, which lie ſo deepe in our hearts: and when by the inſtigation of our affections we are mooued to riot or voluptuouſneſſe, it will make vs abſtaine, becauſe we haue giuen our ſelues to God. For the 3.
third, to haue a willingneſſe to ſuffer what the Lord ſendeth, will make vs reſigne vp thoſe inordinate cares of getting, wherewith wee are oftentimes perplexed, and to content our ſelues with that portion the Lord hath ſhared out vnto vs: ſo as by religion and a godly life, we ſhall learne to ſay with *Dauid*: O

Lord

Lord thou haſt done it, therefore I hold my peace: and not only to beare an outward contentment in worldly things, but euen in all calamities, to reſt vpon the merciſull hand of God.

IAMES *chap.* 2. *verſ.* 20. 21.

20. *But wilt thou vnderſtand, O thou vaine man, that the faith which is without works is dead?*

21. *Was not Abraham our father iuſtified through workes, when he offered Iſaac his ſonne vpon the altar?*

THe word of God hath two parts in it: firſt, it is a word of wiſedome: ſecondly, it is a word of knowledge, by knowledge to reforme the iudgement, and to conuince the conſcience; by wiſdome to perſwade the affections to the obedience of that we haue truly learned. Saint *Iames* here indeuoreth to perſwade that none could be ſaued without works, and he proueth it by a double example of *Abraham* and of *Rahab: Wilt thou vnderſtand, &c.* as if he ſhould ſay: If that ſet downe before cannot ſufficiently take root to affect thee and to perſwade thee, that without the workes of a holy life thy faith is no better then a diuels faith, take this example of *Abraham* for all; thou wilt grant that *Abraham* was an excellent perſon, and had true faith, and that the couenant was ſo made with him, that none ſhould be ſaued, vnleſſe they were of his ſeed, either according to the fleſh and ſpirit, or at leaſt according to the ſpirit. And ſince the couenant was made with him, and he was ſaued by faith, ſo muſt all we be ſaued by his faith, that is, by a faith of the ſame kind that his was; for there is but one faith, though there be diuers meaſures of it. Now *Abraham*

braham had an approued faith, as it is proued by this one act and worke of his for all, becauſe it was the principalleſt of all, in that he ſtaied not, nor demurred vpon the Lords commandement in offering vp his ſonne, the greateſt worke that euer fleſh and bloud did, except his that was more then fleſh and blood, namely Chriſt.

And becauſe the Ieſuits, as hardened enemies againſt the truth, haue ſtrangely peruerted this place, we muſt vnderſtand a difference betweene theſe ſpeeches: Faith without workes is dead, and, Faith that is without workes is dead: for by the firſt ſpeech may bee thought, that works giue life to faith; which is moſt falſe: but the ſecond ſpeech is true, workes being a neceſſarie conſequent of faith, and an infallible ſigne, that faith hath gone before: euen as in theſe ſpeeches, to ſay: The body is dead without breathing; and the body that is without breathing is dead: for if wee affirme and attribute the cauſe of life to breathing, it is falſe; for the ſoule is the cauſe of life in the body: but the other ſpeech is true, for the body that hath no breath in it is dead; and where breath is, it is a ſigne there is life. So to ſay: the tree that is without fruit is dead, is true; but not to ſay, the tree without fruit is dead, for the tree that ſtandeth in the ground & is not fruitfull, we may well ſay is dead at the root; but when the ſap lieth at the root, we may well ſay there is life in the tree, though there be no fruit on the branches.

Now the aduerſaries argue thus: No dead faith can iuſtifie: faith without workes is dead; therefore no faith can iuſtifie without workes: as if they ſhould ſay; Chriſt Ieſus neuer raiſed vp himſelfe without his humanity, therefore his humanity helped in raiſing vp his fleſh; which is moſt blaſphemous. Howbeit, Chriſt ſeparated from his humanity was neuer raiſed vp, this is muſt true. So they in their former argument referre iuſtification to workes, which is moſt falſe: but if they had concluded, therfore faith that is without workes cannot iuſtifie, they had done well; for thereby had been proued, that works had been inſeparable from faith, but not that they concurre: for faith is alone euer in iuſtifying, but neuer alone in the perſon iuſtified: euen as the eye alone of all the parts of the bodie doth ſee, but the

eye that is alone, separate from the other parts of the body, doth not seee at all, but is a dead eye.

Was not Abraham, &c. Heere consider two points: first, in what sense this is true: secondly, why this worke aboue the rest is commended and registred for a proofe of *Abrahams* faith.

The words heere set downe are directly contrary to the words *Rom.* 4. 2. *Abraham* was not iustified by workes; and therefore they must be so reconciled as both places may bee true, lest contrariety and variance appeare in the spirit of God, which cannot be. This is like those speeches vttered by Christ, *My Father is greater then I*: and in another place, *I and my Father are all one*: and *I count it no robbery to be equall with my Father*; which is spoken in a different respect: the first, in the person of a mediator: the second, in the person of the Godhead. So Saint *Paul* taking the word *iustifying* for iustification before God, said true: and Saint *Iames* taking the word *iustifying* for iustification, or approuing of his faith before men, saieth true also: but the word being taken in one and the same sense, it were impossible for an Angell from heauen or for Christ himselfe to reconcile them. And the reconciliation which the Papists make of these two places, fighteth directly with *Paul*: for they say, faith and workes doe iustifie: *Paul* saith, faith onely iustifieth. So as when *Paul* speaketh of iustifying by faith, hee meaneth that whereby wee are acquitted by Christ, and doe appeare perfect before God in him: and Saint *Iames* taketh it for being iustified in the sight of men, that is, declared and approued to bee iustified when our holy life answereth to our holy profession. And that the word *Iustified* is thus vsed, and taken in this sense, as Saint *Iames* doth, appeareth *Psalme* 51. 4. *That thou maiest be iustified when thou art iudged*, that is, declared to bee iust. So *Luke* 7. 29. the Publicans iustified God, that is, declared him to bee iust: and in the same place it is said, *Wisedome is iustified of her children.* And *Luk.* 10. 29. it is said, the Lawyer was willing to iustifie himselfe, that is, to shew that hee was iust: and it is likewise prooued out of the text it selfe; Shew mee (saith Saint *Iames*) thy faith, shew it to mee, not to God.

Ioh. 5. 17 19.
Iohn 10. 30.

Againe,

Againe, Saint *Iames* had falſified and abuſed the Scripture, if he had taken the word (iuſtifying) in the ſenſe to be made iuſt; for the ſentence that *Abraham* was iuſtified, had paſſed the Lords mouth many yeeres before the ſacrificing of his ſonne: for this, that hee was iuſt, was pronounced long before *Iſmael* was conceiued, as appeareth *Geneſ.* 15. 6. and therefore taking the word (iuſtified) to bee made iuſt, hee could in no ſort bee iuſtified by offering vp his ſonne, becauſe he was iuſtified before: but the meaning of Saint *Iames* is, that it was approoued by this act and worke of *Abraham*, that God had not ſaied before in vaine that hee was iuſtified: and *Rom.* 4. 10. it appeareth *Abraham* was iuſtified in his vncircumciſion; and this worke *Iames* ſpeaketh of was done long after his circumciſion.

To this the Papiſts reply thus, Though *Abraham* was iuſtified before hee did this worke before God, yet there is a degree to bee more iuſtified, and ſo this place of Saint *Iames* may bee taken to bee a further iuſtification and an increaſe of faith before God as well as not. To this wee anſwer, that one pardon from God ſufficeth for all ſinnes, and one droppe of blood ſerueth for all offences: but becauſe our faith is weake, that we are not able to apply this bloud all at once, therefore it is ſaid, that we muſt grow from faith to faith: and he that is waſhed in the bloud of Chriſt is all cleane: but our ſanctification in this life leaueth ſome grudge and tang of corruption, and maketh our feete impure, as Chriſt ſpeaketh, *Iohn* 13. 10. ſo as with God wee are iuſtified all at once; and there is no proceeding by degrees in reſpect of him, for blood pardons all, but water, that is, our renewing groweth by degrees.

Now for the ſpeeches of Saint *Paul*, *Rom.* 4. 4. 5. and *Rom.* 8. 30. that none are iuſtified by workes: the Papiſts ſay, It is to be taken of the workes of the law ceremoniall, but not of the law morall. But we muſt note, that *Paul* ſpeaketh there of the law written in the tables of ſtone, of that law that manifeſteth ſinne to bee ſinne, *Thou ſhalt not luſt, &c.* which is the law morall, and ſo their diſtinction falſe and friuolous. Beſides they were both the lawes of God, and therefore a man may bee

iuſtified as ſoone by the one as by the other : for as *Paul* ſaith, *2. Corinth. 3. 5. All our ſufficiency is of God, and of our ſelues we can doe nothing*, and but that the vaile is taken away in Chriſt, the ſame couering remaineth which was in the old Teſtament vnder *Moſes*.

And where Saint *Paul* ſaith, *Abraham* was iuſtified without workes, and no man ſhall bee iuſtified by the workes of the law: True, ſay the Papiſts, by none of the workes of the law that he doth in the time of his infidelity, but by them that hee doth after his conuerſion he may be iuſtified. And they ſay, that forasmuch as the Apoſtle ſaith, The workes of *Abraham* were done in beliefe ; therefore by this hee excludeth onely thoſe workes done before faith to helpe his iuſtification. So as by this wee ſee the aduerſaries make two iuſtifications : the firſt, when of an infidell a man is made a profeſſor, which they ſay is by congruity, when there is a certaine inclination in the heart of man to performe ſome good workes, and yet for want of grace cannot, the Lord ſeeing his heart thus prepared to be iuſtified, doth call him, and meerely of his grace doth iuſtifie him. The ſecond, when a man is freely iuſtified by the grace of God, then by this grace of God and his owne free-will (ſay they) hee may increaſe his iuſtification before God.

For the firſt, we anſwer that none can be iuſtified by workes before faith ; for this is as if a tree ſhould bring foorth fruite without a roote, or a body ſhould liue without a ſoule : ſo in vaine is it to make a queſtion of that cannot be ; for before wee haue faith it is impoſſible to worke, or to thinke of a good work. Secondly, where they ſay, that ſpeech concerning *Abraham* is taken and to be vnderſtood of his workes done before faith, and that he was iuſtified by his good workes in faith : this doth wholly eneruate and take away the ſtrength of the Apoſtle his reaſon : for *Paul* ſaith, If hee were iuſtified by workes then had he whereof to glory with God, *Rom. 4. 6.* which ſpeech extendeth as well to workes after faith, as before faith ; for hee that deſerueth any way may glory. Secondly, the Apoſtle ſaith, Not to him that worketh, but to him that beleeueth is righteouſneſſe

ouſneſſe due, for if hee worketh hee hath his wages by deſert: that is (ſay they) he that ſtandeth vpon his owne workes before faith, without the aſſiſtance of Gods grace, this man challengeth it by deſert, becauſe hee did them without faith and grace: which euaſion and ſhift is moſt vaine; for a man is not therefore made euill becauſe he doth euill, but he doth euill becauſe he is borne euill: ſo a man is not iuſtified becauſe hee worketh not, but therefore hee worketh not becauſe hee is not iuſtified. And it is moſt blaſphemous to ſay, iuſtification is wrought partlie by grace and partly by free-will, and to thanke God that thy free-will with his grace can iuſtifie, for heereby ſhalt thou neuer be iuſtified: for if any thing of thine either preuent the grace of God, or aſſiſt it in thy iuſtification, then is it not as *Paul* ſaith, *Ex gratia ſed ex debito*, not of grace but of dutie. And where they ſpeake of two iuſtifications, we neuer heard but of one, mentioned by *Paul Rom.* 4. 3. that is, iuſtification by faith. And for the ſecond iuſtification, that is, that being iuſtified men may deſerue ſomething by their workes, this is but a fruite and effect of the firſt, that is, a daily proceeding to waſh our feete, *Iohn* 13. 10. and an earneſt endeuour by good workes to make our election ſure, and to haue our faith approued, according to that in the *Reuelation*, 22. 11. that hee that is righteous may be more righteous, that is, may ſtill bring foorth better fruit: for the workes of the iuſtified pleaſe God, not of themſelues, but becauſe they are iuſtified, for the perſon muſt firſt bee accepted before his worke can bee accepted. And though none ſhall goe to heauen but they that bee waſhed where blood hath gone before, yet none becauſe hee is waſhed ſhall bee ſaued.

Now in this example of *Abraham* which is ſet downe heere, obſerue foure parts: firſt, a briefe narration of it: ſecondly, the ſpeciall worke of *Abraham*, which is aboue all other his workes regiſtred and exemplified: thirdly, the amplification of the worke in the 22. and 23. *verſes*: fourthly, the determinate concluſion that a man cannot be ſaued nor iuſtified by faith onely.

Of the example it ſelfe was ſpoken before; now followeth to intreate of the ſecond part, that is, of the exemplifying

and enlarging of this worke of *Abraham* in sacrificing his sonne: Heere may be demanded, why the Apostle alleageth this worke of his more then any of the rest; as if there were some disparagement betweene this and other his workes and excellent vertues: hee was peaceable to all, harborous to the poore, resolute in afflictions, wise in the gouernment of his house, not afraid in the sight of Kings to set vp and erect an altar, as a testimony that he serued the true God, euen in the middest of their idolatry: yet is this worke preferred aboue all, that is heere set downe, because though hee was declared to bee iust in all his other workes, yet chiefly and aboue all in this of sacrificing his sonne.

The circumstances to exaggerate and make this worke seeme great, are these: If *Abraham* had beene commanded to haue disherited this sonne, or to haue banished him, or to haue seene him no more, it might much haue tried his patience; if he had had more sonnes then this, yet because he loued this sonne specially well, in the affection of a parent it had beene much to haue endured: but this, that *Isaac* was borne of the free woman, and though borne of flesh, yet meerely supernaturall, in as much as
Heb. 11. 12. there was no more life in *Sarahs* wombe in respect of her age then in a dead stocke; that he was his onely sonne, his beloued sonne, the sonne of the promise, when *Abraham* knew that if *Isaac* were taken away, both himselfe and all the world should bee damned, because in this sonne alone was the promise: if he had had more children, though the couenant onely was tied to this sonne, or if there had beene any more hope of children, if hee might onely haue heard of the sacrificing of his sonne, and not haue seene it; or seene it, and not haue done it with his owne hands; or done it sodainely, and not haue gone three daies in strife betweene the law of nature, and the law of obedience: or if *Isaac* had offended any thing, or if this commandement had come from the tyranny of any Prince and not from God, or if it might haue beene closely done, and not in a mountaine, where the Sunne might abhorre to see such cruelty of a father toward an innocent child, it had beene much lesse euen in the affection of a naturall father, and yet a most grieuous triall and assault. But

that

that this commandement must come from God, who first had bid him hope for this sonne, and now bids him kill him, as if he had before but mocked him: that an Angell must be the ambassadour and carier of this message, whom the weake eies of man cannot behold for glory: that this newes must come in the night when his eies by other obiects could not draw his minde from bethinking of this bitter message: and that this must seize vpon him in his sweet sleepe to awake him; though in respect of the former he might bee much anguished, yet by this so much the greater was his trouble: and yet far lesse had it been, if he might not haue gone so long perplexed in his thoughts. But now not to demurre nor stay vpon it, but to rise vp earely in the morning, and in three daies iourney, wherein no doubt he had many and diuers agitations and combats of spirit, not to vtter a repining word or grudging speech, this was a further and greater triall. For many are wont to be good at a brunt, who are altered by after cogitations. Then the words of the sweet child; Father heere is wood, but where is the sacrifice? had beene enough to haue rent his heart, to see he should be butcher to that sonne could aske so wise a question. All which must argue and shew such a strong and mighty faith in *Abraham*, that he could neuer so silently and chearefully haue performed this, had hee not beleeued, that if his sonne should haue gone to hell, the Lord could haue taken him out againe: for faith admits of no contradiction when it hath a promise. And so we see *Abraham* forgets not onely to be a father, but the matter is so qualified by faith, that he forbeareth not only the affection of a parent, but in faith beleeueth, that out of his ashes the Lord would raise him vp, not another, but the very same *Isaac*.

From hence learne, that though the Lord examine not vs so streitly as hee did *Abraham*, yet hee trieth euery one of vs according to his measure: for the practise of religion and mortification concerneth all from the Prince to the tankerd-bearer; and though wee cannot all be swallowed vp so deepely with the zeale of Gods glorie, as were *Moses* and *Paul*, who to win soules to God, wished themselues not to see God, yet must wee learne, when we haue a commandement, to exclude and lay aside all

Exod. 32. 32. Rom. 9. 3.

discourse of flesh and blood, and to follow Christ, euen to the
Mat. 26. 58. hazard of our owne liues, not a farre off as *Peter* did follow him to his suffering, but iust behind him, as neere as can be, according to the rule prescribed, and with that alacrity and resolution that we ought, euen as *Abraham* did heere to the sacrificing of his sonne.

Secondly, in this example obserue: that if *Abraham* could forbeare to command his naturall loue of a father to a child at the Lords commandement, how much more shall wee bee vnexcusable, that cannot command our selues from vncleanesse of the flesh, and such like sinnes, but will keepe our sinnes as tenderly and as long as wee keepe our liues, and yet will bee counted the children of *Abraham*? But wee must answer our selues as Christ did the Pharisees, *Ioh.* 8. 44. and as Saint *Iohn* did answer those to whom he wrot, 1. *Iohn* 3. 7. that we doe but flatter our selues with the name, when wee are in truth the children of the diuell: for hee that doth righteousnesse is righteous; and if *Abraham* resigned vp the lawfulnesse of the tender affection of a father at the Lords commandement, much more must wee resigne vp our affections and discourses in vnlawfull matters.

Further obserue, that it is not enough for vs to deny our vnlawfull pleasures and appetites, but wee must euen forbeare things lawfull if the Lord command it. If hee call vs foorth to
Mat. 4. 20. triall for the Gospels sake, we must with *Peter* and *Andrew* leaue
Mark. 9. 47. our nets, that is, our calling; and forsake our wiues, that is, our comforts, and our selues, euen to pull out our right eyes, if they be any impediments to vs in the progression of faith and a good conscience; and if there be any repugnancy that we cannot enioy our wiues and glorifie God, we must not regard them in respect of God: for if we doe, the Lords mouth hath spoken it, we shall neuer be saued. Let vs therefore take heed how wee build, for if our foundation be of stubble, the day of affliction will soone consume it, and wee shall be as blowne bladders emptied with the least pricke of any triall, and as brasse that yeeldeth an hideous sound vnder the hammer: but if we ground vpon that golden foundation of faith, then in our afflictions shall

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we be as gold which is more agreeable in the ſound, and more pliable in the ſtroke; and we lying betweene the anuill of death and the hammer of the Lords hand, ſhall ſhew our ſelues in patience to poſſeſſe our ſoules, euen like *Abraham*, who without grudging did execute the Lords ambaſſage, though moſt repugnant to nature, and to the promiſe made.

Againe obſerue, as this matter of triall in *Abraham* turned in the end to a comfortable iſſue: euen ſo ſhall it fare with vs in our afflictions and temptations; and if we wil ſacrifice vp our honor, our affections, our *Iſaac*, that is, our laughter, the ramme only ſhall die for it, that is, our cares, our troubles, our afflictions, and our vexations ſhall be wiped away. This is agreeable to that *Mat.* 10. Yee ſhall for my names ſake forſake what you honour moſt, and loue beſt: and then followeth; If any man doe this, I will giue him in this life an hundred fold more, that is, more ioy, more reſolution and peace of conſcience, and more comfort in this baſe and low eſtate, then he ſhould haue had in an hundred fathers, or an hundred wiues, not regarding the quantitie, but the bleſſing of God in the comfortable enioying of them. This offereth ſingular conſolation to thoſe that ſuffer for the croſſe of Chriſt, that the thornes of this life ſhall onely be ſacrificed, and our ſoules and conſciences ſhall reſt ſecure, filled with greater ioy in the end and iſſue of our troubles then euer wee were before. And as the world ſaith; that he is rich that is contented; euen ſo we ſay, that he is ſafe that reſteth in the Lords hands: And if we ſtretch foorth all our powers to embrace Chriſt, then is he gone as a harbinger to prouide a place for vs in heauen, Ioh. 14. 3. and he that ſaueth our ſoules, wee may well truſt him with our bodies.

Further obſerue, that he offered vp his ſonne, and yet he did it not: wherein we learne, that the purpoſe of a mans heart being fully reſolued to do a thing, it is in the Lords eies as if he did it, though he doe it not: for therefore is *Iſaac* ſaid to be offred vp, becauſe he was ſo in the purpoſe of *Abrahams* heart, which the Lord accepted as an execution of the thing it ſelfe. And this holdeth both in vertues and in vices: for if a man be called before the iudgement ſeate as an heretike in any time whatſoeuer, and

and being called thus to triall, offereth to seale his opinion with his blood, and matters going further doth not relent: what is this man in the sight of God (if his religion bee true) but a Martyr, though his life be after pardoned? Not that euery resolution is taken of God as if it were performed; for *Peter* was caried with a vehement precipitation and presumptuous conceit of his owne strength, when he said, *Master though all men forsake thee, yet will not I,* (*Iohn* 13. 37.) but I will lay downe my life for thy sake: and yet afterward vpon a small occasion he denied him. But if a man stand in the day of his examination and triall, and shrinke not, but is ready to sacrifice his life for the defence of God his truth, as *Abraham* was ready to haue sacrificed his sonne; then because in the triall he did not relent, but euen in this time did purpose it, it shall be taken of God euen as this worke of *Abraham*, done though not done, and his life lost though he escaped with his life. In like manner falleth it out in sinnes, for if thy heart be full of adultery, and yet because shee that should bee thy harlot dallied too long with thee, or else occasion did not fit thee, wherby thou art kept from the act it selfe, yet art thou a whoremonger in the sight of God. The like may be said of other sinnes, for though *Saul* threw not a stone at *Stephen*, but onely kept the clothes of them that did it, yet is he (*Act.* 8. 1.) inrolled in the booke of God as one that consented to his death.

Mat. 5. 28.

Vers. 22. *Seest thou not, that the faith wrought with his workes, and through the workes was the faith made perfect?*

23. *And the Scripture was fulfilled, which saith, Abraham beleeued God, and it was imputed vnto him for righteousnesse, and hee was called the friend of God.*

24. *Ye see then how that of workes a man is iustified, and not of faith onely.*

3. This is the third part, namely the amplifying of this example in the 22. and 23. verses, together with the conclusion in the 24. verse.

Hereupon

Heereupon the Papists take occasion to say, that not faith alone, but faith together with workes worketh our iustification. Whereunto we answer, that there be some things wherein faith worketh alone, and some things wherein it worketh together with workes. Faith worketh alone with God, it hath wings and flies to heauen, it dealeth onely betweene God and Christ, and prostrateth it selfe before God in Christ, vpon confession that the soule is Satans due, and deserueth to bee bound hand and foote and to bee cast into prison as vnable to pay the debt; it intreateth that this obligation may bee taken from Satan, it wrastleth with death and damnation, and terror of conscience, and craueth a pardon, bringing nothing but the very heart blood of Christ. And euen as the very looking vpon the Serpent healed them in the wildernesse: and nothing else could appease the tempest, (*Ionah* 1. 15.) but the very casting of *Ionah* into the sea: and the sinnes of the people (*Leuit.* 16. 22.) were laid onely vpon the Goate: so faith in this petition of forgiuenesse, brings nothing, but commeth emptie, and laieth all vpon the shoulders of Christ. But now betweene men and men on earth, faith worketh by loue; so as if we bring nothing to men but faith, it is certaine wee neuer brought faith from God: for since thy heart is not discernable, and the spirit and piety of the heart is vnsearchable in respect of men, and good to God wee cannot doe, our faith vpon earth must be as busie before men in workes, as it is before God in the blood of Christ. And as *Martha* and *Mary* (*Luk.* 10. 39.) dwelled in one house, one onely to heare Christ, the other working and labouring to entertaine Christ; euen so our faith with *Mary* must onely kneele at Gods feet, to heare that comfortable voice of the pardon and absolution of our sinnes in the blood of Christ: but our faith on earth must labour with *Martha*, by loue and good works to entertaine and helpe our brethren. Coloss. 2. 14. Num. 21. 9.

Besides, wee must consider that things may worke together, but not together in the same worke. Euen as Christ in the worke of mediation must haue two natures, a diuine humanity, and an humane diuinity: and we say not, that Christ as God onely, nor as man onely is Mediator; but by these two concurring

concurring together: and as wee saie, that Christ is not Mediator without flesh: and as truely we saie, that hee raised not vp his flesh by his humanitie, but suffered in the flesh, and was raised vp by the power of his diuinitie onely; and that his diuinitie died not, but his flesh onely: and in this they worked seuerally; in the flesh to be ouercome of death, and in the spirit onely to ouercome death; yet these two in the worke of our saluation doe worke together. Euen so faith worketh with loue, in bringing foorth sanctification and a holy life: but in the verie apprehending of Christ his bloud, this power to iustifie is of faith onely. Like as the roote of it selfe giues life, but the roote with the branches bring foorth fruite. And as the fire maketh warme by heate and light, and yet the heate of the fire warmeth alone, but light is inseparable from it: so no faith can worke well without workes; but yet there are none iustified by the power of workes, but by faith onely.

Now where it is said, Faith wrought with his workes, and through the workes the faith made perfect: obserue that this is meant onely of a declaration to men; for we are perfectly iustified in the sight of God by the bloud of Christ. And though the hand be leprous, yet it can receiue sound meate: so though our faith be imperfect, yet our iustification is perfect. For there is but one pardon in heauen, through that one death and passion of Christ; and before a man be perfectly iustified, he cannot do a good worke: for we must first be in Christ before wee haue faith, and must haue faith before wee can worke, for these are fruits of faith. And as a Toade is not therefore a Toade because it poisons, but therefore poisons because it is a Toade: nor a Serpent is not therefore a Serpent because it stings, but stings because it is a Serpent: so we are not ingrafted into Christ because we are good, but being ingrafted into Christ wee are made good.

Lastly obserue in the wordes, that wee are not iustified because wee worke, but because wee shall be saued therefore wee worke. *Zaccheus (Luke 19. 8.)* had not saluation because hee restored foure-fold, and gaue halfe his goods

to

to the poore; but becauſe the Lord was come into his houſe, and had taken poſſeſſion of his heart, therefore hee wrought theſe works of faith. Neither was the poore man in the Goſpell healed becauſe he ſhould ſinne no more: but Chriſt ſaith, Thou art healed; therefore in ſigne of thankfulneſſe for thy health looke to thy life that thou ſinne no more: for heauen ſhall not be giuen to workes, but to workers; and promiſe of eternall life is made to the workes of the iuſt, as they are iuſtified, and they are iuſtified onely in Chriſt, for in euery worke there is imperfection; not but that the ſpirit could worke perfectly, but that euery thing is receiued according to the meaſure of that that doth receiue it: and wee in this life are able onely to receiue the firſt fruites, and not the fulneſſe of the ſpirit: for the ſpirit is like the Sea that is able to fill any veſſell, but no veſſell is able to containe it.

Iohn 5. 14.

Gal. 3. 11. 12.

Now in the 23. *verſe*, two parts are to be conſidered: firſt, the purpoſe of the Apoſtle in alledging this Scripture: ſecondly, the ſenſe of the matter deliuered.

For the firſt, if Saint *Iam. 2* cited this place to proue that *Abraham* was imputed righteous in the ſight of God by this worke of ſacrificing his ſonne, hee muſt needes haue wreſted this Scripture, which were blaſphemy to ſay, being written by the finger of God: for *Abraham* had this imputation of righteouſneſſe through his beleefe giuen him and pronounced by God himſelfe, *Geneſ.* 15. 6. before either *Iſmael* or *Iſaak* were borne: ſo as then the meaning of the Apoſtle in alledging this ſcripture, is onely to ſhew that that teſtimony which God gaue *Abraham* of the excellency of his faith, was declared and approued to bee true by the performance and execution of this ſpeciall worke.

Now for the ſecond point, concerning the ſenſe of the place cited, namely that *Abraham* beleeued God, and it was imputed to him for righteouſneſſe: here we ſee that it is agreeable to the ſcripture, that the obedience of the ſonne which ſtood in two parts, firſt in fulfilling the law, ſecondly in ſatisfying for our ſins, is onely inherent in the ſonne, and was in him euen from the moment of his conception to the moment of his aſcenſion:

and

and that wee haue onely his obedience allowed vnto vs, and through the imputation thereof we are made iuſt, not that it abideth in our ſelues, for we are no better then *Abraham*: but we haue it by imputation as *Abraham* had. And this is a doctrine of great comfort and neceſſitie to be beleeued, that wee haue it by imputation and not of our ſelues: for now wee are ſure it ſhall neuer faile vs, nor wee ſhall neuer loſe it, as *Adam* at firſt loſt his innocencie wherein he was created: and therefore now ſince the Lord recouered vs being loſt, he hath more care of vs then to truſt vs with the cariage of our owne righteouſneſſe, and therfore hath committed it to him whoſe loue faileth vs not, and of whoſe abundance euery of vs are filled.

Now this the Ieſuites doe greatly ſcorne, and call it a new no righteouſneſſe, if we be not iuſt in our owne perſons; and they ſay, that God cannot be iuſt, if he make a man iuſt through the righteouſneſſe of another, and not in himſelfe: Take heed (ſay they) of the gloſſe of the Caluiniſts, who hold, that our righteouſneſſe is a thing onely inherent in Chriſt, which is a fantaſtical, imputatiue, new, no righteouſneſſe, whereby we conceiue that to be in vs which cannot bee found in vs: and they (ſay the Ieſuites) count it more to Gods honor to take him to be iuſt, that is not ſo, then for God to make him iuſt through his grace that was wicked. Further the Ieſuites ſay, that God at firſt iuſtifieth meerely by grace; but after ſo qualifieth a man, as after his conuerſion he hath righteouſneſſe inherent in him, and ſo not imputed, and this is mans righteouſneſſe, becauſe it is in man, but Gods righteouſneſſe becauſe it commeth from God.

To this we anſwer: and agree that God iuſtifieth the wicked, but it is blaſphemie to ſay, that hee iuſtifieth the wicked continuing wicked; and we hold that wee are made iuſt through the obedience of Chriſt communicated to vs; and as Chriſt for vs was made ſinne, who of himſelfe had no ſin, ſo we in Chriſt are made righteous being of our ſelues vniuſt. And wheras they ſay, that God after a mans conuerſion doth qualifie him with ſome habituall matter whereby he is in himſelfe iuſt before God, we ſay, that he iuſtifieth no man but after his calling, when he giueth him the ſpirit of regeneration, whereby he is chaunged in his

his affections, and reformed in his life, which is as water where bloud hath gone before; by bloud to cleare him from the guiltineſſe, and by water to cleanſe him from the filthineſſe of his sinne: ſo as we ſay he is not wicked after his calling, but God then maketh him partaker of the firſt fruites of the ſpirit, (witneſſe his conuerſation) and by this effect he is declared to be iuſtified in the bloud of Chriſt. 1. Ioh. 5. 6.

Yea but (ſay the Ieſuites) your opinion cannot be ſound, ſince righteouſneſſe giueth a denomination that ſuch a man is righteous before God, and it is ſuch a qualitie as a man cannot be ſaid to be iuſt in the iuſtice of another, no more then to liue by another mans health. Now this is true of formall qualities, but not of iudiciall imputation: for as a payment made by another, diſchargeth the obligation, and maketh the principall partie no debter, ſo the iuſtice of God being ſatisfied in the death of Chriſt, wee are freed from that penaltie we had incurred, and acquitted of that debt we did owe, which we ſhould haue paied had not Chriſt done it. Hereupon the righteouſneſſe of Chriſt is called a garment, which we haue not by birth, but as a thing that commeth from without: ſo as the righteouſneſſe of Chriſt conſiſting in the couering of our nakedneſſe as a garment, prooueth that that whereby we are imputed righteous, is not a thing abiding in vs, but a thing laied vpon vs in the loue of Chriſt. Yea but (ſay the Ieſuites) what iuſtice is this in God to accompt a man righteous in anothers righteouſneſſe, or to account him a ſinner that had no ſinne? True it is, it is another mans righteouſnes if we ſpeake of the inherencie, but yet our righteouſneſſe and not his onely, as he is our perſon, our Chriſt, and our Sauiour; and it is ours, ſince wee haue him whoſe it is: and this maintaineth Gods iuſtice to puniſh Chriſt in our perſon, and to iuſtifie vs in his, in reſpect that he is in vs and we in him: and ſo doth he neither puniſh the innocent, nor iuſtifie the wicked. And for this cauſe it is ſaid, that we are fleſh of his fleſh, and bone of his bone, which muſt not be vnderſtood of any incarnation & groſſe naturall coalition and mixture of his fleſh and ours, for then the reprobate ſhould haue this righteouſneſſe aſwell as the elect. But as it is ſaid in mariage, man and wife are but one fleſh, not meaning. Ioh. 17. 23. Ephes. 5. 30.

meaning thereby any coniunction of natures, but ſtill they remaine ſeuerall, but onely becauſe by couenant and promiſe they are to ſeparate their bodies one for another: ſo is it to be vnderſtood, not that we with Chriſt are conioyned in ſubſtance, but yet more nearely conioyned then any naturall or artificiall vnion, and more truely (but yet ſpiritually) then the husband is to the wife, the members to the body, the branch to the tree, or the meat to the body that it nouriſheth, which muſt alwaies bee taken myſtically. And in this reſpect when wee know that Chriſt is truely ours, that God giueth life, and this life is in the Sonne, and this Sonne is in vs, it followeth, that wee are not ſaued by his righteouſneſſe but by our owne, his perſon being made one perſon with vs, not really in ſubſtance, but ſpiritually; and yet not ſubiect to fantaſie onely, for wee are indeed in Chriſt, and not partakers of his ſpirit onely, but of his fleſh alſo; according to that of Chriſt, *Iohn 6. 50. Vnleſſe ye eat my fleſh and drinke my blond, yee haue no life in you*: not that wee eat the verie fleſh of Chriſt with our mouth, but leauing the groſſeneſſe of ſubſtance, we do truly feed on him by faith ſpiritually, and we are made not onely partakers of his benefites, but of Chriſt himſelfe: as it is ſaid: *He that hath the Sonne hath life*, not the benefits of his life, but life it ſelfe: ſo as we are ingrafted not into Chriſt his death, but into Chriſt himſelfe, and Chriſt dwelleth in vs, as himſelfe ſpeaketh, *Iohn 6. 56.* And wee are made not one ſoule with Chriſt in deſire, nor called ſpirituall becauſe we are ioyned to him in ſpirit: for wee are ioyned to him in bodie allſo: yet is it called ſpirituall, becauſe it is wrought by the power of the holy Ghoſt by faith in this life, and in the life to come by the very aſpect and beholding of God, and the irradiation of the bleſſed Trinity. And although we are not able to conceiue and vnderſtand this, it is no maruell: for it is a great myſtery, a myſtery of all myſteries, ſurpaſſing the excellency of an Angels conceipt, only adore it and beleeue it, and labour not to compaſſe it by the weakneſſe of thine vnderſtanding, which ſhall neuer be truly vnderſtood, till we ſee God face to face.

Heere may be demanded, how *Abraham* could bee one fleſh with Chriſt, ſeeing that he died long before Chriſt was borne.

Notwith-

Notwithstanding this be so, yet *Abraham* and all the rest of the Fathers through their faith were spiritually conioined to Christ who is the Lambe slaine from the beginning of the world, and they were not saued by their regeneration and workes of faith: for these were but effects of their first vniting to Christ spiritually; which speech of our coniunction with Christ, is like that of the true Catholike Church, who are said to bee members of another, though they be seuerall persons, in respect of the mysticall reference which they haue to Christ their head.

Further they obiect, *Rom.* 5.19. *As by one mans disobedience many were made sinners, so by the obedience of one many are made righteous.* Whereupon they inferre, that it must be proportionable euery way: and that as corruption is naturally deriued from *Adam* to vs, and his very corruption really abideth in vs, so Christ must really deriue his righteousnesse from himselfe to vs, or else (say they) the example holdeth not. To this we say, as in *Adam* we are truely sinners by his sinne, and that not by imitation, but by imputation; for that one sinne of *Adam* which condemned all the world, was onely committed in the person of *Adam*: so the iustice of Christ is no more in vs, then was that sinne onely of *Adam* which made vs all to be damned, and the punishment of that sinne brought originall sinne, and the generall corruption. And (say they) though all are saued through the obedience of Christ, yet as after the sinne of *Adam*, originall sinne was deriued to vs, so must Christ his righteousnesse needes be in vs. We answer, true it is they agree in this: *Adam* giueth vs that he hath by the participation of his flesh, Christ giueth vs that he hath onely by the communication of the holy Ghost. Againe we say, as euery man dieth of his owne disease, and yet it may be he had that contagion from another, so for *Adams* sin, as it was imputed vnto vs we die, and yet not for *Adams* sinne alone, but for our owne, for in vs there is the very matter of corruption: but Christs righteousnesse is not in the flesh but in the spirit: for though we may haue perfect sinne, yet we cannot haue perfect righteousnesse: Againe, there be three degrees in *Adams* sinne: first, by imputation: secondly, by propagation and drawing the filthinesse of *Adams* sinne really into the soule

and flesh of man. Thirdly, we are condemned iustly by the imitation of *Adams* sinne, in as much as when we come to discretion we sinne as *Adam* did: but rigteousnesse is spirituall, and hath but one degree, onely by imputation and not by imitation, for who would goe to hell to suffer as Christ did? And yet there is somewhat in Christ, not imputed to vs, but deriued to vs, yet no matter to iustifie vs; that is, the sanctification of his nature, which is the renewing of ours: and this holinesse we must haue actually in vs, but all this is after our conuersion wrought meerely in the obedience of Christ his blood.

IAMES *chap.* 2. *vers.* 25. 26.

25. *Likewise also was not Rahab the harlot iustified through works, when she had receiued the messengers and sent them out another way?*

26. *For as the body without the spirit is dead, euen so faith without workes is dead.*

VNto the example of *Abraham*, the Apostle matcheth this of *Rahab*, to shew how by this excellent worke she did proue her selfe a conuert Israelite from a cursed Cananite: wherein first is questionable, why the holy Ghost should vouchsafe to sort *Abraham* that most reuerend father of the faithfull and of the Patriarkes, with a woman who was for her condition base, because a victualler; for her country cursed, because a Cananite; for her conuersation infamous, because a strumpet, and leaue other excellent examples of worthy men, which might seeme to haue beene a lesse disparagement to *Abraham*: whereto is answered, that there is a speciall cause why

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saint *Iames* setteth this example downe aboue the rest, because to the example of *Abraham* it might haue been replied, that he was a singular and rare man, so as few might be compared with him, none did euer exceed him, and many were inferiour to him and yet haue beene saued: and therfore that the Apostle should not too much insist vpon the example of *Abraham*, for this cause he hath chosen such a one, as there is so many degrees betweene *Abraham* and her, as if it bee aboue our reach to match *Abraham*, yet wee may bee ashamed not to ouermatch a whoore. And if wee can neither imitate the highest, nor bee equall with the lowest, let vs boast neuer so long of good workes and faith, it is certaine wee are monstrous hypocrites, and cannot bee saued.

Secondly, in this example wee must wisely consider what worthy things there are in this worke of *Rahab* taken out of *Iosh.* 2. 1. that it should receiue this honour to bee matched with the noble acts of the Patriarkes, both by this Apostle and in *Hebr.* 11. 31. Wherein wee must examine the lawfulnesse of her act, not onely to conceale them that came as spies, but to abet, comfort and conuey them away, since they came to espy the land, which tended to the desolation of the whole countrey, and subuersion of the state. Which maketh nothing for them that send Emissaries and Iesuites into this our land, to steale away the hearts of the people from their lawfull Soueraigne. For in that *Rahab* did thus aide, comfort, and abet them, shee did it not because they came to vsurpe and assault the countrey, (for if they had had no right, but onely had come to haue made a larger extent of their Princes territories, it had beene in them a fellonious purpose, and as much as rouing vpon the sea and robbing by the high-way; and if shee had suspected they had come to this end without hauing any better right, vpon paine of her soule shee should haue discried it, otherwise she had beene disloyall to her Prince and State:) but in that shee did conceale it, shee knew shee had her security from heauen, that cursed should all those bee that resisted the seed and race of *Abraham*; she knew that by the mandate of the almighty the land was giuen vnto them, and that

they that dwelt therein were but vsurpers, and therefore were bound to yeeld it vp as from God. And if vpon this knowledge she had not protected them as *Lot* did the Angels, *Genes.* 19. 8. she had beene guiltie of their bloud: she might haue beene vsed like *Tarpeia* among the Romanes, who when shee had ingaged them to deliuer vp their bracelets vpon recompence of yeelding vp the Citie and Tower, the souldiers ouerwhelmed her in stead of giuing her the bracelets: but all conditions made by *Rahab* were performed by the spies, to shew that the whole worke proceeded from the Lord. Now for the letting them out by night, though it bee not lawfull by the lawes of such defenced cities and places, to scale the walles in the night time, yet vpon the equitie of the cause, and in the case of necessitie it may bee excused; for shee let them out at a window, a thing done without mutinie or any fraudulent purpose to escape, and therefore iustifiable, euen as the letting downe of *Paul* in a basket was, *Acts* 9. 25. And in this whole worke shee sinned nothing but in making of a lie, which though some excuse and extenuate because it was *Mendacium officiosum*, an officious and dutifull lie, yet it is no way excusable, for no lie to saue a soule is lawfull. Wherein wee obserue, that euen the Saints of God in their best purposes haue in some things followed their mother wit, and their owne corruption. Withall note the louing kindnesse of the Lord, that this particular blemish in the worke doth nothing derogate from the excellencie of her obedience, no more then *Rebecca*, *Genes.* 27. 8. who notwithstanding she subscribed to the oracle of God that *Iacob* should ouercome *Esau*, yet shee by indirect meanes sought to preuent this worke of God, which the Lord in mercie did winke at in respect of her generall resolution to be obedient. The like may bee saied of *Abraham*, who because hee thought the feare of God was not in the house of *Abimelek*, and that they would haue slaine him for his wiues sake, *Genesis* 20. 2. dissembled *Sarah* to bee his wife, and caried her vnder the name of his sister; which infirmitie the Lord passed by, because in other his actions hee was faithfull.

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Heere some to debase this worke of *Rahab* may say : Why, was this such a matter to harbour a few messengers of the Lord? and why should this commend her faith, since she neuer came to triall to auouch this worke? We answer, that the resolution she admitted was very great, since it might haue cost her the greatest torment that could bee ; and shee might so haue stunke in the sight of the people by thus betraying them and their countrey, as either the people in a mutiny, or the King in iustice might seuerely and cruelly haue executed her : so as by this it argueth that she was perswaded that the God of Israel was onely to bee worshipped, and the seede of *Abraham* onely in the world to bee esteemed : and heereupon shee did practise the rule of our Sauiuor Christ, euen to hate her owne nation, and tooke her life as it were into her hands to saue theirs that were the seruants of God. So as though in the former example the Ramme onely was sacrificed and not *Isaak* : and in this example *Rahab* safely deliuered, and her parentage rescued ; yet the resolution of them both was nothing lesse : and so the speech of Christ true, that they that for his sake forsake all, shall haue more comfort in that little that is left, hauing peace of conscience, then of all the former store : nay, that they that suffer for his sake shall bee free when their persecutors shall bee fettered, as appeareth *Ieremie* 39. 11. 15. *Ieremie* that was in desolation and in prison was safe, when the King himselfe had his eyes put out : and *Ebedmelech* the Kings counsellour was promised not to perish, when the rest should fall by the sword, because hee had made the Lord his arme.

Mat. 11. 20.

Mat. 10. 37.

Further, this example of *Rahab* to stand so resolutely for the deliuerance of the Lords messengers, conuinceth all those that howsoeuer religion twang vpon their tongue that they can prate of it, yet proue that they haue nothing in them but the Laodicean luke-warmth, *Reuel.* 3. in that they so professe it as they shrinke in the day of triall, and dare not aduenture to harbour the Lords Embassadors, and to succor them as *Rahab* did. Yea and this example condemneth others, who are so farre from forsaking lawfull things, as wife, possessions, life, &c.

for the Gospels sake, as they will not forbeare vnlawfull things, no not to leaue off the least shew of pride, or the least profit in biting gaine. Whereas by this example wee are taught to take vp our crosse, and not to looke backe like *Lots* wife, *Genes.* 19. 26. for there is no tarying in Idolatrie or other profaneneſſe, to fetch any thing from the house toppe, or to runne backe into the fields to take our garments, though they bee necessarie for this life, as our Sauiour speaketh in the Gospell. But more iustly the example conuinceth them that row with the tide, and professe with the parliament: for he that doth therefore professe religion because he hath his protection from the Prince and State, would with the State serue the diuell. Nay, in matters of religion wee must not ground vpon examples, but vpon the trueth of the religion: for as we must not follow a multitude to do euill, so neither must we follow a multitude to do good onely because they do it, *Exod.* 23. 2. For it is not the religion of God which we enioy because the parliament enioineth it: but therefore it is by parliament commanded, because it is the religion of God: and fearefull it is to thinke, that a Prince can prescribe a law to the eternall God, which is farre more disparagement, then for a subiect to make a law how he will obey his Prince, which notwithstanding is not sufferable. But as *Rahab* was perswaded that the God of Israel, that sent those men, was the onely God, and that the loines of *Abraham* for whom this land was to be gained, were the true owners by the speciall promise of God: and in this respect she regarded not her Prince, nor her countrey, nor her owne fathers house, but that by speciall mercy they were exempted; but she did most faithfully and in great obedience, and in a most Christian resolution willingly resigne vp the countrey to them, to whom the Lord had giuen the title: Euen so must wee in matters of the Lords seruice alwaies preferre and stand for the will of God to be obserued, rather then either to haue our countrey preserued, or our Prince obeyed. For as *Peter* saith, *Act.* 4. 19. *It is better to obey God then man*; yet still so, as we submit our selues to the power and authoritie of the higher powers, vnder whose sword are our bodies, though our soules be vnder the shadow of the Almightie.

Mat. 24. 17.

Againe,

Againe, where it is said: *She receiued the messengers*: obserue the cause why she did it, because she was perswaded the God of Israel sent them, so that it was not to gratifie the men respecting the men, sauing that religion did constraine her, and her loue to them arose in respect of her loue to God that had conuerted her. Whereupon we note, that the world determineth wrongfully of good workes; as that a man may be an honest man, and liue well, and doe good to his neighbor, though he be not greatly religious: for all actions wherein the glorie of God, the loue of God in Christ, the comfort of our consciences, and the desire of the saluation of our brethren do not concurre, those are not good: so as a good action without religion can no more be good then a house without a foundation, a tree without a root, water without a wel-head, or to bee good without God: for where there is no zeale, there is no faith; where no faith, no conscience; where no conscience, no loue; and shewing our loue not for conscience, we may for our charitie go to the diuel: for a man must first be good before he can doe good; and good he cannot be without God. The workes such a man doth may bee perhaps like the Emeraulds of the Philistims, varnished ouer with gold, that is, make a faire shew in the sight of men: but if they proceed no further, that is, to haue the testimonie of the spirit, that they bee wrought by his hand, they are most abominable before the face of God. Wilt thou set a face as if thou wroughtest well, because thou wilt not take the penaltie of an obligation, and yet thou wilt prosecute a matter against a preacher, for a superstitious, ceremonious, beggerly element? What good worke is this, to speake well of all men, and yet at euerie word to wound, to bloud, to heart the holy one of Israel? What is it, not to hurt thy neighbour, to be a friend to thy friend, and yet to be an enemie to the friend of God? What great worke is it, not to beare false witnesse, and yet priuily to suggest against him thou darest not reproue to his face? So as vnlesse our doing of good arise from religion, wee may easily straine at a gnat and swallow a Camel; heare *Iohn Baptist* gladly for a time, and chop off his head afterward as *Herod* did, *Matth.* 14. 10. Now as for moralists, and such as transforme themselues according to the

1. Sam. 6. 17.

Mat. 6. 20.

times, they are as *Iude* 13. tearmeth them, the raging waues of the sea, foaming out their owne shame as the wind serueth, and like the wandring starres of the firmament, vnconstant and vnsteddy, void of faith (for *fides* must be *firma*, *non ambulatoria*, we must haue a standing not a walking faith) and as without faith they cannot please God, so except they please God they shall not be saued.

She tooke them and sent them away.

Where learne, it is not enough for vs not to hurt a man that professeth religion, but wee must doe him good: euen as this harlot wrought not enough in receiuing the spies, and then to haue left them to their owne hazard, but as in obedience she did receiue them, so in faith she must safely send them away. Yea we are bound by praier, by purse, by person, by credit, by countenance to releeue them, not onely to thinke well of them and to like them, so farre must we be from vexing them. For if *Obadiah* (1. *King.* 18. 4.) had onely hid the Prophets of God, and had not fed them, it had beene but halfe a good worke. Heereupon is it, that in the last day, in the sentence of the reprobate shall neuer be mentioned what euill they haue done, as that they haue bitten by this vsury, or polluted their bodies by that whoredome: but there shall be recited onely the good they did not,
Mat. 25. 41. as, for not clothing the naked, for not visiting the sicke, for not releeuing the poore brethren: for *Rahab* must not onely conceale and hide the spies, but shee must send them away safe. And if the sentence of iudgement drawne in this forme cannot affect vs, let vs further know, that though euill is the absence of good, yet good is not the absence of euill: for *Rahabs* worke is but lame if she doe but harbour them, and if she doe not finish it by letting them foorth, it shall neuer bee registred as a worke of faith. For looke *Iudg.* 5. 23. *Cursed be Meroz, that came not to helpe the Lord against the mighty*, not because he did persecute the Lord, or did him any hurt, but because he helped him not. And wee see *Rahab* vpon this least knowledge of God ventred her life to saue them. Besides, we shall read in the Gospell, that
Luk. 16. 25. the greatest torment of the glutton is, that he gaue *Lazarus* no water, not that hee was an extortioner, or that hee spurned the

poore

poore man from his doore. By all which examples we are taught, that where religion is oppreſſed, by all meanes and in all things we can, to releeue the Goſpell: for the good we haue omitted, and the euill we haue committed, ſhall come to iudgement.

Laſtly, marke the words: *Rahab the harlot*, which reprochfull ſpeech muſt not bee referred to the preſent ſtate of her conuerſion, but to her former conuerſation: as if hee ſhould ſay: *Rahab* that once had beene a whore: for none truly conuerted can remaine in their former ſinne, but if hee doe after his conuerſion fall into ſome groſſe ſinne, as *Dauid* did in killing *Vriah*, the Lord will ſcourge him as hee did *Dauid*. And to bee raiſed vp of the Lord after ſuch a relapſe, muſt not bee by ſlubbering vp our repentance, but we muſt ſo be humbled, as to feele drineſſe in our bones with griefe as *Dauid* did, *Pſal.* 32.4. And we ſhall neuer receiue comfort vntill wee haue ſoundly and ſeriouſly repented. Whereupon we gather, that the Lord regardeth not what ſinnes we haue committed before our regeneration, ſo that after our conuerſion we walke worthy of our calling; for many that were whores and wicked were conuerted. As *Luk.* 7. 37. ſhe that waſhed Ieſus feete with the teares of her eyes and heart, and wiped them with the haire of her head, had beene a whore: but wee read not that after that ſhe was any more ſo. So *Zaccheus* (*Luk.* 19. 5.) was an extortioner before Chriſt called him from the tree, but we reade not that he euer tooke peny vſury after. And *Mat.* 20. 10. ſuch bee inuited to the ſupper as bee patched and lame, to expreſſe our ſpirituall beggery: but after we are come thither, wee muſt haue the wedding garment of a good conſcience. For *Saul* was a perſecutor of the Church before hee was called, but wee neuer reade that he was ſo after his conuerſion. For if we continue in a ſinne, looke what followeth euen in this life, 1. *Cor.* 5. 11. If any that is a profeſſor be a whore-monger eate not with him, that is, forbeare thy priuate familiarity with him: ſo then being conuerted, wee muſt ſhew our repentance from thoſe ſinnes wherein before we were fallen: as the repentance from vſury is liberality; the repentance from pride is humility; from whoredome chaſtity: for repentance is the leauing of thy ſinne, and the cleauing to the contrary vertue, and

2. Sam. 11. 17.

Act 9. 2.

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it is no repentance to leaue thy ſinne when it muſt or hath left thee: as vpon thy death bed to repent thee of thy vſurie, when thou canſt take no more; or in thy age to repent thee of thy lecherie, when thou canſt ſatisfie it no more; but to repent from thy ſinne is, as 1. *Peter* 4. 1. to ſuffer in the fleſh; to ſuffer in the fleſh is to ceaſe from ſinne; and to ceaſe from ſinne, is not onely to leaue thy ſinne, but to ſpend the reſt of thy time in a holy conuerſation.

Heere will be obiected, ſince workes are ſo preciſely vrged, what ſay wee to the faith of the theefe vpon the croſſe, what workes did he? and by this example many betray their ſoules in preſuming of the like grace. Wee anſwer, that this was a particular priuiledge giuen to that theefe, euen as a pardon may bee giuen to a man vpon the gallowes: and if any embolden himſelfe heereupon, perhaps the rope will be his hire: and it is not good to put it vpon the Pſalme of *Miſerere* and the necke-verſe, for ſometime he proueth no Clarke. And for this theefe, the Lord neuer did it but to one, that none might preſume; and yet hee did it to one, and did ſaue one in the exigent of his life, that none might deſpaire. Secondly, this was a worke reſerued for the manifeſtation of the power of the Sonne of God, that he ſhould beleeue in his fellow ſufferer, and deſire him to ſaue him; that when the Phariſees denied him to be the Sonne of God, yet a poore wretch and a theefe ſhould confeſſe it. Thirdly, we muſt not regard the ſhortneſſe of his confeſſion, but conſider the time and circumſtance when and before whom this confeſſion was made; euen then when no man durſt defend the innocencie of the Sonne of God, when the Phariſees left him, when all his Diſciples were ſcattered, and when *Marie* his mother that ſtood a farre off and knew him to be the Sonne of God, and yet ſpake nothing in his defence, whereby ſhe ſinned againſt the firſt table. She was his mother, and ſaw him put to death vniuſtly, and yet would not teſtifie of his innocencie, whereby ſhe bore falſe witneſſe againſt him, & ſo ſinned againſt the ninth commaundement: being her ſonne, ſhe did not comfort him vpon the croſſe, and ſo ſinned againſt the fift commaundement: yet when all theſe either doubted of his diuinity,

or

or despaired, the poore theefe did confesse him to be that Christ the Sonne of God, who had Paradise to dispose. Lastly know, that he was such a wretch, that he neuer knew God before, and therefore was it no maruell though he committed felonie: but as soone as the Lord knockt at his heart, first he confesseth Christ to be God and to die an innocent, *Luk.* 23. 41. *We suffer righteously, but this man hath done nothing amisse:* wherein he wrought a worke of the first table: secondly, he reproued his fellow who railed on Christ, wherein he wrought a worke of the second table. So as this example of the theefe is no warrant to deferre or trifle off our repentance till the last houre, for hee wrought as soone as hee was called. If therefore the Lord hath offered vnto vs the riches of his mercie, let vs in the acceptable time embrace it, and not abuse his long suffering by growing more leane and ill-fauoured by these many yeeres wee haue had of religious peace and plentie, but let vs returne vnto him while he is in the way, before darknesse too fast ouer-grow our soules, and before death snatch vs away into the graue.

For the similitude, which is vers. 26. obserue onely that it agreeth not in all points, for the soule is the cause of the life of the body, but so are not good works the cause of faith, but only an effect and fruit of it; for faith giueth life to good works, and faith worketh by loue in the person iustified: for we must (as hath bene said) first be good before we can do good, and we are made good spiritually by our regeneration in Christ, and we being ingrafted into him then we do good: so as the meaning only of the Apostle, is, by this similitude to shew, that when a dead man being dead can speake, which is impossible, then faith which hath no workes, and so is but a dead faith, shall iustifie and saue vs.

1. IOHN

1. IOHN *chap.* 3. *verſ.* 9. 10.

9. *Whoſoeuer is borne of God, ſinneth not; for his ſeed remaineth in him: neither can he ſinne, becauſe he is borne of God.*

10. *In this are the children of God knowen, and the children of the diuell: whoſo doth not righteouſneſſe, is not of God, neither he that loueth not his brother.*

THE Apoſtle in the beginning of this chapter firſt ſetteth downe that God the Father by his euerlaſting loue in his Sonne hath beſtowed vpon the faithfull this priuiledge, to be called the ſonnes of God in the ſonne of God Chriſt Ieſus. Secondly, that this dignity to bee the ſonne of God, and ſo to be called, is not to be diſcerned by the men of the world, becauſe they haue not knowen the Sonne, hauing not his ſpirit; for ſpirituall things cannot be diſcerned by them that haue nothing but fleſhly policy. Thirdly, as this cannot be diſcerned of the world, ſo it is impoſſible our ſelues ſhould ſufficiently conceiue of it while we remaine in the tabernacle of this life, becauſe there is another glory we expect, *verſ.* 2. Fourthly, he ſetteth downe an effect inſeparable from this adoption, As many as are the ſonnes of God, and haue this hope of future glory, they ſtriue to reformation of life, not to be equally pure, but to bee like pure to the Lord Ieſus. This hee prooueth, firſt from the inſtitution of the law; God neuer ordained the law neither after our creation nor after our redemption but to bee kept, and the reaſon is thus; The breach of the law is a diſparagement

ragement to him that gaue it; therefore wee that be his children must keepe it. Secondly, from the materiall cause of our saluation; this Christ Iesus by whom wee are saued is most pure, and came to destroy sinne by the power of the holie Ghost, and the spirit of sanctification; so that whosoeuer sinneth deliberately hath neuer beene ingrafted into Christ, nor sanctified by Christ. In verse 7. hee meeteth with those calumnious speeches commonly vsed, that the Gospell being preached which bringeth remission of sinnes, it is no matter how we liue. But (saith hee) be not deceiued, vaunt as long as yee will of your profession, I tell you the plaine trueth, onely hee that liueth godly is godly. This hee prooueth verse 8. by the contrarie, The diuell is the author of sinne: so hee that giueth himselfe ouer to sinne, must needes bee of the diuell. Why? for he sinneth from the beginning: and if hee be the sonne of the diuell, hee cannot be the sonne of God, for the Sonne of God came to destroy the workes of the diuell. So the reason is this; In whom Christ neuer destroied sinne, for him Christ neuer died; but they that giue themselues ouer to sinne, in them Christ hath not destroied sinne; therefore for them Christ neuer died, and by consequent they can neuer be saued. Now in this ninth verse he laboureth to prooue, that none can be saued but they that labour to perfection in holinesse of life, thus, He that is borne of God cannot sinne; his reason is, because the seede of God is in him. In the tenth verse he sets downe two infallible markes to discerne by our holinesse of life, or by our sinfull life, whether we bee of God or of the diuell, namely, the exercise of righteousnesse, and the loue of the brethren, that is generally all men, because they beare the image of God in their creation; but specially is meant by *brethren*, the sincerest professors of the Gospell. So as the summe of all this is to prooue, that hee that hath any hope to be like Christ in glory, must labour in this life to be like him in puritie.

Out of the words, first consider what is meant by this, *Whosoeuer is borne of God*: secondly, what is meant by this, *Hee that is borne of God sinneth not*: thirdly, how a man may secure himselfe that he is the sonne of God.

For

For the firſt vnderſtand, that when the Scripture calleth regeneration that power of the holie Ghoſt whereby wee are made new creatures, there is a proportion to be kept, and a reſemblance to be made betweene the generation wee haue in the fleſh and the regeneration we haue in the ſpirit: and this conſiſteth in fiue things. Firſt, as euery one for his naturall life is to be borne once of two parents, ſo in the heauenly and ſpirituall regeneration there muſt bee a father and a mother; the father is the holie Ghoſt, which muſt beget vs by the ſeed of the word preached in the heauenly Hieruſalem the church of God, which is our mother. Secondly, as who ſo is borne of earthly parents, is made partaker of the fleſh, ſo hee that is borne of the holie Ghoſt, is made partaker of the diuine ſubſtance after a myſticall maner, and is ingrafted through faith into the bodie of the Lord Ieſus; not that Gods ſubſtance is really infuſed into him, but onely the qualities of the ſpirit of God powred into him. Thirdly, as none doth naturally beget himſelfe, or bringeth any thing with him to the framing of himſelfe, but in the act of generation is altogether paſſiue: much more in the renouation of our nature, which is wrought not by deſtroying the former ſubſtance of ſoule and bodie, but onely making them holy which were before vncleane, we bring nothing with vs: for if any thing ſhould concurre with the holy Ghoſt in our ſecond birth, which is the renewing of the faculties of the ſoule, and that God onely ſhould make vs men, but wee ſhould helpe to make our ſelues good men, then ſhould this power bee leſſe ſeene in our ſecond creation then in our firſt, which were iniurious to the ſpirit of God. And yet the aduerſaries abuſe men by ſaying they haue free will, and ſome good thing in them, which maketh the Lord to iuſtifie them. Fourthly, as it ſufficeth to be begotten once to a naturall life, ſo when the holy Ghoſt hath once regenerate vs, the effect and efficacie of this is continuall, and ſuch a man can neuer fall away. And therefore friuolous is that diſtinction of veniall and mortall ſinnes with the Papiſts: for if any ſhould be mortal, then muſt there needs be a ſecond renewing, which cannot be, for the Lord worketh this but once. And therfore *Dauid.* (*Pſal.* 51.) though he praieth for the ſpirit,

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lying languishing vnder the heate of the Lords wrath for his sin of adulterie, yet in the same place he saith: *Lord take not thy spirit from me*, which prooueth he then had it, though he felt it not with such comfort as hee had done before. Lastly, as hee that is borne of flesh, is not at first a man, but groweth by degrees: so our spirituall regeneration as it is not to be reiterated, so is it not to be perfected all at once, as that we should straight be spirituall men: but wee are daily more and more renewed to the image of God in Christ, and doe increase in heauenly graces till we come to be of an absolute growth, and to be perfect men in Christ Iesus.

Againe, consider what that is the Scripture calleth *To be borne againe*: which may bee vnderstood out of Christs sermon to *Nicodemus*, (*Iohn* 3.5.) when he did catechise him, being a master in Israel, in this mysterie of regeneration, and that is, wholly to be borne againe in a mans soule, for whatsoeuer naturally is in him is accursed. This Christ proueth by two contraries: whatsoeuer is in man is either flesh or spirit; wee haue nothing by carnall generation but flesh, therefore what we haue of the spirit is by regeneration, whereby our affections are reformed which by nature are peruerse; our hearts mollified, by nature as hard as stones; our consciences purified, by nature vncleane; our vnderstandings enlightened, which of themselues are darke.

For the second, *Whosoeuer is borne of God sinneth not*: this may seeme strange: for chap. 1. 8. this same Apostle saith; that he that saith he hath no sinne lieth: therefore by the words *sinneth not*, is not meant, that he that is borne of God hath no sin; but sinne in this place is opposite to the purging of a mans selfe, set downe in the third verse: that is, though in such an one as is borne of God, there remaineth many corruptions, yet he laboureth to expresse the puritie of the spirit of Christ in his outward actions: and he sinneth not, that is, he cannot possiblie but indeuour with a full purpose of his heart after holinesse of life. So as hence learne, that this is a true position: that all men doe not commit sinne; for he is said not to commit it, that laboureth to reforme his life, and God giueth successe to his indeuour. Now the difference the Scripture maketh betweene Gods children

and

and their ſinnes, in reſpect of the wicked and their ſinnes, is great and foure-fold. Firſt, Gods children are ſaid not to ſinne, becauſe they be waſhed and cleanſed, which the wicked be not. Therefore *Paul* ſaith, (1. *Cor.* 6.9.) Be not deceiued, no fornicator ſhall ſee God, and ſuch were ſome of you, but yee are waſhed. Whereby wee are to vnderſtand a proportion betweene materiall and ſpirituall waſhing, which we may perceiue by the Sermon of Chriſt, *Iohn* 13.5. for Chriſt there offering to waſh his diſciples feet, to ſhew his humilitie, and *Peter* refuſing it, hee tooke an occaſion to enter into a ſignification of a further myſterie: for *Peter* in a fooliſh humilitie denying it, becauſe he thought it vnſeemely for the maſter to waſh the ſeruants feete, Chriſt draweth a proportion from materiall waſhing: Vnleſſe (ſaith hee) thou be waſhed thou ſhalt haue no part with me. *Peter* being aſtoniſhed at this, anſwereth, *Not my feet onely, ô Lord, but my hands and my head.* Heere Chriſt ſheweth, he did as much miſtake him in this as before: for by waſhing the feet onely hee tooke a reſemblance from waſhing in bathes: that when the vpper parts be cleane, the ſcowring and ſuperfluities goe downe toward the feet, or elſe going out of the bath, on the grauell they muſt needs foule their feet. Euen ſo (ſaith Chriſt) he that is beloued in me hath the principall part of his heart holy, and thou *Peter* maieſt acknowledge this, but there is on thy feet ſome earthly affection that muſt bee taken away: and ſo fareth it with all the children of God. But now the wicked (as *Prou.* 30.12.) are pure in their owne conceit, and yet they are not waſhed from their owne filthineſſe, but are as beaſtly as ſwine. The ſecond difference is in this: ſinne is mortified in the elect, but not in the wicked: euen as a man is ſaid to be dead, hauing receiued a deadly wound, though he languiſh for a time, or as a man in ſuch a conſumption, as his *humidum radicale*, his naturall moiſture is ſpent and cannot be repaired: euen ſo the power of the ſpirit of the Lord deſtroieth the workes of the diuell in vs, and ſinne hath receiued ſuch a wound, as it can neuer recouer his former ſtrength, but by degrees doth pine and conſume away, till it bee vtterly aboliſhed by death, when our ſanctification ſhall bee perfected: but in the wicked the diuell hath his full

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swinge, and sinne it perfect strength. Thirdly, the godly are said not to sinne, because he laboureth to walke in all the commandements of the Lord. Now he that walketh in the right way may somtime fall: but if hee doe, hee striueth to regaine it by greater carefulnesse and speedier passage: but the wicked goe cleane out of the way, as if heauen stood at hell gate. Lastly, because in the godly there is a combat; for there is two men in them; in the inward man they would faine please God, and by the outward, (as Saint *Paul* saith) they are made captiue to sinne: Rom. 7. 23. but in a meere naturall man there is nothing but flesh, and so no combat: for where all is one there is no diuision; and if there be any strife in him, it is betweene his conscience and himselfe, in iudgement conuincing him that it is sinne, and not betweene his conscience and his affection, misliking it as it is sinne: for this is easily seene by his often relapse into the same sinne.

Now for the reason: hee doth not sinne, because the holy Ghost which is the seed of our second birth remaineth in him, neither can he sin: and this is proued by two places of scripture: first, *Rom.* 8. 1. where the Apostle proueth these two graces inseparable: iustification from sinne, and sanctification from sinne, thus: There is no condemnation to him that liueth a spirituall man: this is proued (*verf.* 5.) by contraries, *They that liue after the flesh, sauour the things of the flesh*, but he that is borne of God cannot doe so; for then he must sauour of death, which cannot be; proued by this: *The wisedome of the flesh is enmitie to God*; but he that is borne of God cannot be Gods enemy: on the other side, hee that walketh in the wisedome of the flesh, obeieth not the law of God, and by consequent (saith the Apostle) cannot but sinne. Whereupon it followeth, that they that liue after the inclination of the heart of man, cannot please God, and so cannot bee saued: now hee that is in Christ cannot but please God, because he cannot but performe his will. Another reason, that being a true Christian, a man cannot but amend his life, is taken out of *Rom.* 6. 5. *Whosoeuer is made partaker of Christ, is made partaker of the death of Christ*, then is he dead to sinne, proued thus: Christ by his death deserued not onely remission of our sinnes, but also to haue the holy Ghost in those that bee his

to mortifie their sinne : and this spirit cannot bee idle, but worketh, and his worke is to destroy our enemie, that is, sinne. Lastly, it is proued thus, Whosoeuer is in Christ, hath the spirit of Christ; he that hath this spirit, liueth in the spirit : for the life of the spirituall man is the Lord Iesus, euen as the life of the bodie is the soule, and hee that hath a soule must needs breath : and walking (*Galat.* 5.24.) in the spirit, hee cannot fulfill the lustes of the flesh, for the flesh and the spirit bee contrary. And *vers.* 24. it is said, *They that are Christs haue crucified the flesh with the affections thereof* ; and who these bee, appeareth 1. *Peter* 4.2. such as suffer in the flesh, and these be they that cease from sinne. Now then for thee to say thou art flesh and blood, is not a shelter pleadable when thou art reprehended for sinne ; for he that is a good Christian cannot but forbeare it : and if thou art all flesh and blood, then hast thou not the spirit of God, which is proued 1. *Corinth.* 6. 16. *Do you not know how he that coupleth himselfe with a harlot is one flesh with her, and hee that is one flesh with a harlot cannot bee one spirit with Christ Iesus ?* Euen so for wrath toward thy brother ; thou saiest thou canst not loue him. Consider that if the Lord should iudge thee out of thine owne mouth, thou couldest not bee saued. Thou wilt say, the iniury is so great as no man can put it vp : but hee that is more then a man can doe it : and if thou beest all *man*, Christ Iesus will neuer put vp thy name among the Saints. Looke 1. *Ioh.* 5. 3. *Hee that is borne againe counteth all the commandements of God light* : so as if thou be of God, it is an easie matter to forgiue thy brother. If he repent not of the wrong done vnto thee,
Rom. 12. 20. leaue the vengeance to God, and heape thou coles of fire on his head : and if he do repent and seeke reconcilement, it is the easier to forget it, and flesh and blood doth pity the case of the suppliant.

For the third point, which is the way how to assure our selues to be the sons of God : wee must learne, that there is no so certaine a marke to discerne a man to be of God, as holinesse of life; not but that Gods children may fall most grieuously, and blemish their profession most foully, but that if Sathan happe to blindfold them that they goe astray, yet with the lost sonne they

they will returne with double sorrow, and vnfold to their shame their owne sinne. Example whereof wee haue in *Dauid*, who though he was ingaged to the Lord by his many benefites, that tooke him from the sheepe-hooke and gaue him a Scepter; that by his protection had made him escape the snares of his enemies, and by his mercy had freed him from many tribulations, yet did he fall into great vncleanneſſe, euen the sinne of adulterie, which by the law of God deserued depriuation of this humane life. When he had done this, hee glauered and flattered with the womans husband, and bad him goe home to refresh himselfe with his wife, seeking thereby to father the bastard on him. When this succeeded not, he thought to make him drunke that he might thereby bee more irritable to lust, and so to haue gone to his wife. And though *Vriah* answered hee could not doe it, because the Arke of the Lord was in the field: which had not *Dauid* beene desperatly sicke in his soule, how could he haue beene so forgetfull of the Lord, as to haue dealt so with him that was no Iew, but a conuert to religion, heereby to make the name of the Lord euill spoken of? Yet when this preuailed not, hee went further, and vnto adultery hee added murther, that hee might make his sinne knowen, and his vnholy life to appeare both to God and man, and carry as the greefe of it in his heart, so the shame of it in his fore-head. And in this hee wrought worse then *Iesabel*, for hee made *Vriah* the instrument and messenger of the letters for his owne execution; yea hee sent them to *Ioab* who had himselfe beene a murtherer; which might harden his heart in that sinne, seeing *Dauid* that was the King, not onely a fauourer but the cause of such bloody actions. And after what manner should this be done? namely, that hee should fall by the sword of the vncircumcised, a most ignominious, and shamefull, and grieuous death for so Christian a Gentleman; and that hee should so murder him, as to colour the grieuousneſſe of his fault, not hee alone but many other should die innocent; and that hee should continue senſleſſe in this sinnefull course by the space of a yeere; yet when it pleased God to cure his disease of hypocrisie, and to cleare his eyes that hee saw not his sinne. 2. Sam. 11. 4. 5. 6. 7.

but his chaine of sinnes before him, then he calleth himselfe not a man of blood but of bloods, and then his conscience is open to grieue for it, and then with his teares he washeth away his vncleanesse, and walketh as a man cleansed and purged from his filthinesse. So as if any bee a whoore, let her remember the teares of *Mary Magdalene*: if a persecuter of the Saints, let him repent with *Paul*: if a murtherer, let him soundly confesse his sinne with *Dauid*: and if he be Apostasied, weepe with *Peter*; for these be the workes of righteousnesse whereby they are knowen to be of God. And seeing others deliuered from the pit, wee must learne (as *Dauid* saith *Psal.* 56. 3.) to feare and to trust: so as wee must alwaies feare to fall into the sinne, before being fallen we can trust to bee deliuered, for this is one part of the righteousnesse of Gods children, to tremble at the sight of sinne, and then shall wee neuer swallow it without remorse.

Luk. 7. 38. Gal. 1. 15. Mat. 26. 75.

Secondly, from hence learne, that a man may know in what state another man is. If I see thee a despiser of religion, a profaner of the Sabbath, a butcher to the poore, and an vncleane liuer, what shall I beleeue thee to be, but the child of the diuell? for this may I know by thy fruites. Why, but loue biddeth you hope the best, and beleeue the best. True it is, loue biddeth me beleeue all things; but not a sow to bee cleane wallowing in the mire, or a dogge not to bee filthy that is regorging vp his stomacke, or that grapes can grow vpon brambles, or that mercy can bee found in the heart of an vsurer, or that thornes may bee touched and will not pricke. For as loue bids mee not to determine too soone, so not to bee abused too late: and God bids me looke vpon the tree to iudge of the fruite. I may say, thou art in the state of damnation: for by thy snarling I know thee to bee a dogge, and I see thy heart through thy hands; but whether thou shalt be finally damned, I leaue thee there: for the Lord may haue mercy on thee vpon thy repentance. I may come to the tree and say, heere is no fruite, or here is small fruit, or heere is bad fruit; but I cannot say, *Neuer fruit grow on thee heereafter*, as Christ did *Mark.* 11. 13. And it is not the commers to Sermons, but the doers of Sermons that

1. Cor. 13. 7. Mar. 6. 44. Mat. 7. 6.

that shall be saued: for frequenting of holy exercises with an vnrepentant heart, doth but seale vnto a man his farther damnation, as it is *Esay* 66. *I abhorre that yee doe* (though it be commanded) *euen as the sacrifices of the heathen: and the bloud of a Bullocke is as if yee should offer vp the bloud of a man:* so as to make it a worke of righteousnesse, the action and the affection must goe together.

Lastly, another speciall marke of Gods childe, is loue of the brethren. Where we must obserue the vnitie God requireth among the members, not to blaze abroad, but to support one another in their infirmities; for loue must couer offences, and that from foure sorts of eies; first, from the eies of the Almightie, in praying for our brother, as S. *Iames* saith. ch. 5. 16. that he may be healed of his sinne; hauing heerein for your examples Christ, *Iohn* 17. who praied vpon the crosse for his enemies, *Father forgiue them, they know not what they doe*; and *Stephen*, *Acts* 7. 59. *Lord lay not this sinne to their charge.* Secondly, from the eies of the sinner, as either when we see him not capable of a reproofe to profite him, as *Abigael* (1. *Sam.* 25. 16.) while her husband was possessed with wine, reproued him not, but did it after in his sobrietie: or else when we see him plunged into too much sorrow for his sinne, as *Paul* saith of the incestuous person, 2. *Corinth.* 2. 7. *Yee ought to haue comforted him when yee saw him so confounded with griefe.* So *Peter* (*Acts* 2. 38.) when hee had vncouered to the Iewes their sinne in crucifying the Lord Iesus, when hee saw them anguished and pricked in their soules, crying; *What shall wee doe?* hee presently softeneth the offence, saying, *Yee did it of ignorance.* And so (*Genes.* 39.) did *Ioseph* deale with his brethren when hee saw their teares, saying, that it was the hand of God had sent him thither. Thirdly, from the eies of the partie that is offended, as *Sem* (*Genes.* 9. 23.) turned backward and would not see his fathers nakednesse that did offend him: and againe, if we cannot chuse but see it, then to hide it, by carying this resolution, to forgiue it. Fourthly, from the eies of the world, and that two waies: first, by setting a watch before our mouthes, that we enter not into the disgrace of our brother: secondly, if wee heare him

Gal. 6. 1.

Act. 17. 30.

vpbraided with any vice, though not to defend it, yet to oppose against that some former good thing done by him, and by comparing his sinne with ours. If then it be the duty of euery Christian to keepe our selues within these bounds of loue toward our brother, then far must it be from vs to be angry with our brother: for this is murther two waies, either in the vniust matter of it, or in the immoderate measure of it. In the first of these we offend three waies: first, when wee are angrie for good, and this may be called the wrath of a reprobate. Thus was *Cain* (*Gen.*4. and 1.*Ioh.*3.12.) angrie with *Abel* and slue him, because his owne workes were euill and his brothers good: and thus was *Saul* wroth with *Dauid* for his vertue, 1.*Sam.*18.8. Secondly, when we are more angrie to haue our selues displeased, then to see the Lord offended: and this is the common fault of these times, to offer a man the stab for giuing vs but the lie, and not to be mooued in a holy anger, when we see and heare men labor to pull the Lord out of his throne by their execrable blasphemie. This was the great infirmitie of the Prophet *Ionah*, (chap.4 9.) that was angrie euen to the death, that hee lost his gourd, which shielded him from the heate, more then he was mooued to see the Lord determined to destroy so many thousands of his brethren the Niniuites. And a contrarie example to this we haue in *Moses*, (*Num.*12.1,2.) who when his sister *Miriam* contemned him, that shee was no Propheteſſe, or not so great in authoritie as hee, he departed in all meekneſſe, not any thing incensed, because himselfe was onely interessed: but when (*Exod.*32.27.) hee came from the mount, and saw the people fallen to Idolatrie, then in a Christian like courage, and religious anger he brake the calfe in peeces, made the people to drink of the ashes in detestation of the image, and caused many to be slaine for their wickednesse. Thirdly, our anger is vniust, when we hate not so much the vices as the persons: for the same sins wee see in them we harbour in our selues, but onely we breake foorth into indignation with the person. Contrarie to this was 2. Sa. 15.35. *Dauid* affected, when he praied: *O Lord destroy*, not the soule, but *the wisedome of Achitophel:* and vnlesse hee knew them to be reprobates, hee neuer wished their destruction; but that the Lord would

would remooue their sinnes from them. Euen so must we do, for the person of euery man is excellent in respect of his creation, and therefore we must loue him, and our owne corruption must bee the foundation of the reformation of others. Secondly our anger is murther, in the immoderate measure of it, that though the cause be good whereon it ariseth, yet being intemperate in the passion, we are murtherers. Thus did the sons of *Iacob* (*Gen.* 34. 25.) offend, who seeing their sister *Dinah* rauished, tooke it so indignantly, as they slue a whole citie, and this vnder pretence of religion of hauing them circumcised. In this also was *Dauid* faultie, 1. *Sam.* 25. 13. who sending to *Nabal* to helpe him with some prouision from his feast of sheepe-shearing, he returning a churlish answer, as, What is the sonne of *Ishai*? *Dauid* in the heate of his distempered heart, vowed not to leaue one of his house aliue: but after he thanketh the Lord, that kept his hands from bloud. Into this offence likewise did the disciples fall, who when they went into the village to buie bread but for their money, and the inhabitans discourteously denied them, they straightway in the feruencie of that passion, would haue called for fire from heauen to haue deuoured them: but they were reprehended of Christ, asking them: *Know yee of what spirit yee are?* Insinuating thereby, that it must be the propertie of them who bee led by the spirit of God, to be meeke, and of a milde and gentle disposition; which we shall the sooner attaine vnto, by stopping the passage of our passions; which being quieted, wee shall the easier entertaine loue of the brethren, which is of that nature, (1. *Cor.* 13. 13.) that it lasteth for euer, and when all workes shall cease, this shall bee remembred, how wee haue loued one another. Come, (saith Christ) for being naked yee clothed me, and comforted me in my sickneſſe: for hee that loueth the members, loueth the head; and he that loueth not the head, shall not haue the glorie of the head and members: *For this is* (1. *Ioh.* 3. 14.) *a token we are translated from death to life, because we loue the brethren.* Luk. 9. 55. Mat. 25. 36.

FINIS.